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ABSTRACT

This is a compilation of ten multicultural instructional booklets that were prepared and published by the Seattle, Washington, School District. The first booklet, entitled "Selected Multi-ethnic/Multicultural Events and Personalities," lists and describes (1) major holidays and events celebrated in the United States, and (2) American ethnic minority and majority individuals and their achievements. Booklet 2, "Chinese New Year," contains background information and classroom activities about that holiday, as well as Korean and Vietnamese New Year's customs. Booklet 3 presents activities and assembly suggestions prepared to assist schools in commemorating January 15, the birthdate of Martin Luther King, Jr. The information and activities in Booklet 4 focus on the celebration of Afro-American History Month. Booklet 5, "Lei Day," focuses on Hawaiian history, culture, and statehood. Booklet 6 is entitled "Cinco de Mayo," and presents information about the Mexican defeat of French troops in 1862, as well as other Mexican events and cultural activities. Booklet 7 centers around Japan and the Japanese holiday, "Children's Day." The Norwegian celebration "Styyende Mai" (Constitution Day, May 17), is described in Booklet 8, along with other information about and cultural activities from Norway. Booklet 9, "American Indian Day" (late September), presents background information about Native American history and culture. Finally, Booklet 10, "Winter Holidays," provides activities and resources for American holidays--including Christmas and Hanukkah--which fall during the winter months. (GC)

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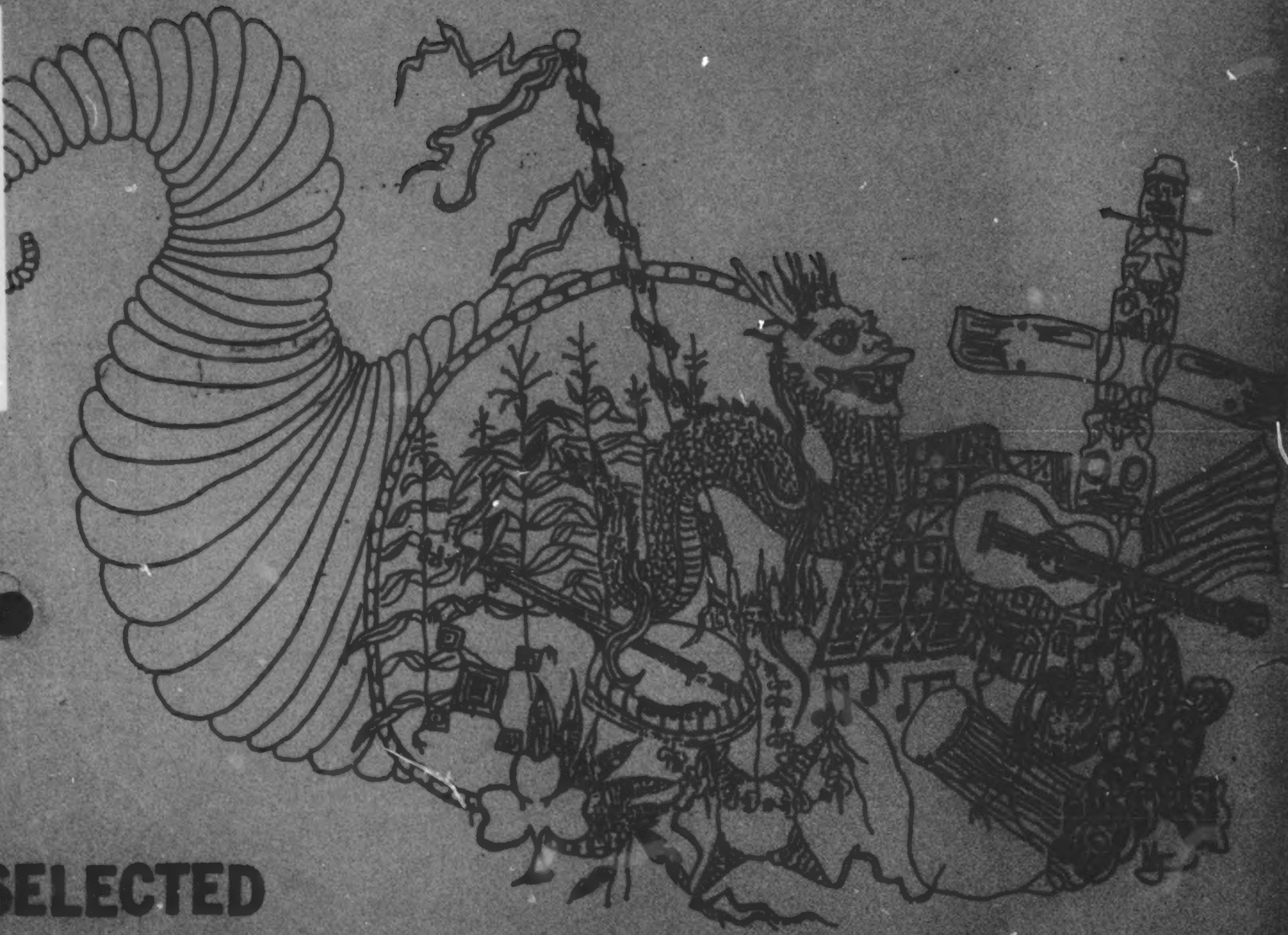

SELECTED
MULTICULTURAL INSTRUCTIONAL MATERIALS

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SELECTED MULTICULTURAL INSTRUCTIONAL MATERIALS

This document is a compilation of ten multicultural instructional booklets which have been prepared and published by the Seattle School District. With the permission of the Seattle School District, the Office of the Superintendent of Public Instruction has combined the booklets into this one single publication.

August 1983

SPI **Superintendent of Public Instruction**
DR. FRANK B. BROUILLET · OLD CAPITOL BLDG., OLYMPIA, WASH. 98504

August, 1983

Dear Reader:

Recent statistics on our state clearly indicate that our general and student populations are rapidly becoming more multicultural. In almost every school district there are students who come from diverse backgrounds. In addition, because of Washington State's emerging prominence in international trade, especially with the Pacific Rim, there are growing numbers of foreign business people and visitors. Without any question, Washington State is becoming more cosmopolitan and more a part of the global community. Accordingly, we must prepare our students to live in this new multicultural environment.

One of the key steps in this process is the teaching of multicultural content to students in our schools. For the last several years, the Seattle School District has been developing and publishing a variety of multicultural materials for their students and staff. Because of the need in our state for more materials of this type, the Office of the Superintendent of Public Instruction, in cooperation with the Seattle School District, has published some of these materials in order to make them available for teachers to assist in the introduction or expansion of the multicultural education effort.

You are advised to look over the entire book because each topical unit contains numerous multicultural instructional activities that can be used throughout the year and in most subject areas. Teachers are encouraged to adopt this infusion approach and will find this book particularly useful. In addition, the activities should give teachers ideas on how to develop other multicultural instructional materials on their own.

Because of the richness which this multicultural resource book provides, the Office of the Superintendent of Public Instruction is pleased to make this book available to you and hopes that you find it as valuable as the Seattle School District and we have.

If you have any questions regarding this book, contact Mr. Ron Schafer of the Seattle School District at (206) 587-3490 or myself at (206) 753-2560/SCAN 234-2560 in Olympia.

Sincerely,

DIVISION OF INSTRUCTIONAL
PROGRAMS AND SERVICES

A. Barretto Ogilvie
Program Administrator
Office for Multicultural
and Equity Education

ABO:mjb

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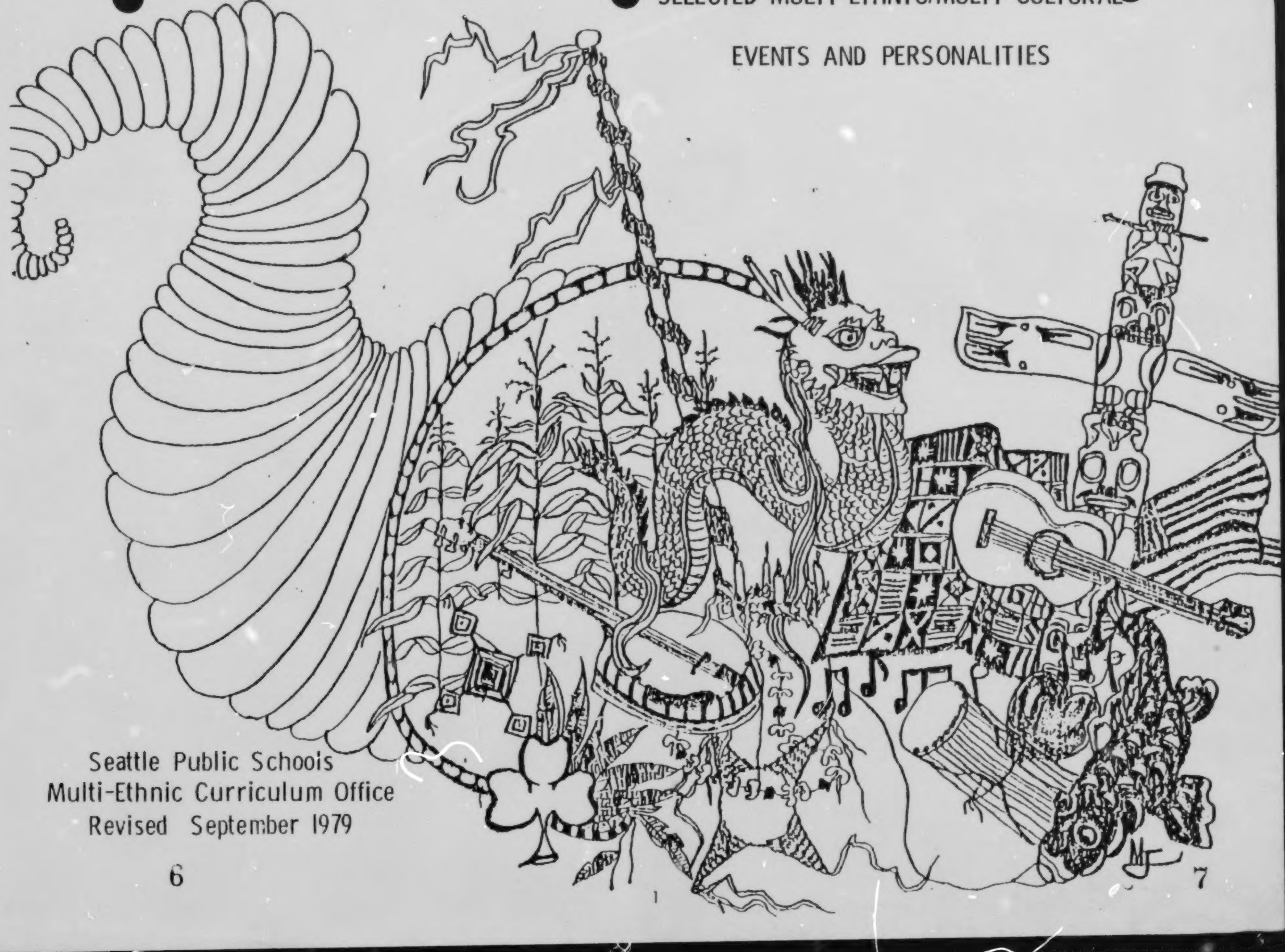
SELECTED MULTI-ETHNIC/MULTI-CULTURAL EVENTS AND PERSONALITIES



Seattle Public Schools
Multi-Ethnic Curriculum Office
Revised September 1979

SELECTED MULTI-ETHNIC/MULTI-CULTURAL EVENTS AND PERSONALITIES

Seattle Public Schools
Multi-Ethnic Curriculum Office
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PREFACE

> *Multi-ethnic education is concerned with modifying the total educational environment, so that the environment is more reflective of the ethnic diversity of American society.*
>
> -Dr. James A. Banks

This list of selected multi-ethnic/multi-cultural events and personalities has been compiled to assist educators in the assiduous process of developing a school environment which reflects ethnic diversity.

Every reasonable effort has been made to insure accuracy of information and a balance between males and females.

The document should be viewed as an introductory reference to be augmented by the individual user. It should also be understood that the document itself does not constitute a multi-ethnic curriculum. Rather, the information contained within should be appropriately woven into the instructional program.

Sharon L. Green
Coordinator
Multi-Ethnic Curriculum

ACKNOWLEDGMENTS

The Multi-Ethnic Curriculum Office gratefully acknowledges the efforts and contributions of the following persons in the compilation and development of the material contained in this bulletin.

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We would also like to thank Paul McRill for his work at proofreading the final copy, June Gerring for typing and retyping the working copy and this final copy, and L. Michael Israel for the cover design.

PURPOSE

The purpose of this document is to provide a handy reference which

- lists and describes major ethnic/cultural/patriotic holidays and events celebrated in the United States
- lists a selection of American ethnic minority and majority individuals and their achievements

The document can be used to develop a multi-ethnic/multi-cultural atmosphere in each school building. The user will find that the section entitled "Suggested Classroom Activities" describes several methods for both total building use and individual classroom use.

A document such as this cannot be definitive. As the awareness and appreciation of ethnicity increases, so too will the celebration of ethnic events and the recognition of achievements by ethnic Americans.

Therefore, users of this document are urged to review mainstream as well as ethnic newspapers, magazines and other sources for further information. It should also be understood that spellings, explanations and dates vary among sources. For your information, the following sources were used to verify the majority of calendar entries:

Afro-American Almanac	3rd revised edition	1976
American Book of Days	3rd edition	1978
Current Biography		
Encyclopedia Americana	1978 edition	
Encyclopaedia Britannica	1962 edition	
Who's Who in America	38th edition	1974-75
Who's Who in American Education	Vol. I	1967-68

CALENDAR LISTINGS BY MONTH

JANUARY

1	New Year's Day
15	Martin Luther King, Jr.'s Birthday
	Lunar New Year (varies between January 21 to February 19)
	Tet (varies between January 21 to February 19)

JANUARY

1 PAUL REVERE (1735-1818) French American
Silversmith, Patriot

1 BETSY ROSS (1752-1836) English American
At George Washington's request, made
first American flag

3 LUCRETIA MOTT (1793-1880)
Preacher, Abolitionist and Women's Rights
pioneer, founded Philadelphia Female
Anti-Slavery Society

5 GEORGE WASHINGTON CARVER (1864-d. Jan. 5, 1943)
Black American
Agricultural scientist

6 KAHLIL GIBRAN (1883-1931) Lebanese American
Poet, The Prophet

6 NANCY LOPEZ (1957-) Mexican American
Champion Golfer

6 CARL SANDBURG (1878-1967) Swedish American
Poet, Biographer of Abraham Lincoln

9 JOAN BAEZ (1941-) Mexican American
Folk singer

9 CARRIE CHAPMAN CATT (1859-1947)
Founded League of Women Voters (1920)

10 DEAN DIXON (1915-) Black American
Symphony Conductor, Frankfurt Symphony

11 MILLISLAV DENMEREE (1895-1966)
Yugoslavian American
Geneticist

13 ERNESTINE L. ROSE (d. 1892) Polish Jewish American
Women's Rights Activist

15 MARTIN LUTHER KING, JR. (1929-1968) Black American
Civil Rights Leader, Nobel Peace Prize (1964)

15 EDWARD TELLER (1908-) Hungarian American
Nuclear Physicist

17 MUHAMMAD ALI (1942-) Black American
World Heavyweight Boxing Champion (1964)

17 THOMAS DOOLEY (1927-1961) Irish American
Medical doctor noted for his work with
Vietnamese people in the 1950's

17 BENJAMIN FRANKLIN (1706-1790)
Inventor, Author, Poor Richard's Almanac

19 ROBERT E. LEE (1807-1870)
Civil War General, Birthday celebrated as
legal holiday in 12 Southern states

19 EDGAR ALLEN POE (1809-1849) Scotch Irish American
Author, Poet, 'The Raven"

24 MARIA TALLCHIEF (1925-) Osage Native American
Ballerina, New York City Ballet

26 DOUGLAS MAC ARTHUR (1880-1964)
Scotch Irish American
Military Officer, WW II Commander-in-Chief
Pacific Area

27 SAMUEL GOMPERS (1850-1924) English Jewish American
Founder and President of American
Federation of Labor

28 ARTHUR RUBINSTEIN (1886-) Polish Jewish American
Pianist

31 JACKIE ROBINSON (1919-1972) Black American
Baseball player, Hall of Fame

FEBRUARY

12	Abraham Lincoln's Birthday
14	Valentine's Day
15	Susan B. Anthony Day
3rd Monday	Presidents' Day
22	George Washinton's Birthday

FEBRUARY

1 LANGSTON HUGHES (1902-1967) Black American
Author, Poet, "The Negro Speaks of Rivers"

2 JOAN LOUISE HANSEN (1945-)
Cherokee Native American
Reporter, Photographer

4 ROSA PARKS (1915-) Black American
Catalyst in Montgomery, Alabama,
bus boycott (1955)

6 GEORGE HERMAN "BABE" RUTH (1895-1948)
German American
Baseball player, Hall of Fame

7 LAURA INGALLS WILDER (1867-1957)
Author, Little House on the Prairie

9 AMY LOWELL (1874-1925)
Poet, Essayist, Pulitzer Prize winner (1926),
What's O'Clock

10 EDWARD ROYBAL (1916-) Mexican American
U.S. Congresman (California, 1963-)

11 THOMAS A. EDISON (1847-1931) English American
Invented electric light

11 DANIEL JAMES, JR. (1920-1978) Black American
First Black Four Star General of U.S. Air Force

11 GENGO SUZUKI (1904-) Japanese American
Economist

14 FREDERICK DOUGLASS (1817-1895) Black American
Abolitionist

15 SUSAN B. ANTHONY (1820-1906)
Suffrage Leader, 19th Amendment named after
her

17 MARIAN ANDERSON (1902-) Black American
Concert singer

19 LESCHI (d. 1858) Nisqually Native American
Instrumental in securing a more suitable
reservation for his people

20 FRED KABOTIE (1900-) Hopi Native American
Artist

20 BUFFY SAINTE-MARIE (1942-) Cree Native American
Folk singer

21 BARBARA JORDAN (1936-) Black American
First Black woman elected to U.S. Congress
from a southern state (Texas 1973-1979)

22 EDNA ST. VINCENT MILLAY (1892-1950) Irish American
Poet, Pulitzer Prize winner (1923),
The Ballad of the Harp Weaver

23 W.E.B. DU BOIS (1868-1963) Black American
Author, The Souls of Black Folk

25 WING LUKE (1925-1965) Chinese American
First Chinese American to win public office
on the West Coast (Seattle City Council)

27 HENRY LONGFELLOW (1807-1882) English American
Poet, Evangeline

27 RALPH NADER (1934-) Lebanese American
Researcher, Advocate for Consumer Rights

29 ANN LEE (1736-1784) English American
Religious leader, founded Shakers

MARCH

3	Dolls' Festival
16	Saint Urho's Day
17	Saint Patrick's Day
	Easter (varies any Sunday between March 22 to April 25)

MARCH

2 PAUL de KRUIF (1890-1971) Dutch American
Bacterioligist, Author, Microbe Hunters

3 ALEXANDER GRAHAM BELL (1847-1922) Scotch American
Inventor of telephone

6 JULIUS NELSON (1858-1916) Danish American
Biologist

10 HARRIET TUBMAN (d. 1913) Black American
Abolitionist, "Moses" of the Underground Railroad

10 LILLIAN WALD (1867-1940) Jewish American
Organized first Public Health Nursing System

12 ADOLPH SIMON OCHS (1858-1935) German Jewish American
Journalist, Publisher-Owner of New York Times (1896-1935)

14 ALBERT EINSTEIN (1879-1955) German Jewish American
Mathematician, Theoretical Physicist

17 CARMEN ROSA MAYMI (1938-) Puerto Rican
Director of Women's Bureau, U.S. Dept. of Labor

19 BERTHA K. LANDES (elected, 1926)
First woman Mayor of Seattle

24 ANDREW MELLON (1855-1937) Scotch American
Businessman, Banker

25 GLORIA STEINEM (1934-)
Editor MS magazine

26 KYUNG-WHA CHUNG (1948-) Korean American
Concert violinist

26 VINE DE LORIA (1933-) Sioux Native American
Author, Custer Died for Your Sins

29 MARCH KONG FONG EU (1929-) Chinese American
Secretary of State (California)

29 ALES HRDLICKA (1869-1943) Czechoslovakian American
Anthropologist

30 CESAR CHAVEZ (1927-) Mexican American
Successfully established the United Farm Workers (UFW) labor union

APRIL

2	International Children's Book Day
19	Patriots' Day
22	Arbor Day

APRIL

1 DONG KINGMAN (1911-) Chinese American
Artist

4 DOROTHEA DIX (1802-1887)
Crusader for reform in the treatment of the mentally ill

4 PIERRE MONTEUX (1875-1964) French American
Director, San Francisco Symphony Orchestra

5 BOOKER T. WASHINGTON (1856-1915) Black American
Founder, Tuskegee Institute

8 SONJA HENIE (1912-1969) Norwegian American
Olympic Champion Figure Skater

10 FRANCES PERKINS (1882-1965)
First woman Cabinet member, Secretary of Labor (1933)

10 JOSEPH PULITZER (1847-1911)
Hungarian Jewish American
Established a School of Journalism at Columbia University, endowed the Pulitzer Prize

14 ANNE SULLIVAN (1866-1936)
Teacher of Helen Keller

15 ASA PHILIP RANDOLPH (1889-1979) Black American
Founded Brotherhood of Sleeping Car Porters, the nation's first Black union

16 MARY MAHONEY (1845-1926) Black American
First Black registered nurse

16 HARRIET QUIMBY (flew English Channel April 16, 1916)
First licensed woman pilot in U.S.

21 JOHN MUIR (1838-1914) Scotch American
Naturalist

22 YEHUDI MENUHIN (1916-) Russian Jewish American
Concert Violinist

25 ELLA FITZGERALD (1918-) Black American
Jazz vocalist, known as "First Lady of Song"

26 JOHN J. AUDUBON (1785-1851) French American
Naturalist

26 I. M. PEI (1917-) Chinese American
Architect, J.F.K. Memorial Library

29 DUKE ELLINGTON (1899-1974) Black American
Composer, Orchestra leader

29 ZUBIN MEHTA (1936-) East Indian American
Musical Conductor/Director, New York Philharmonic Orchestra

MAY

1	Law Day
	Lei Day
5	Cinco de Mayo
	Children's Day
17	Norwegian Constitution Day (Syttende Mai)
30	Memorial Day

27

MAY

1 MARY HARRIS (MOTHER) JONES (1830-1930)
Labor organizer

3 HENRY B. GONZALEZ (1916-) Mexican American
Congressman (Texas, 1961-)

6 AMADEO GIANINNI (1870-1949) Italian American
Banker, founded Bank of America

8 RUDOLPH FLESCH (1911-) Austrian American
Developed a readability formula,
Author, Why Johnny Can't Read

9 PANCHO GONZALES (1928-) Mexican American
Tennis Champion, U.S. Tennis Association
(1948)

11 MARTHA GRAHAM (1894-)
Dancer, Choreographer

16 HORACIO RIVERO (1910-) Puerto Rican
U.S. Navy Admiral

19 MALCOLM X (1925-1965) Black American
Black Nationalist leader, Orator

20 CHARLES LINDBERGH (1927) Swedish American
The day the "Spirit of St. Louis" took
off from New York for the first non-stop
trans-Atlantic flight

22 MARY CASSATT (1844-1926)
Painter, Known for impressionist paintings

23 MARGARET FULLER (1810-1850)
Author, Woman in the Nineteenth Century
(1845)

24 BENJAMIN CARDOZO (1870-1938)
Portuguese Jewish American
Jurist, U.S. Supreme Court Justice

26 SUSETTE LA FLESCHE (1854-d. May 26, 1903)
Omaha Native American
Spokesperson for Native American Rights

27 RACHEL CARSON (1907-1964)
Ecologist, Author, Silent Spring

27 CORNELIUS VANDERBILT (1794-1877) Dutch American
Industrialist

28 JAMES THORPE (1888-1953) Native American
Olympic Champion (1912), named Best All-Around Athlete of the First Half of the 20th Century

31 WALT WHITMAN (1819-1892) English American
Poet, Leaves of Grass

JUNE

11	Kamehameha Day
12	Philippine Independence Day
14	Flag Day

JUNE

3 CHARLES R. DREW (1904-1950) Black American
Surgeon, developed efficient way to store blood plasma in blood banks

3 CHARLES H. STEINWAY (1857-1919) German American
Businessman, founded Steinway Piano Company

7 CHIEF SEALTH (d. 1866) Suquamish Native American
Seattle is named after him

8 FRANK LLOYD WRIGHT (1869-1959) Welsh American
Architect, Pioneer in Functional Architecture

14 SEYMOUR KAPLAN (1913-1974) Jewish American
Director Anti-Defamation League-Pacific Northwest (1955-1974), Seattle Schools Humanitarian Award established in his memory

14 HARRIET BEECHER STOWE (1811-1896)
Author, Uncle Tom's Cabin

17 IGOR STRAVINSKY (1882-1971) Russian American
Musician, Composer, Firebird

19 LOU GEHRIG (1903-1941) German American
Baseball player, Hall of Fame

20 LILLIAN HELLMAN (1905-) German Jewish American
Author, Playwright, The Little Foxes

23 WILMA RUDOLPH (1940-) Black American
Athlete, won 3 gold medals in 1960 Olympics

24 JACK DEMPSEY (1895-) Irish American
World Heavyweight Boxing Champion (1919)

26 PEARL BUCK (1892-1973) Dutch American
Missionary, Author, The Good Earth

26 MILDRED (BABE) DIDRIKSON ZAHARIAS (1914-1946)
Best all-around woman athlete of 20th century

27 HELEN KELLER (1880-1968)
Blind and deaf from age two, Crusader for better treatment for the handicapped

JULY

4	Independence Day
14	Bastille Day

JULY

2 THURGOOD MARSHALL (1908-) Black American
U.S. Supreme Court Justice, argued Brown vs. Board of Education (1954)

3 GERALDO RIVERA (1943-) Puerto Rican
Television Personality, Journalist

5 WANDA LANDOWSKA (1879-1959) Polish Jewish American
Composer, Harpsichordist

10 ARTHUR ASHE (1943-) Black American
Tennis Champion Wimbledon (1975)

10 MARY MC LEOD BETHUNE (1875-1955) Black American
Educator, founded Bethune-Cookman College

10 JAMES WHISTLER (1834-1903) Irish American
Painter

12 HENRY DAVID THOREAU (1817-1862) French American
Philosopher, wrote On Civil Disobedience

22 EMMA LAZARUS (1849-1887) Jewish American
Poet, "The New Colossus" (Memorial inscription on Statue of Liberty)

24 BELLA ABZUG (1920-) Russian Jewish American
Politician, Advocate for Women's Rights

24 AMELIA EARHART (1898-1937)
Aviator, first woman to fly Atlantic solo

30 HENRY FORD (1863-1947) English American
Industrialist

AUGUST

26 Women's Equality Day

AUGUST

1 MARIA MITCHELL (1818-1889)
Astronomer, Director of Observation
(Vassar College)

6 DUKE KAHANAMOKU (1890-1968) Hawaiian
Olympic Champion Swimmer (1912, 1920)

7 RALPH BUNCHE (1904-1971) Black American
Statesman, United Nations Diplomat

8 JAMES WONG HOWE (1899-1976) Chinese American
Cinematographer, won Oscar for Hud

12 CECIL B. DE MILLE (1881-1959) Dutch American
Film Director/Producer, The Greatest Show on Earth

13 LUCY STONE (1818-1893)
Feminist, Suffragist

15 EDNA FERBER (1887-1968) Hungarian Jewish American
Author, Pulitzer Prize Winner (1925),
So Big

16 EYDIE GORME (1932-   ) Mexican American
Singer, Entertainer

16 GEORGE MEANY (1894-   ) Irish American
Labor Leader, President AFL-CIO

16 JUANITA TAMAJO-LOTT (1948-   ) Filipino American
Former Director Asian Affairs Office, U.S.
Dept. of Health, Education and Welfare

20 EERO SAARINEN (1910-1961) Finnish American
Architect

25 LEONARD BERNSTEIN (1918-   )
Russian Jewish American
Composer/Conductor

29 OLIVER WENDELL HOLMES (1809-1894) English American
Poet, Essayist, The Autocrat of the Breakfast Table

SEPTEMBER

1st Monday	Labor Day
16	Mexican Independence Day
17	Citizenship Day
4th Friday	American Indian Day

SEPTEMBER

1 ROCKY MARCIANO (1923-1969) Italian American
World Heavyweight Boxing Champion (1951)

2 QUEEN LILIUOKALANI (1838-1917) Hawaiian
Last reigning monarch of Hawaii, composed
"Aloha Oe"

3 PRUDENCE CRANDELL (1803-1890)
Teacher, Abolitionist, worked to provide
formal education for Black women

6 JANE ADDAMS (1860-1935)
Social Reformer, co-founded Hull House in
Chicago, won Nobel Peace Prize (1931)

7 DANIEL K. INOUYE (1924-) Japanese American
U.S. Senator (Hawaii, 1962-)

7 ELIA KAZAN (1909-) Greek Turkish American
Writer, Motion Picture Director

7 ANNA MARY ROBERTSON (GRANDMA) MOSES (1860-1961)
Painter

10 ALICE BROWN DAVIS (1852-1935)
Seminole Native American
First female Chief of Seminoles

14 MARGARET SANGER (1883-1966)
Nurse, Family planning advocate

17 BIRGIT NILSSON (1918-) Swedish American
Opera singer

19 BERNICE PAUAHI BISHOP (1831-1884) Hawaiian
Philanthropist

21 CHIEF JOSEPH (c. 1840-1904)
Nez Perce Native American
Made a famous attempt to take his people
to Canada, but was captured 40 miles
from border

23 LOUISE NEVELSON (1900-)
Russian Jewish American
Sculptor

24 JOSEPH MONTOYA (1915-1978) Mexican American
Attorney, U.S. Senator (New Mexico,
1965-1977)

27 BEN MENOR (1922-) Filipino American
First Filipino American to serve on a
state supreme court (Hawaii)

29 MARIE E. ZAKRSZEWSKA (1829-1902) German American
Physician, fighter for acceptance of
women in medicine

OCTOBER

2nd Monday	Canadian Thanksgiving Day
9	Leif Erikson Day
11	Pulaski Day
12	Columbus Day
24	United Nations Day
31	Halloween

OCTOBER

1 HIRAM FONG (1907-) Chinese American
U.S. Senator (Hawaii, 1959-)

1 VLADIMIR HOROWITZ (1904-)
Russian Jewish American
Pianist

8 MASAYUKI MATSUNAGA (1916-) Japanese American
U.S. Congressman (Hawaii, 1963-)

8 GEORGE PAI (1927-) Korean American
Attorney-General of the State of Hawaii

11 ELEANOR ROOSEVELT (1884-1962)
Activist for social causes and women's organizations, U.N. delegate (1945-1951, 1961-1962)

13 MOLLY PITCHER (1754-1832) German American
American Revolutionary War figure

15 MIKE MASAOKA (1915-) Japanese American
Lobbyist and Activist leader of Japanese American Citizens League (JACL)

19 ANNIE SMITH PECK (1850-1935)
Mountain climber, conquered north peak of Huascaran in Peru (1908)

20 JOHN DEWEY (1859-1952) English American
Educator

22 ABIGAIL DUNIWAY (1834-1915)
Instrumental in achieving suffrage for women in Washington Territory

24 BELVA LOCKWOOD (1830-1917)
First woman lawyer to argue before the Supreme Court

26 EDWARD BROOKE (1919-) Black American
First Black U.S. Senator since Reconstructio period (Massachusetts, 1965-1975)

27 MAXINE HONG KINGSTON (1940-) Chinese American
Author, The Woman Warrior

31 JULIETTE LOW (1860-1927)
Founded Girl Scouts of America

NOVEMBER

11	Veterans Day Washington Admission Day
4th Thursday	Thanksgiving Day

NOVEMBER

4 WILL ROGERS (1879-1935) Cherokee Native American
Humorist, Journalist

5 IDA TARBELL (1857-1944)
Journalist, wrote powerful indictment of
Standard Oil

6 JOHN SOUSA (1854-1932)
Portuguese German American
Composer, "The Stars and Stripes Forever"

7 ISAMU NOGUCHI (1904-   ) Japanese American
Sculptor, designed John F. Kennedy grave
site

9 FLORENCE SABIN (1871-1953)
Physician, Researcher

12 ELIZABETH CADY STANTON (1815-1902)
Women's Suffrage Pioneer

13 LOUIS D. BRANDEIS (1856-1941)
Czechoslovakian Jewish American
Jurist, first Jewish American appointed to
the U.S. Supreme Court (1916-1939)

21 FREDERICK WEYERHAUSER (1834-1914) German American
Founded Weyerhauser Lumber Co.

22 BILLIE JEAN KING (1943-   )
Tennis Champion Wimbleden (1966)

23 MAX ROSENTHAL (1833-1918) Polish Jewish American
Lithographer

24 YOSHIKO UCHIDA (1921-   ) Japanese American
Author, Journey to Topaz

25 JOE DI MAGGIO (1914-   ) Italian American
Baseball player, Hall of Fame

26 ERIC SEVAREID (1912-   ) Norwegian American
Journalist

29 LOUISA MAY ALCOTT (1832-1888)
Author, Little Women, Little Men

30 SHIRLEY CHISHOLM (1924-   ) Black American
First Black female elected to U.S House
of Representatives (New York, 1968-)

30 SAMUEL CLEMENS (MARK TWAIN) (1835-1910)
Scotch Irish American
Author, Tom Sawyer

DECEMBER

13	Festival of Light
15	Bill of Rights Day
25	Christmas Day
30	Jose Rizal Day

DECEMBER

1 LEE TREVINO (1939-) Mexican American
Champion golfer

3 ELLEN SWALLOW RICHARDS (1842-1911)
First woman graduate of MIT, popularized
the word "ecology"

6 PATSY MINK (1927-) Japanese American
First Japanese American Woman elected to the
House of Representatives (Hawaii, 1965-1977)

6 EDWIN T. PRATT (1930-1969) Black American
Executive Director Seattle Urban League,
assassinated in Seattle (Jan. 26, 1969)

7 WILLA CATHER (1873-1947)
Author, My Antonia

7 RUDOLF FRIML (1879-1972) Czechoslovakian American
Composer, "Rose Marie"

10 EMILY DICKINSON (1830-1886) English American
Poet, virtually unknown until 1924,
wrote over 1000 poems

11 FIORELLO LA GUARDIA (1882-1947) Italian American
Lawyer, Politician, noted for legislation
to improve conditions of working people

14 MARGARET CHASE SMITH (1897-)
First woman elected to both houses of U.S.
Congress (Maine, 1939-1973)

16 MARGARET MEAD (1901-1978)
Anthropologist, Author, Coming of Age in
Samoa

20 SACAJAWEA (d. 1812) Shoshone Native American
Guide and Interpreter for Lewis and Clark
expedition

25 CLARA BARTON (1821-1912) English American
Founded American Red Cross (1881)

25 CONRAD HILTON (1887-1978) Norwegian American
Hotel Executive

BACKGROUND INFORMATION

ON LISTED EVENTS

AFRO AMERICAN HISTORY MONTH

February

In February, 1926, Dr. Carter G. Woodson, the founder and director of the Association for the Study of Negro Life and History, launched the celebration of Negro History Week. The purpose of this week was to commemorate the leading events and facts of history influenced by Black People. Most of this information had been researched and published by the Association during its first eleven years which began in 1915.

The original celebration usually fell during the second week in February which encompassed both Abraham Lincoln's birthday (Feb. 12) and the birth of Frederick Douglass (Feb. 14).

As of 1976, the Association has designated the entire month of February as Afro-American History Month. The word "Negro" has been replaced by Afro-American in the Associations' title.

AMERICAN INDIAN DAY

Fourth Friday in September

The history of this special day goes back to the first part of this century. Several Native Americans asked for states to support a national Indian Day in 1914 and 1915. New York was the first state to proclaim such a day in 1916.

The purpose of this day is to give recognition to all those Indian cultures which were long established before the arrival of the Europeans.

Many places in the United States bear Indian names. The Native Americans introduced the colonists to many new foods and in many instances saved the colonists from starving.

Native American cultures have made contributions to art and handicrafts, literature and music and ecology.

SUSAN B. ANTHONY

February 15

Born in 1820, Susan B. Anthony was a United States reformer and pioneer in the women's movement.

She began her career as a classroom teacher and received less pay than her male counterparts for the same work.

Ms. Anthony became involved in the Women's Movement of the 19th century known as the Suffrage Movement.

In 1872 she was arrested and fined $100 for voting in Canadagua, New York. She never paid the fine and the judge would not put her in jail.

She continued to insist that American women had the inalienable and constitutional right to vote and worked to achieve that goal until her death.

Ms. Anthony died in 1906, fourteen years before passage of the 19th Amendment which gave women the right to vote. This amendment was known as the Susan B. Anthony Amendment.

ARBOR DAY

April 22

The purpose of this day is to focus on the value of trees. The originator of Arbor Day was Julius Sterling Morton. Morton was editor of the Nebraska City newspaper. He proposed the first Arbor Day in 1872 as an occasion for tree planting. Today, the state of Nebraska celebrates Arbor Day as a legal holiday.

Many other states celebrate Arbor Day on the last Friday in April, not as a legal holiday, but as a day to acknowledge the importance of ecological conservation.

BASTILLE DAY

July 14

July 14 marks the French Independence Day. The Bastille was the name of the French royal prison. On this day in 1789, it was captured by the people of Paris and destroyed.

Bastille Day is usually observed with a military parade. By nightfall, the public buildings are lit and there is a festive mood as people dance in the streets.

The colors of the French flag, called a tricolor, are the same as ours only in reverse order - blue, white, red. The French national anthem, known as "La Marseillaise," is well-known throughout the world.

BILL OF RIGHTS DAY

December 15

The Constitutional Convention met in 1787, following the Revolutionary War to write a constitution for the new United States.

Many citizens of the individual states insisted that the U.S. Constitution have a Bill of Rights similar to the ones that their state constitutions had. So on September 25, 1789, James Madison introduced twelve amendments (two were eventually discarded). Finally, the delegates ratified the first ten amendments to the Constitution. These amendments, known as the Bill of Rights, took effect on December 15, 1791.

President Franklin D. Roosevelt proclaimed December 15 Bill of Rights Day in 1941 on the 150th anniversary of the amendments' ratification.

BOYS' DAY

May 5

The fifth day of the fifth month is celebrated as Boys' Day in Japan. It is also referred to as the Iris Festival. The Iris represents courage and strength.

Another symbol of strength and courage is the carp. Families with sons follow the practice of flying a large paper or cloth carp on a tall banner pole in front of the home. There is one carp flown for each son.

This festival dates back several centuries to the Tokugawa period. Children's Day in Japan also falls on the fifth of May but it has only been celebrated since 1945.

BROTHERHOOD WEEK

3rd week of February

Brotherhood Week begins with the third Sunday in February and lasts until the following Sunday.

Its origins lie with the National Conference of Christians and Jews. Its purpose is to emphasize the importance of brotherhood among all peoples regardless of race, creed, color or national origin.

From its inception, the Conference has used the term brotherhood in its generic form to include both sexes. While some consider the term "brotherhood" to be sexist in today's reference, the Conference has not officially changed the title as of this writing.

CANADIAN THANKSGIVING

2nd Monday in October

Canada borders the northern length of the United States. Three Canadian holidays U.S. citizens should be aware of are: 1) Canadian Thanksgiving; 2) Dominion Day (July 1); 3) Victoria Day (3rd Monday in May)

All peoples have celebrated in some way to show their gratitude for a fall harvest. The Canadians celebrate their Thanksgiving on the second Monday in October.

Dominion Day marks the passage by the British Parliament in 1867 of the British North America Act which permit Canada to have dominion status under British rule.

Victoria Day is celebrated in honor of Queen Victoria. During her sixty-three year reign, Britain attained some of its greatest honors and achievements.

CHILDREN'S DAY

May 5

Children's Day is celebrated on May 5 in Japan and Korea. Many other countries also set aside one day especially for children at other times during the year. In Japan and Korea, the purpose of the day is to honor all children and to wish them happiness and prosperity.

CINCO de MAYO

May 5

El Cinco de Mayo is a national holiday in Mexico and is also celebrated by many Mexican Americans.

The history of El Cinco de Mayo goes back to 1862. Mexico had borrowed money from the European nations of England, France and Spain. (Mexico had won her independence from Spain in 1821.) Unfortunately, due to the wars with Spain (1821) and the United States (1846-1848), Mexico was broke and had to suspend payments on her debts. This of course, gave the European nations an excuse to demand Mexican territory as a guarantee that all monies owed would be paid.

It was decided that the French army would be sent to Mexico on behalf of England and Spain to collect the debts owed to all three countries. France, under the guidance of Napoleon III, was only too glad to be chosen as Napoleon hoped to create a French empire in Mexico.

On March 5, 1862, the French army landed at Vera Cruz. Laurences, commander of the French army wrote to his government that the conquest of Mexico would be easy.

Benito Juarez, who was President of Mexico at the time of the invasion called on all Mexicans to present a united front for the common defense of their country.

On May 5, 1862, with General Don Ignacio Zaragoza as commander of the Mexican forces, the French were defeated at the town of Puebla. It marked the first time in over 50 years that the French army had been defeated.

Even though the French went on to control Mexico by 1864, Juarez and the Mexican people did not give up fighting to remove the French from their country.

Finally, in 1867 the fight against the French led by General Porfirio Diaz culminated in the retreat of the French army and the return of Benito Juarez as President of Mexico.

CITIZENSHIP DAY

September 17

Citizenship Day commemorates the day the United States Constitution was recommended for adoption by the Constitutional Convention in 1787. In 1952, President Harry S. Truman signed a bill designating September 17 as annual Citizenship Day. It is a time to review our rights and responsibilities which are called for under the U.S. Constitution.

COLUMBUS DAY

October 12

Although Native Americans were living here when Columbus arrived on October 12, 1492, he has been credited with "discovering" the New World. While it is inaccurate to use the word discovered, Columbus can and should be remembered for his courage to undertake such a voyage. Remember, many people still held that the world was flat and that Columbus and his ships would sail off the edge.

The first Columbus Day was celebrated in 1792 in New York City. Today most states celebrate Columbus Day as a legal holiday. Congress so designated Columbus Day as a legal holiday in 1892.

DOLLS' DAY

March 3

This is a traditional Japanese holiday. It is also known as Girls' Day. On this day Japanese mothers use the doll festival as a way of teaching their daughters good manners and how to serve guests. This festival is one of the few times during the year when the women of the family wear their best kimono.

The mothers set the display up usually on the first day of March for the whole family to enjoy. Before nightfall of the third day, the dolls are packed away in their wooden boxes, since, as legend has it, to leave the dolls set up after the third could delay the wedding of the daughter.

During the three day festival, girls invite their friends over for a tea party and the mother serves special dishes such as candy shaped like peach blossoms (another name for the holiday is Peach Blossom Festival), cakes wrapped in cherry leaves and a special white, sweet sake to drink. Since the cherry trees are not in leaf at this time of the year, the leaves must be saved from the previous summer. They are preserved by salting them lightly after passing them through boiling water.

Before placing any of the dolls, the mother will cover the seven steps of the display stand with a red cloth hemmed in brocade. The diamond motif woven into the pattern of the hem is symbolic of this festival. The dolls represent the emperor and empress and their court. On the top shelf the emperor and empress are seated on a small dais covered in the same brocade found at the hem of the red cloth. Separated by a stand with two vases of paper flowers and flanked by lanterns, the royal couple sit in front of two gold screens. On the second shelf are three court ladies with a serving tray and ceremonial pots. On the third level are five court musicians: three drummers, a flutist and a singer who holds a fan. On the next level two guards sit on either side of two sets of doll sized dishes for the emperor and empress and two cake stands which hold special diamond shaped rice cakes. On the third shelf from the bottom sit three servants to the emperor. To their left stands a mandarin orange tree, while on the right is a cherry tree in full blossom. On the second shelf from the bottom there are chests of drawers, dowry boxes, a sewing box and a dressing table with a mirror for the empress. A small replica of the chest and utensils needed for the tea ceremony also sit on this shelf. On the bottom shelf are an ox-cart and a sedan chair, or palanquin, used to transport the emperor and the empress. In the middle of the bottom shelf stands a set of four stacked boxes which usually contain the special confections for the holiday.

EASTER

Varies

Easter has rites which can be traced to both Christian and non-Christian roots.

For Christians, Easter is a religious holiday centered around the death and resurrection of Jesus Christ.

In ancient times, peoples of Northern and Central Europe held their spring festivals in honor of the goddess Oestre (Eostre is the Anglo-Saxon name). Another derivation of eostre is the word east. Since the sun rises in the east, this festival was a celebrating of the rebirth of the spring sun.

Many of the symbols associated with Easter today can be traced back to ancient times. Eggs, which have always been a symbol of new life, are decorated or play a part in egg rolling games.

Special foods are prepared and the custom of wearing new clothes coincides with the idea that the earth has new clothes in the form of blooming flowers, trees greening and new grass.

LEIF ERIKSON DAY

October 9

Vikings from Scandinavia explored the northern coast of the North American continent centuries before Columbus.

Leif Erikson was a Norse sailor and is believed to have been the first European to set foot on the North American continent. Exactly where his landing took place is not known.

Many Norwegian Americans celebrate this day.

FESTIVAL OF LIGHT

December 13

Festival of Light, also known as St. Lucia Day, marks the beginning of the Christmas season in Sweden and Swedish communities throughout the world.

The origins of this holiday are found in a Christian legend. A young Christian girl living in Sicily was put to death after being blinded for remaining loyal to Christianity. When the Vikings were Christianized, they adopted St. Lucia, whose name means light, as a symbol for the winter solstice.

Many Swedish homes celebrate Lucia Day in the following manner: the eldest girl dresses in a white gown and on her head is a crown of fresh greens topped by real candles. She then serves coffee and specially prepared buns to the family. If the girl has younger sisters, they also dress in white, but without the crown, and accompany their sister.

FLAG DAY

June 14

Flag Day commemorates the day the first United States flag was adopted by the 1777 Continental Congress.

The resolution adopting the flag said that the flag "should be thirteen stripes alternate red and white, and the Union be thirteen stars white in a field representing a new constellation".

As states were added to the Union, a decision had to be made how they would be represented on the flag.

On April 4, 1818, Congress passed the Flag Act. This act set the number of stripes at thirteen to represent the thirteen original colonies and for each new state admitted a star would be added.

Today, the flag contains fifty stars.

HALLOWEEN

October 31

Halloween customs go far back into history. To understand the original meaning of Halloween it is necessary to know several things.

First, Halloween means hallowed, or holy evening. The day after Halloween has been a Christian holiday, All Saint's Day, for at least a thousand years, thus the name of the day before.

Second, early Celtics believed witches had magical powers on this evening. They believed in all sorts of spirits, ghosts and that the forests were haunted on this night.

Third, this is an example of a holiday tied to harvest time. Apples and nuts became associated with Halloween because of their abundance at this time of the year.

INDEPENDENCE DAY

July 4

On July 4, 1776, the Declaration of Independence was read in Philadelphia. Ever since then, July 4 has been the birthday of the United States.

This holiday is usually marked by parades, picnics and fireworks. Speeches made by our politicians remind us of the ideals stated in the Declaration. It is a legal holiday in every state of the Union.

INTERNATIONAL CHILDREN'S BOOK DAY

April 2

April 2 is the birthday of Hans Christian Andersen. Since Andersen is best known for his fairy tales, the International Board on Books for Youth have chosen this day as being suitable for celebrating children's books.

One way in which this day is celebrated in the United States, is by planning exhibits featuring children's books from many countries, in many languages.

KAMEHAMEHA DAY

June 11

Kamehameha Day honors the Hawaiian King who united the islands into a single kingdom. This was accomplished in 1810. It is a legal holiday in Hawaii.

A statue of King Kamehameha is draped with long leis of yellow plumeria and maile vines. This statue is opposite the Iolani Palace, the former home of Hawaii's monarchs and now the state capitol of Hawaii. There is also a parade and other celebrations such as luaus held on all the islands.

MARTIN LUTHER KING, JR.'S BIRTHDAY

January 15

Martin Luther King, Jr. was born on January 15, 1929 in Atlanta, Georgia. He was to become one of the most powerful and respected leaders of the Black Civil Rights movement.

Martin Luther King, Jr. was educated at the Atlanta University Laboratory High School and entered Morehouse College at the age of 15. During his first year at Morehouse, King read Henry David Thoreau's essay On Civil Disobedience.

Thoreau's concept of non-violent resistance made a deep impact on King and he was to later incorporate this concept into his civil rights work. King eventually was awarded the Ph.D. degree in theology in 1955.

He first came to national prominence during the Montgomery bus boycott of 1955. As a leader of the boycott Dr. King was arrested and found guilty of violating a state anti-labor law. But on November 4, 1956 the U.S. Supreme Court ruled that bus segregation in Montgomery was unconstitutional.

In 1957, Dr. King organized the Southern Christian Leadership Conference. It was from this base that Dr. King continued to fight for the civil rights of Black people by walking picket lines, engaging in sit-in demonstrations, occupying jail cells and suffering considerable humiliation.

On August 28, 1963 he organized and led the largest protest march in United States history. Known as the "March on Washington" (D.C.), more than 200,000 Americans of all races and creeds came to Washington and marched from the Washington Monument to the Lincoln Memorial singing "We Shall Overcome". King made his famous "I have a dream" speech that day.

Dr. King was chosen as Time magazines' 1963 Man of the Year and in 1964 he was awarded the Nobel Peace Prize at the age of 35.

On April 4, 1968, the Reverend Dr. Martin Luther King, Jr. was assassinated while in Memphis, Tennessee supporting the Black garbage workers who were on strike.

LABOR DAY

First Monday in September

Labor Day honors men and women who work in all types of jobs. It was started in 1882 by Peter J. McGuire. Mr. McGuire was President of the United Brotherhood of Carpenters. New York City held the first Labor Day parade and celebration on September 5, 1882. By 1894, all states celebrated Labor Day as a national holiday.

Labor leaders and politicians usually give speeches this day praising working men and women and their contributions to the nation.

LAW DAY

May 1

President Dwight D. Eisenhower instituted Law Day on May 1, 1958 at the urging of the American Bar Association. The purpose of the day is to focus on the role of law in the United States. According to the American Bar Association, its educational and patriotic purposes are:

> "to foster respect for law; to increase public understanding of the place of law in American life; to point up the contrast between freedom under law in the United States and governmental tyranny under communism."

Law Day became official nationwide in 1961. Across the nation, Bar Associations have sponsored Law Day programs of various kinds to acknowledge this day.

LEI DAY

May 1

When Hawaii had royal families, there was an official lei-maker. This person was responsible for making the leis worn by members of the royal families. The lei-maker was an important figure because songs and chants were written about the royal lei makers.

On May 1 in Hawaii, a contest is held to determine the best leis. There are different categories of judging because leis can be made from various types of flowers and other materials. Some leis are made from feathers or shells as well as various flowers. There are also leis made from Hole Koa seeds.

Many people in Hawaii wear leis to school and work on May 1.

LINCOLN'S BIRTHDAY

February 12

Abraham Lincoln was the sixteenth President of the United States. He was born in a Kentucky cabin in 1809. At the age of seven he moved with his family to Indiana and from there to Illinois where the family settled.

There are many anecdotes about Lincoln's life as a boy growing up during pioneer times.

Lincoln eventually became a lawyer and representative to Congress from the state of Illinois. He was a powerful speaker, using plain and forceful language.

When Lincoln was elected to the Presidency in 1860, the South seceded from the Union in the spring of 1861 and thus began the Civil War of the United States.

A few days after the Civil War ended, Abraham Lincoln was assassinated. His memory of greatness has been honored by celebrating his birthday.

LUNAR NEW YEAR

Varies

The Lunar New Year, popularly known as Chinese New Year, varies from year to year, but usually falls between January 21 and February 19.

Preparation for the New Year celebrations begins well in advance of the actual day so that all things are in readiness to welcome the New Year.

Houses are thoroughly cleaned, debts repaid and homage is paid to various household gods. New clothes are worn and children received gifts known as li-see. This is usually a gift of money wrapped in red paper or special red envelopes.

This festive time of parades with firecrackers and a dragon dance can be viewed in Chinese communities throughout the United States.

MEMORIAL DAY

Last Monday in May

Traditionally, Memorial Day was celebrated on May 30. It is a day when we remember those men and women who gave their lives in defense of our country during times of war.

Another name sometimes used is Decoration Day. It is so called because many families, using flowers and/or flags, decorate the graves of their deceased.

Memorial Day began to be observed before the end of the Civil War. In 1868, there was a National Memorial Day when the Grand Army of the Republic, an organization of Union veterans, held a ceremony for their dead comrades.

Many Southern states observe a Memorial Day called the Confederate Memorial Day, in memory of those soldiers who fought for the Confederacy. The dates for this day vary among the states.

MEXICAN INDEPENDENCE DAY

September 16

Mexico borders the southwestern part of the United States. There are approximately five million Mexican Americans who were born and live in the United States. Many of these Mexican Americans retain much of their ancestors' Mexican cultural heritage. In many Mexican American communities this day is marked with parades and other types of festive activities.

The celebration marks the day Father Miguel Hidalgo y Costilla issued his historic "Grito de Dolores" (Cry of Dolores) to begin the Mexican revolt from Spanish rule in 1810.

Although Father Hidalgo and his men were defeated and executed on August 1, 1811, Mexico eventually won her freedom from Spain in 1821.

NEW YEAR'S DAY

January 1

Throughout the history of the world, people have always celebrated the coming of a new year. But the when and how of their celebrations differed.

In ancient Egypt, for example, the new year celebration coincided with the beginning of the flood period of the Nile. This is an example of people using an occurrence in nature to determine their new year.

Greeks up to the 5th century celebrated the new year at the winter solstice on December 21. During the early mediaeval days, most Christian peoples celebrated the new year on March 25, which signified the beginning of spring.

Julius Caesar decided the new year should begin in January. This month was named for the Roman god, JANUS, the god of beginnings and endings, openings and closings.

The Gregorian calendar was introduced by Pope Gregory XIII and was adopted by all Catholic countries in 1582. It changed the beginning of the new year from January 14 to January 1. It was adopted about 1700 by Germany, Denmark and Sweden and by England in 1752.

Other cultural groups celebrate a new year on calendars different from the Gregorian calendar. The Jewish New Year, Rosh Hashanah, begins in either September or October. This day commemorates the traditional date for the creation of the world. The Jewish name for the month is Tishri.

The Chinese New Year is based on a lunar calendar and falls between January 21 and February 19.

The first day of the month of Mukarraw begins the Muslim new year. Since the Muslim new year uses a lunar calendar consisting of 354 days, it fluctuates widely by the Western calendar.

ST. PATRICK'S DAY

March 17

While St. Patrick has religious connections with Ireland, Irish of every religion as well as people of other ethnic backgrounds celebrate St. Patrick's Day.

The Irish make this a day of thanksgiving for a loved person. Shamrocks are worn and festivities include parades, dinners and cultural programs. Large St. Patrick's Day parades are held in New York and Boston.

PATRIOTS' DAY

April 19

Patriots' Day commemorates the day the American Revolution began in 1775 with the battles of Lexington and Concord. The day is mostly celebrated in the state of Massachusetts.

Many festivities take place including reenactments of the Paul Revere and William Dawes rides. The most famous activity however, is the Boston Marathon, which has been an annual feature since 1896. The 26-mile race is run from the town of Hopkinton to Boston. Thousands of people from all over the United States and the world enter this competition.

PHILIPPINE INDEPENDENCE DAY

June 12

The Filipinos consider June 12 as their Independence Day. It was on this day in 1898 when General Emilio Aguinaldo, foremost leader of the Revolution against Spain, proclaimed Philippine independence which culminated in the establishment of the first Philippine Republic.

The United States was at war with Spain during the time of the Philippine Revolution. As part of the war effort Admiral George Dewey destroyed the Spanish Asiatic Fleet at the Battle of Manila Bay.

The Philippine Republic was short lived, however. When the treaty of peace that concluded the Spanish-American War was signed, Spain ceded the Philippines to the United States because neither of these two nations recognized the political reality of the new Republic.

The Filipinos fought against the United States to preserve the republic that they had established, but American arms prevailed.

On July 4, 1946, the United States finally granted the Philippines the independence denied half a century before.

PRESIDENTS' DAY

Third Monday in February

Presidents' Day incorporates George Washington's birthday and the memory of all who have served as President of the United States. It is celebrated the 3rd Monday in February as a federal legal holiday by an act of Congress. Almost all states observe Washington's Birthday as a legal holiday on this date.

PULASKI DAY

October 11

Count Casimir Pulaski was a member of the Polish nobility who fought on the side of the colonists during the American Revolution.

Pulaski's military experience with the Polish cavalry so impressed George Washington that he recommended that Pulaski be given a command.

Between October 4, 1777 and his death on October 11, 1779, Pulaski took part in several revolutionary battles. It was during a battle on October 9 against the British in Savannah, Georgia that Pulaski was mortally wounded. He died two days later.

Today, many Polish-Americans celebrate Pulaski Day with parades and several permanent monuments to Pulaski can be found in states east of the Mississippi River.

JOSE RIZAL DAY

December 30

Jose Rizal was born in the Philippines on June 19, 1861. He is a national hero of the Philippines because of his writings which sparked the Philippine Revolution against Spain in 1896.

Rizal was born to well-to-do and educated parents. He received a Bachelor of Arts degree from Atenea. Rizal then studied in Europe and received his doctorate degree. While in Europe he published his first novel Noli Me Tangere.

Dr. Rizal was involved in various Filipino freedom groups who sought Philippine independence from Spain. It was because of this involvement that Dr. Rizal was eventually arrested, tried in a military court, found guilty of crimes of rebellion and organizing illicit societies.

On December 30, 1896, Dr. Jose Rizal was executed by a Spanish firing suqad in Manila.

In 1974 the City of Seattle renamed the 12th Avenue South Bridge the Dr. Jose Rizal Bridge in his honor.

SYTTENDE MAI

May 17

May 17 is Constitution Day in Norway; it is also known as Norwegian Independence Day

The Norwegian Constitution was adopted on May 17, 1814 and even though the assembly elected a King, Sweden forced his abdication and made Norway subject to the King of Sweden until 1905.

Norway's national hymn was adopted in 1864 on the fiftieth anniversary of the adoption of the constitution.

Since 1974, both the Governor of Washington State and the Mayor of Seattle have signed proclamations declaring May 17th, Norwegian Day. Both here in Seattle and in other cities across the United States with large Norwegian populations, parades and celebrations mark the day.

TET

Varies

Tet is the Lunar New Year celebration of the Vietnamese and other Southeast Asian people. It occurs at the same time as the Chinese New Year. In ancient time this holiday was observed during the spring with the blossoming of new flowers and a change in the weather.

As in the Chinese New Year celebration much preparation centers around cleaning the home, paying homage to the Kitchen God, and settling old debts.

During the first three days of the holiday, special foods, the wearing of new clothes and gift giving are considered important aspects. An immeasurably important part of the celebration involves the preparation for the first visitor to the home.

Each new year is given an animal representation as it is in China.

THANKSGIVING

4th Thursday in November

Thanksgiving is celebrated on the fourth Thursday in November, a date which was fixed by Presidential proclamation.

It commemorates the survival of the Pilgrims in 1621. The young colony had almost ceased to exist because of lack of food and agricultural knowledge.

But with the help of Massasoit, Chief of the Wampanoag Indians and his people, who taught the Pilgrims how to survive, by 1621 the Pilgrims had much for which to be thankful.

UNITED NATIONS DAY

October 24

On October 24, 1945, the United Nations Charter was put into effect. The United Nations is a body made up of 149 countries from around the world. As new countries evolve, they may also become U.N. members.

The purpose of the United Nations is to work for peace throughout the world. There are many UN committees working to improve the health, education and living conditions of people throughout the world.

SAINT URHO'S DAY

March 16

This day celebrates the banishment of grasshoppers from Finland, saving the grape crop, by Saint Urho. (Urho means hero). Governor Dixy Lee Ray proclaimed the day in Washington State for the first time in 1979, thus joining earlier proclamations in Minnesota, and North and South Dakota. It is a day to mark Finnish-American friendship.

VALENTINE'S DAY

February 14

Valentine's Day is an example of a celebrated event with uncertain origins.

One myth says birds chose their mates at this time which was the beginning of spring.

Another myth involves men with the last name of Valentine who became Roman martyrs because of their willingness to help Roman soldiers secretly marry their sweethearts.

In later years, as people came to send messages of good will and love to each other on this day, these messages became known as Valentines.

VETERANS DAY

November 11

Veterans Day on November 11 has only been celebrated since 1954, when President Dwight Eisenhower proclaimed it as a day to honor all veterans from all wars in which U.S. armed services have been involved.

Before 1954, November 11 was called Armistice Day and it commemorated the end of World War I which ended on the 11th day of the 11th month at the 11th hour.

WASHINGTON ADMISSION DAY

November 11

November 11 is also Admission Day for Washington State.

On July 5, 1889 a constitutional convention was held to write the state constitution. This work was completed by the end of August. On October 1, 1889, a special election was held to vote on the new constitution, elect state officials, and to choose a state capital.

The constitution was adopted, Elisha P. Ferry was elected Governor and Olympia was chosen as the state capital.

Then on November 11, 1889, Washington became the 42nd state of the Union.

WASHINGTON'S BIRTHDAY

February 22

The first President of the United States was born on this day in 1732. When the American Revolution was imminent, Washington became Commander in Chief of the Continental Armies, a post he held for eight years.

After his terms as President, Washington returned to his farm, Mount Vernon, in Virginia. His birthday was celebrated as a holiday while he was still living.

The capital of the United States and the forty-second state bear his name.

WOMEN'S EQUALITY DAY

August 26

August 26, 1920 was the date that the 19th Amendment went into effect. This Amendment, also known as the Susan B. Anthony Amendment extended voting rights to women.

In 1970, on the 50th anniversary of the 19th Amendment, President Nixon designated August 26 as Women's Equality Day.

Many women's organizations have used the day since 1970 to educate others regarding women's issues, including information on the Equal Rights Amendment.

OTHER CALENDARS

OTHER CALENDARS

Not all holidays or events are figured on the Gregorian calendar. Most Eastern Orthodox Christians still use the Julian calendar. Religious denominations other than Christian have their own calendars on which to base their holidays and events.

Another point to keep in mind is that for some members of ethnic/cultural groups living in the United States, the major days of celebration may not be the traditional Western days.

For these reasons, this section entitled "Other Calendars" has been included.

The purpose of separating these calendars is to place them in proper perspective and not to view them as being congruent to the Gregorian calendar.

1. Hebrew or Jewish Calendar
2. Islamic Calendar
3. Buddhist Days (Note: There is no "Buddhist calendar". Different Buddhist countries use different calendars.)

HEBREW OR JEWISH CALENDAR

The Hebrew year usually begins in September. The calendar is based on the Creation which preceded the birth of Christ by 3760 years and three months. If you add to this total the present Gregorian year, you will arrive at the Hebrew year.

Example: In 1980, the Jewish New Year will begin on September 11. Since the year will incorporate both 1980 and 1981 add the latter year 1981 to 3760 which totals 5741. This then gives you the Jewish year.

The Hebrew Calendar is based on the moon and usually contains twelve months:

- Nisan
- Iyar
- Sivan
- Tammuz
- Av
- Elul
- Tishri
- Heshvan
- Kislev
- Tevet
- Shevat
- Adar

In a leap year, another month called Adar is added. The calendar then shows an Adar I and an Adar II.

An explanation of three major Jewish festivals, two minor holy days and the two high holy days follows.

THE THREE MAJOR JEWISH FESTIVALS

PASSOVER - One of the most important and elaborate of the Jewish festivals. Its celebration begins on the evening of the 14th of Nisan (first month of the religious calendar, corresponding to March, April) and lasts seven days in Israel, eight days in the Diaspora (although Reform Jews observe a seven-day period). Numerous theories have been advanced in explanation of its original significance, which has become obscured by the association it later acquired with the Exodus. In pre-Mosaic times it may have been a spring festival only, but in its present observance by Orthodox Jews, who celebrate it in commemoration of their deliverance from the yoke of Egypt, that significance has been practically forgotten. In the ceremonial evening meal (called Seder) which is conducted on the first evening in Israel and by Reform Jews, and on the first and second evenings by all other observant Jews in the Diaspora, various special dishes symbolizing the hardships of the Israelites during their bondage in Egypt are served; the narrative of the Exodus, the Haggadah, is recited; and praise is given for the deliverance. Only unleavened bread (matzoh) may be eaten throughout the period of the festival, in memory of the fact that the Jews, hastening from Egypt, had no time to leaven their bread. Tradition also requires that special sets of cooking utensils and dishes, uncontaminated by use during the rest of the year, be used throughout the festival.

SHAVUOTH/FEAST OF WEEKS - Jewish Feast celebrated on the 6th of the month of Sivan usually celebrated at the end of May or the beginning of June; in Israel for one day and for two days in the Diaspora. Originally an agricultural festival celebrating the end of the winter grain harvest (which began at Passover), Shavuoth later commemorated the giving of the Ten Commandments to Moses on Mt. Sinai.

FEAST OF TABERNACLES - One of the oldest and most joyous of Jewish holidays, called in the Bible the Feast of Ingathering and today often called by its Hebrew name, Sukkoth (Heb. = booth). The holiday begins on the 15th day of Tishri, the seventh month in the Jewish calendar, and lasts for nine days (eight days in Israel), ending in another holiday, Simhath Torah (Heb. = rejoicing of the law), of medieval origin. Simhath Torah marks the annual finishing of the reading of the Torah and the immediate reading of the beginning of the Torah. Thus the cycle ends and begins again. The Feast of Tabernacles, which marked the closing of the harvest season for the Jews of ancient Palestine, is today celebrated by the building of lightly constructed booths in memory of the wanderings in the wilderness. The roof of the sukko is covered with vegetation and open to the sun but has more shade than light. The booth is decorated with vegetables, fruits and leaves. Orthodox Jews take their meals in the booth during the festival. The palm branch (lulav) and citrus fruit (ethrog) procession performed in conjunction with prayers of the Feast of Tabernacles possibly goes back to the harvest festival associated with the holiday.

JEWISH MINOR HOLIDAYS

PURIM - (Heb. = lots) Jewish festival celebrated on the 14th of Adar, the sixth month in the Jewish calendar (February-March). According to the book of Esther (Esther 3.7; 9,24,26) it commemorated the deliverance of the Persian Jews from a general massacre; however, the festival may have arisen in the pagan celebration of the advent of spring. Although preceded by a day of fasting, Purim is almost completely a day of joy, marked by merry making and feasting. The Book of Esther is read in the synagogue. Other features of the festival, which developed in medieval times, are the exchange of gifts, the obligatory giving of alms to the poor, and often the presentation of Purim plays. In Israel, a Purim carnival is held.

HANUKKAH - Jewish Holiday, the Festival of Lights, the Feast of Consecration, or the Feast of the Maccabees; also transliterated CHANUKAH. Hanukkot is Hebrew for "dedication". According to tradition, it was instituted by Judas Maccabeus and his brothers in 165 B.C. to celebrate the dedication of the new altar in the Temple at Jerusalem. Three years earlier, Antiochus Epiphanes (Antiochus IV) had profaned the Temple at Jerusalem when he tried to force the Jews to offer sacrifices to heathen deities. The festival lasts eight days. It begins on the 25th of Kislev which frequently falls in December. Hanukkah later came to be linked also with a miraculous cruse of oil that burned for eight days, leading to the practice of lighting special Hanukkah candles, one the first evening, two the second and so on. The eight-branched candlestand (menorah) used in that ceremony is a frequent symbol for the holiday.

THE JEWISH HIGH HOLY DAYS

ROSH HA-SHANAH - (Heb. = head of the year) The Jewish New Year, also known as the Feast of the Trumpets. It is a holy day second in solemnity only to the Day of Atonement (Yom Kippur). It is observed on the first day of the seventh month, Tishri, occurring usually in September. Rosh Ha-Shanah is held in great reverence as the Day of Judgment (Yom ha Din), the beginning of the 10-day period concluding with Yom Kippur and known as the "Days of Awe", during which according to tradition, all of the people of the earth pass before the Lord and are marked in the "Book of Life" or in the "Book of Death". A distinguishing feature of the New Year is the blowing of a trumpet (shofar-a ram's horn) which summons Jews to their penitential observance.

DAY OF ATONEMENT - (Heb. = Yom Kippur) The most sacred Hebrew holy day, falling at the end of September or the beginning of October (on the 10th day of the seventh month, Tishri). It is a day of prayer for forgiveness for sins committed during the year. The Jews gather in synagogues on the Eve of Yom Kippur, when the fast begins, and return the following morning to continue confessing, doing penance and praying for forgiveness. The most solemn of the prayers, Kol Nidre, is chanted on the eve of Yom Kippur.

ISLAMIC CALENDAR

The Islamic lunar calendar is based on a year of 354 days, about 11 days shorter than the solar calendar year. Because of this, the holidays listed below cannot be fixed on a solar calendar, rather, they fall about 11 days earlier in each subsequent solar calendar year. This calendar makes a full cycle every 32½ years.

The calendar dates from Mohammed's flight to Mecca in A.D. 622.

The names of the Islamic months are:

Muharram
Safar
Rabi I
Rabi II
Jumada I
Jumada II
Rajab
Shaaban
Ramadan
Shawwal
Dhu-l-Quaada
Dhu-l-Hijja

Three major Islamic holidays to be aware of are:

ID AL-ADHA (also known as Id al-Kurban) "sacrificial feast" - Muslims adopted this feast day from pre-Islamic Arabs who had sacrificed unblemished animals annually. The present Islamic feast day is celebrated on the 10th day of the Islamic lunar month of Dhu-l-Hijja (also the month in which the pilgrimage to Mecca takes place).

The sacrifices are made by those who can afford the animals (usually goats or sheep), or by those who have made a vow. The sacrifice is accompanied by traditional prayers. The meat is then cooked and two thirds of it given away to the poor.

ID AL-FITR "festival of the breaking of the fast" - Every year during the Islamic lunar month of Ramadan, devout Muslims neither eat nor drink from sun up to sun down. The end of this month of fasting is celebrated with the joyous feast of Id al-Fitr, on the first of the month of Shawwal. If a person has neglected to pay his annual alms tax, he should pay it on this day as well.

MAWLID "birthday" of the Prophet Muhammad - This event is celebrated on the 12th of the Islamic lunar month of Rabi. The actual birthday is often followed by several days of festivities including religious processions, feasts, and games.

BUDDHIST DAYS

BIRTH OF THE BUDDHA

BODHI DAY

Two major Buddhist holidays are the Birth of the Buddha and Bodhi Day. However, these days may be celebrated by different Buddhist sects at different times.

Many northern Asian countries with Buddhist followers celebrate the Birth of the Buddha on April 8th. Followers living in southern countries celebrate it on the full moon day in May. Both traditions have been brought to the United States.

What follows is a brief explanation of the meaning of the Birth of the Buddha Day.

According to Buddhist scriptures, the mother of the Buddha was traveling to the home of her parents when the time of her delivery arrived. She and her attendants stopped to rest in a grove of trees at Lumbini. A bower of flowers and blossoming branches was erected to shelter the mother while she gave birth. The legend states that a light rain fell, washing the newborn infant.

Japanese Buddhists celebrate April 8 as the Birth of the Buddha and refer to it as Hana Matsuri or Flower Festival. A small shrine is constructed and completely covered with fresh flowers. Inside the shrine is a statue of the infant Buddha standing in a brass basin of sweet herb tea. During the festival, children and adults of the temple pour dippers of sweet tea over the head of the image, symbolizing the cleansing rain in Lumbini garden.

Bodhi Day is another major holiday which is usually celebrated on December 8, but may be celebrated at a later time by some Buddhist sects. It was on this day that the Prince born on April 8 attained Enlightenment, thus becoming a Buddha. The word "Bodhi" means "Enlightenment".

SUGGESTED CLASSROOM ACTIVITIES

RESOURCES

INDEX OF HOLIDAYS AND EVENTS

INDEX OF PERSONALITIES BY SUBJECT CLASSIFICATION

SUGGESTED CLASSROOM ACTIVITIES

This section is included for the purpose of sharing ways in which the calendar can be utilized in the school. It is also suggested that individuals begin to develop a file of materials related to ethnic/cultural groups and events, both patriotic and ethnic. Newspapers, magazines, museums or special exhibit printed material are good sources.

How to Use the Calendar on a School Wide Basis

1. List name of personality/event and corresponding information in the daily bulletin.

2. Use the school inter-com system to announce name of personality/event of the day.

3. Have a different class(es) be responsible each month for developing a large calendar in a prominent place in the school (e.g. Room 7 month of February; 4th grades - month of November)

4. Organize the staff into committees to plan and prepare for a specific event or series of events related by ethnic/cultural group, season, subject area (e.g. music, art, literature, science). The committee would be responsible for securing resources to be used by the entire staff.

How to Use the Calendar as a Guide for Creating a More Multi-Ethnic Classroom Climate

Bulletin Board Suggestions

Perpetual Calendars

1) Using yarn, outline seven days and five weeks (to accomodate all months).
2) Write the names of the months and days on strips and staple them to the right places on the calendar form.
3) Select an appropriate symbol for each month (example: April - flowers; June - flags).
4) Using the calendar, write in the date, the event and/or personality on each cut-out symbol.
5) Fill in the whole calendar at the beginning of the month or fill it in on a daily basis.

Manipulative Bulletin Boards

1) Personality Bulletin Board Contest
    a. Select a personality and write up general questions whose answers would be clues to the identity

    of the personality. Write each question on one side of a strip of construction paper with the answer on the other side. (It helps to think of the answers first and then write up the questions.)

    b. Make up a bulletin board using the strips with the question side showing.

    c. Each day, have someone pick a question to answer then post the answer on the bulletin boards.

    d. Each student would then try to guess who the personality is and write the name, date and guess on a piece of paper and put it in a contest entry box. Each student can make at least one guess each day.

    e. At the end of the contest (when all the questions are answered) the winner would be the student with the correct answer and the earliest date.

    f. The end result would be a bulletin board with facts about the personality that the teacher and class could review together.

2) Bulletin Boards with Matching Activities

    a. Cover a bulletin board with flannel.

    b. Use the calendar for a list or have students find significant personalities for the month.

    c. Put up the printed names or pictures of the personalities down one column of a bulletin board. (This column would be stationary)

    d. Make flannel board clue cards to match each name or picture. Write a brief description of the person's achievement or use symbolic words or pictures as clues. (These cards would be movable for matching.)

    e. Students would match the appropriate clue card to the personality's name or picture.

Display

1) Display the works of artists born during that month or of ethnic art that would relate to any ethnic holiday during the month.

2) When possible, have an art lesson with students using the particular artist's form, style, or medium. Display students' work in the classroom.

3) Do the same type of activity with ethnic art - using appropriate modifications if necessary, while at the same time keeping students always aware of the authentic methods and materials used.

4) Simple mobiles using clothes hangers and thread can be made of personalities celebrating birthdays.

5) Make mobile using holiday symbols.

6) Have the students make appropriate posters for display

7) Display artifacts from museums or libraries (e.g. the Native American collections from the Burke Museum).

8) Have students bring artifacts from home to share. This is a good time for learning about respect and care of artifacts and family treasures.

How to Use the Personality Listings

1) Review the personalities for the month and select the names of any persons connected with a featured topic of study (e.g. music, poetry, art).

2) For each personality selected, prepare a presentation which would include the following:

   a. the time period of this person's life.

   b. the person's ethnic background or roots.

   c. where he/she lived or lives.

   d. some of the factors in life that influenced his/her work.

   e. any anecdotes that the researcher might find which would appropriately personalize this person to the particular audience.

   f. description of the person's work and the contribution it has made to our lives.

3) When appropriate and available, present selected examples of the person's work, pointing out specific things to listen to or look for such as:

   a. in music - style, lyrics, different instruments, tonal quality, rhythm.

   b. in art - medium used, subject or themes portrayed.

   c. in literature - style, use of dialect, form, themes.

4) When examples of the person's work are not available or do not lend themselves to showing, the following suggestions might be used to recognize his/her work:

   a. display and encourage the reading of any printed material that tells about this person or the kind of work he/she did.

   b. show appropriate films on the subject.

   c. do a play about the person's life.

   d. do "pretend" interviews of the person - e.g. one student could be the interviewer, the student researcher could be the "famous" person, the rest of the class could be the audience.

How to Use the Events and Holiday Listings

1) Look through the month for any special days or events to feature.

2) For each event selected, prepare a presentation which would include the following:

   a. historical background of the event.

   b. if it is an ethnic or cultural event, information about the particular ethnic or culture group.

   c. any audio-visual material, books, pictures, music related to the event.

3) The content of subject area lessons should include information about the event or should use the event as a theme, for example:

   a. Language Arts - St. Patrick's Day - class might do a study of Irish poets or poetry.

   b. Science - Valentine's Day - class might study the heart and its function in the human body.

   c. Reading - Children's Day - use the school library to find books and stories written by Japanese American authors.

4) Special art, drama, music activities related to the event could be planned.

RESOURCES

THE FOLLOWING RESOURCES ARE AVAILABLE AT THE TEACHER RESOURCE CENTER, MARSHALL CURRICULUM CENTER.

Burnett, Bernice. The First Book of Holidays. New York: Franklin Watts, Inc., 1974. (Reference only)
de Paola, Tomie. Things to Make and Do for Valentine's Day. New York: Franklin Watts, 1976. (Reference only)
Joseph, Joan. Folk Toys Around the World. New York: Parents' Magazine Press, 1972. (Circulating title)
Gibbons, Gail. Things to Make and Do for Columbus Day. New York: Franklin Watts, 1977. (Reference only)
Gibbons, Gail. Things to Make and Do for Halloween. New York: Franklin Watts, 1976. (Reference only)
Grunfeld, Frederic, ed. Games of the World. New York: Ballantine Books, 1975. (Reference only)
Hatch, Jane M. The American Book of Days. New York: The H. W. Wilson Company, 1978. (Circulating title)
Lerner Ethnic Studies Library

Series of 24 books which survey the background, immigration, and American history of different national, social, religious and ethnic groups that make up the American population. (Circulating titles)

OTHER RESOURCES AVAILABLE FROM TEACHER RESOURCE CENTER (all materials circulate)

Instructional Aid Kits:
- Christopher Columbus
- Abraham Lincoln
- George Washington

Posters:
- Asian American Heritage Posters
- Silver Burdett Holidays and Special Occasions Picture Packets
- 20th Century American Women
- 20th Century Black Personalities
- 20th Century Hispanic Personalities

Records: Bowmar Folksong Series

Folk Songs of:
- The Arab World
- Israel
- The U.S.A.
- Canada
- Our Pacific Neighbors
- California and the Old West
- Latin America
- Children's Songs of Mexico
- Music of the Black Man in America, Part One and Two
- North American Indian Songs

Activity Boxes:
- Creative Holidays: 100 Unusual Holiday Ideas
- American Dream Activity Cards
- Kit I My Ancestors are from:
  - Everywhere (U.S.A.) Set A
  - Mexico
  - Japan
  - Africa
  - Polynesia
- My Ancestors are Called American Indians

Kit II My Ancestors are from:
Everywhere (U.S.A.) Set B
Italy
Russia
The Caribbean
Australia and Canada
China
My Ancestors are Jewish

Kit III My Ancestors are from:
Greece and the Balkans
The Middle East
Scandinavia
South America
Southeast Asia
Spain and Portugal
Poland, Hungary and Czechoslovakia

Appropriate materials will be continually added to the TRC collection.

The Central Library of Audio-Visual Teaching Materials, both elementary and secondary, should be reviewed for further resources.

THE FOLLOWING BIBLIOGRAPHY REPRESENTS A PARTIAL LIST OF BOOKS AVAILABLE FROM THE SEATTLE PUBLIC LIBRARY AND ITS BRANCH LIBRARIES.

Barth, Edna. Hearts, Cupids, and Red Roses: The Story of the Valentine Symbols. New York: Seabury Press. 1974.
Burnett, Bernice. The First Book of Holidays. New York: Franklin Watts. 1974 (rev. ed.).
Cole, Ann. A Pumpkin in a Pear Tree. Boston: Little, Brown and Company. 1976.
Corrigan, Adeline. Holiday Ring. Chicago: Albert Whitman and Company. 1975.
Frankson, Carl E. Crafts Activities: Featuring 65 Holiday Ideas. West Nyack, New York: Parker Publishing Company. 1970.
Hatch, Jane M. The American Book of Days (3rd edition). New York: H. W. Wilson Company. 1978.
Lilies, Rabbits, and Painted Eggs: The Story of the Easter Symbols. New York: Seabury Press. 1970.
Manning-Sandero, Ruth. Festivals. New York: E. F. Dutton Company. 1973.
Ross, Laura. Holiday Puppets. New York: Lothrop, Lee and Shepard. 1974.
Sattler, Helen R. Holiday Gifts, Favors and Decorations That You Can Make. New York: Lothrop, Lee and Shepard. 1971.
Tudor, Tasha. A Time to Keep: The Tasha Tudor Book of Holidays. Chicago: Rand McNally. 1977.
Vermeer, Jackie. The Little Kid's Four Seasons Craft Book (1st edition). New York: Taplinger Publishing Company. 1974.
Witches, Pumpkins, and Grinning Ghosts: The Story of the Halloween Symbols. New York: Seabury Press. 1972.

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Dong Kingman	April 1
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Louise Nevelson	Sept 23
Isamu Noguchi	Nov 7
I.M. Pei	April 26
Max Rosenthal	Nov 23
Eero Saarinen	Aug 20
James Whistler	July 10
Frank Lloyd Wright	June 8

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Amelia Earhart	July 24
Charles Lindbergh	May 20
Harriet Quimby	April 16

BUSINESS

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Amadeo Gianinni	May 6
Conrad Hilton	Dec 25
Andrew Mellon	Mar 24
Adolph Simon Ochs	Mar 12
Joseph Pulitzer	April 10
Charles H. Steinway	June 3
Cornelius Vanderbilt	May 27
Frederick Weyerhauser	Nov 21

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Prudence Crandell	Sept 3
Frederick Douglass	Feb 14
Seymour Kaplan	June 14
Martin Luther King, Jr.	Jan 15
Susette LaFlesche	May 26
Lucretia Mott	Jan 3
Ralph Nader	Feb 27
Rosa Parks	Feb 4
Edwin T. Pratt	Dec 6
Eleanor Roosevelt	Oct 11
Harriet Tubman	Mar 10
Malcolm X	May 19

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Mary McLeod Bethune	July 10
Bernice Pauahi Bishop	Sept 19
Prudence Crandell	Sept 3
John Dewey	Oct 20
Anne Sullivan	April 14
Booker T. Washington	April 5

ENTERTAINMENT

Joan Baez	Jan 9
Cecil B. De Mille	Aug 12
Duke Ellington	April 29
Ella Fitzgerald	April 25

Eydie Gorme	Aug 16
James Wong Howe	Aug 8
Elia Kazan	Sept 7
Will Rogers	Nov 4
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Edward Brooke	Oct 26
Ralph Bunche	Aug 7
Shirley Chisholm	Nov 30
March Kong Fong Eu	Mar 29
Hiram Fong	Oct 1
Henry B. Gonzalez	May 3
Daniel K. Inouye	Sept 7
Barbara Jordan	Feb 21
Fiorello LaGuardia	Dec 11
Bertha K. Landes	Mar 19
Queen Liliuokalani	Sept 2
Wing Luke	Feb 25
Masayuki Matsunaga	Oct 8
Carmen Rosa Maymi	Mar 17
Patsy Mink	Dec 6
Joseph Montoya	Sept 24
George Pai	Oct 8
Frances Perkins	April 10
Edward Roybal	Feb 10
Margaret Chase Smith	Dec 14
Juanita Tamayo-Lott	Aug 16

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Molly Pitcher	Oct 13
Paul Revere	Jan 1
Betsy Ross	Jan 1
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Thomas Edison	Feb 11
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Joan Louise Hansen	Feb 2
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Eric Sevareid	Nov 26
Gloria Steinem	Mar 25
Ida Tarbell	Nov 5

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Samuel Gompers	Jan 27
Mary Harris (Mother) Jones	May 1
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Benjamin Cardozo	May 24
Belva Lockwood	Oct 24
Thurgood Marshall	July 2
Ben Menor	Sept 27

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Louisa May Alcott	Nov 29
Pearl Buck	June 26
Willa Cather	Dec 7
Samuel Clemens	Nov 30
Emily Dickinson	Dec 10
Vine Deloria	Mar 26
W.E.B. DuBois	Feb 23
Edna Ferber	Aug 15
Rudolph Flesch	May 8
Benjamin Franklin	Jan 17
Margaret Fuller	May 23
Kahlil Gibran	Jan 6
Lillian Hellman	June 20
Oliver Wendell Holmes	Aug 29
Langston Hughes	Feb 1
Maxine Hong Kingston	Oct 27
Emma Lazarus	July 22
Henry Longfellow	Feb 27
Amy Lowell	Feb 9
Edgar Allen Poe	Jan 19
Edna St. Vincent Millay	Feb 22
Carl Sandburg	Jan 6
Harriet Beecher Stowe	June 14
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Douglas MacArthur	Jan 26
Horacio Rivero	May 16

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Marian Anderson	Feb 17
Leonard Bernstein	Aug 25
Kyung-Wha Chung	Mar 26
Dean Dixon	Jan 10
Rudolf Friml	Dec 7
Martha Graham	May 11
Vladimir Horowitz	Oct 1
Wanda Landowska	July 5
Zubin Mehta	April 29
Yehudi Menuhin	April 22
Pierre Monteux	April 4
Birgit Nilsson	Sept 17
Arthur Rubinstein	Jan 28
John Sousa	Nov 6
Igor Stravinsky	June 17
Maria Tallchief	Jan 24

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Martin Luther King, Jr.	Jan 15
Ann Lee	Feb 29
Henry David Thoreau	July 12

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Muhammad Ali	Jan 17
Arthur Ashe	July 10
Jack Dempsey	June 24
Joe DiMaggio	Nov 25
Lou Gehrig	June 19
Pancho Gonzales	May 9
Sonja Henie	April 8
Duke Kahanamoku	Aug 6
Billie Jean King	Nov 22
Nancy Lopez	Jan 6
Rocky Marciano	Sept 1
Annie Smith Peck	Oct 19
Jackie Robinson	Jan 31
Wilma Rudolph	June 23
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James Thorpe	May 28
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Rachel Carson	May 27
George Washington Carver	Jan 5
Millislav Denmeree	Jan 11
Albert Einstein	Mar 19
Paul de Kruif	Mar 2
Maria Mitchell	Aug 1
John Muir	April 21
Julius Nelson	Mar 6
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Edward Teller	Jan 15

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WOMEN'S RIGHTS

Bella Abzug	July 24
Jane Addams	Sept 6
Susan B. Anthony	Feb 15
Carrie Chapman Catt	Jan 9
Abigail Duniway	Oct 22
Lucretia Mott	Jan 3
Carmen Rosa Maymi	Mar 17
Ernestine L. Rose	Jan 13
Elizabeth Cady Stanton	Nov 12
Gloria Steinem	Mar 25
Lucy Stone	Aug 13

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新年快樂

CHINESE NEW YEAR

SEATTLE PUBLIC SCHOOLS
Multi-Ethnic Curriculum
January, 1980 (Revised)

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Frances Locke Gatewood Elementary School

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Bettie Kan. Intercultural Specialist. Seattle Public Schools page 13

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Lily Woo	Bilingual Dept.	Chinese Numbers	pages 55-56
Sookie Baek	Bilingual Dept.	Korean New Year	pages 59-62
Venus Placer-Barber	Bilingual Dept.	Vietnamese Tet	pages 63-65

Preface

This booklet contains background information and classroom activities about a specific ethnic holiday. The booklet was prepared under the supervision of the Multi-Ethnic Curriculum Office.

The information and activities are intended to acquaint teachers and students with just one aspect of a particular ethnic people's culture. It should by no means be considered a complete or definitive explanation about these ethnic people, their history, or their culture.

Please be sure to review all the material before engaging students in the activities. A careful examination of the resources and activities should assist the teacher in integrating ethnic information throughout the course of study during the school year.

Sharon L. Green, Coordinator
Multi-Ethnic Curriculum

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I

BACKGROUND INFORMATION

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INTRODUCTION

Chinese New Year is celebrated in different ways in the United States. It is one of the most joyous and colorful holidays and is celebrated for any and all of the following reasons:

1) For many people, it is a time to start a "new" life, a rebirth, better life in the New Year.

2) It is a time for family members to gather together to renew and continue love and support for each other.

3) It is also a celebration for life itself, with hopes for more good things to come in the New Year.

Some cities that have a large Chinese American population offer a variety of community activities.

As with many ethnic families in the United States, the extent to which traditional customs are observed in the Chinese American family varies. Some families may not celebrate Chinese New Year at all; some may simply take their immediate families out to dinner at a Chinese restaurant. Still other families may try to keep many of the traditional customs alive and may encourage their children to learn about and actively participate in them.

CHINESE NEW YEAR

THE LUNAR NEW YEAR

Chinese New Year is computed on a lunar calendar. The lunar year has 354 days and 12 lunar months, about half of the months have 30 days and the other half 29. To make the months correspond with the months of the planets, a 13th month is inserted every two or three years and two months are added every five years. The New Year begins on the 20th day of the first moon and may fall anywhere from January to March. It arrives with the second new moon after the winter solstice (the shortest day of the year).

Twelve animals and five elements are assigned to the 12 cycle years of the lunar calendar. For example:

Western Calendar	Symbolic Animal	Element	Lunar Cal.
1971	Boar	metal	4669
1972	Rat	wood	4670
1973	Ox	wood	4671
1974	Tiger	earth*	4672
1975	Hare		4673
1976	Dragon		4674
1977	Serpent		4675
1978	Horse		4676
1979	Ram		4677
1980	Monkey		4678
1981	Rooster		4679
1982	Dog		4680

*other elements are fire, water

CELEBRATION RITUALS

History

In days gone by, preparations began in advance and festivities lasted a full month after New Year's Day, from new moon to full moon. Weeks before the New Year, villages bustled with housecleaning activity, befitting the time of renewal. Men in masks and warrior costumes symbolically chased pestilence out of the town. A villager, garbed as a sorcerer, ran through the streets with an ax in hand, driving out evil spirits. All debts were to be settled before the old year ended. This is to insure the saving of face for the borrower and to bring good fortune to him and his family during the coming year.

Another custom of the new year is the dragon and lion dance accompanied by the sounds of firecrackers and drum beats. The dragon and the lion are demon dispellers and symbolize the Yang force meaning good. Noisemakers such as the drum, gong, cymbals, firecrackers, are for the purpose of inhibiting the Ying forces which are considered bad.

The dragon or lion is stored at the family association or fraternal halls. Each year young men are trained to portray the agile, quick-footed and graceful lion or dragon. They must pretend they are waking from a year's hibernation. As the gongs and other noisemakers sound, and firecrackers blister about him, he stirs from his home, and moves out to wish the people, their families and businesses a happy and prosperous new year. With his performance, a task of collecting money for charitable institutions and annual dues to associations, is completed by dangling from a window or fire escape a string bearing lettuce, tangerines, and money. The lion or dragon dances in front of his bait, swallows it and bows three times to acknowledge the gift.

KITCHEN GOD - The kitchen god, Do Gwan, is worshipped in a makeshift altar in the home and takes special preference during the holiday. According to tradition, all gods go to Yu Huang Ti, the Jade Emperor and highest god of all, between the 24th day of the 12th month and New Year's Day. Legend says that this god has to be bribed by the head of the household smearing honey over the god's lips so that his report of the family's conduct may be sweet. An elaborate feast is also given for this diety. It consists solely of sweets - also to insure that his report on the family's conduct would be sweet. After the meal, the god, who is represented by a paper image seated on a bamboo chariot, is set afire, so that he rides with the flames to heaven. The ceremony ends with a burst of firecrackers. (A new picture of the kitchen god is placed on the home altar on the fourth day of the new year.)

FAMILY & COMMUNITY ACTIVITY - The color of the season is red (happiness). It is a custom to welcome in the new year with this color on doorways, foods and decorations. Blossoms of the spring representing the Yang decorate the doors and entrance ways of buildings and homes. These blossoms are often called the flowers of prosperity. Red paper greets the new year with inscriptions such as "May wealth and glory become complete," "May we receive the hundred blessings of heaven," or "Wealth, high rank and good salary."

Tradition dictates that friends and relatives must be visited. Callers bring "li-se" for the children and a large bag of oranges and tangerines. (Li-se is a gift of money in red envelopes.) Again the color of red is emphasized in the li-se; oranges and tangerines mean welcome to the new year and the wish for good luck. In return, the hostess offers tea, homemade Chinese New Year pastries and melon seeds. (The melon seed is a symbol of a wish for progeny.) Upon leaving, custom prescribes as part of etiquette, a brief argument where the hostess insists that the caller take back some of his gifts; and after a few minutes, the visitor relents and takes some back before leaving.

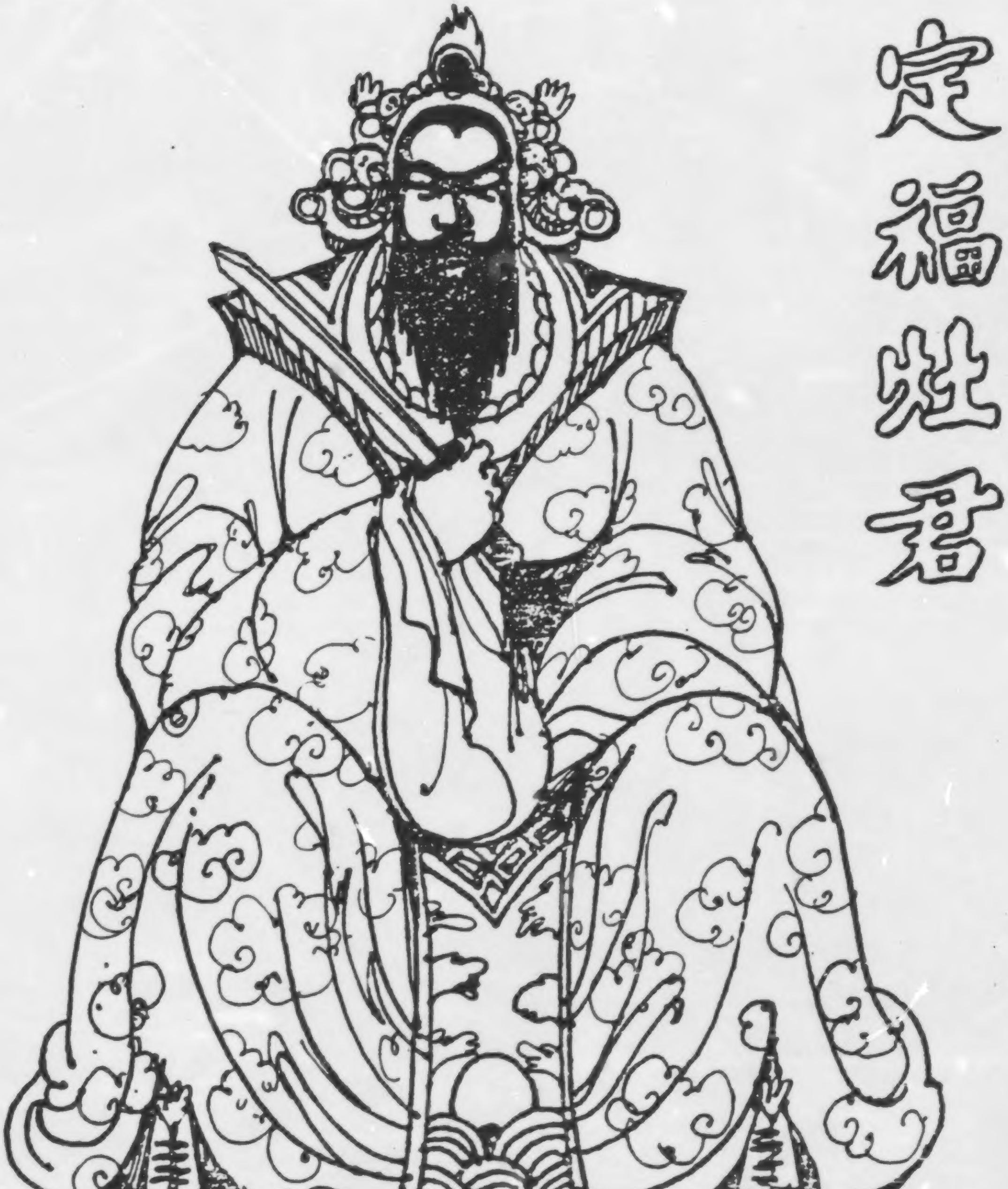
This family tradition is led by the female of the household. The housewife has numerous preparations to finish before the beginning of the new year, such as cleaning the house which symbolizes sweeping out the evil and preparing the new year's eve menu. All food has to be cut and sliced before midnight of the new year as the use of the knife is prohibited on New Year's Day, "lest it should cut the luck."

NEW YEAR FOODS - Bakery goods consisting of new year's cake - a dark brown, sweet pastry three inches thick and about eight to fifteen inches in diameter made of rice, flour, brown sugar, peanuts and dates, sprinkled with sesame seeds on top, is a standard appetizer offered during this time. The Chinese name for this pastry is "go" meaning high - so, the meaning of the name is to wish you much luck.

Sweetmeats of large fried balls of dough stuffed with melon and coconut are cooked to tell the fortune. If the sweetmeats turn out to be round and fluffy, the year will be a lucky one; whereas a poor batch symbolizes misfortune.

Chicken, called "gai" in Chinese is offered also. "Gai" in certain parts of China means to bind. The purpose of this dish is to pray that the family will remain united throughout life.

The official ending of the holidays is the Feast of Lanterns, celebrated on the 15th of the first month. The colorful and elaborate lanterns are hung over household doors to attract prosperity and longevity.



The Kitchen God

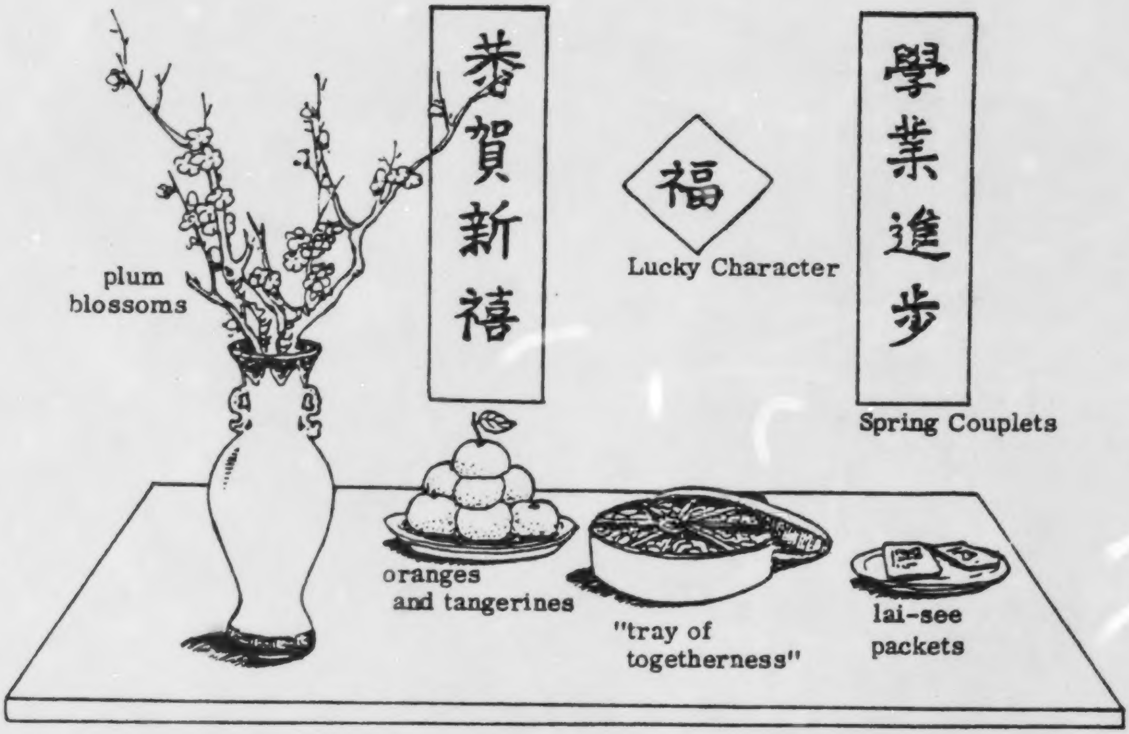
SHOWCASE/HALL DISPLAY

A showcase display using New Year objects commonly seen in Chinese American communities would make a colorful and interesting introduction to the Chinese New Year celebration.

On pages 11-12 the reader will find a description of these objects.

Another hall display suggestion is found on page 13.

Description of New Year display objects commonly seen in San Francisco Chinatown and other Chinese American communities.


恭賀新禧
福
學業進步
plum blossoms
Lucky Character
Spring Couplets
oranges and tangerines
"tray of togetherness"
lai-see packets

1. Spring couplets:
    Spring couplets are traditionally written with black ink on red paper. They are hung in storefronts in the month before the New Year's Day, and often stay up for two months. They express best wishes and fortune for the coming year. There is a great variety in the writing of these poetic couplets to fit the situation. A store would generally use couplets that make references to their line of trade. The couplets here are appropriate for a school, they say "happy new year", and "continuing advancement in education".

2. **Lucky Character:**
The single word fook, or fortune, is often displayed in many homes and stores. They are usually written by brush on a diamond-shaped piece of red paper.

3. **Lai-see envelopes:**
(also called Hong-bao) Money is placed in these envelopes and given to children and young adults at New Year's time, much in the spirit as Christmas presents. Presents are also often exchanged between families.

4. **Sample Chinese Calendar:**
The Chinese calendar will often show the dates of both the Gregorian (Western) calendar and the Chinese Lunar Calendar. The Gregorian dates are printed in Arabic numerals, and the Chinese dates in Chinese numerals.

5. **Zodiac Chart:**
The rotating cycle of twelve animal signs was a folk method for naming the years in traditional China. The animal signs for one another in an established order, and are repeated every twelve years. 1976 was the Year of the Dragon, 1977 the Year of the Snake.

6. **Flowers:**
Flowers are an important part of the New Year decorations. In old China, much use was made of natural products in celebrations as well as in daily life. The two flowers most associated with the New Year are the plum blossom and the water narcissus.

   Plum blossoms stand for courage and hope. The blossoms burst forth at the end of winter on a seemingly lifeless branch. In Chinese art, plum blossoms are associated with the entire season of winter and not just the New Year.

   The water narcissus is another flower that blossoms at New Year's time. If the white flowers blossom exactly on the day of the New Year, it is believed to indicate good fortune for the ensuing twelve months.

7. **Tangerines, Oranges, and Pomelos:**
Tangerines and oranges are frequently displayed in homes and stores. Tangerines are symbolic of good luck, and oranges are symbolic of wealth. These symbols have developed through a language pun, the word for tangerine having the same sound as "luck" in Chinese, and the word for orange having the same sound as "wealth". Pomelos are large pear-shaped grapefruits.

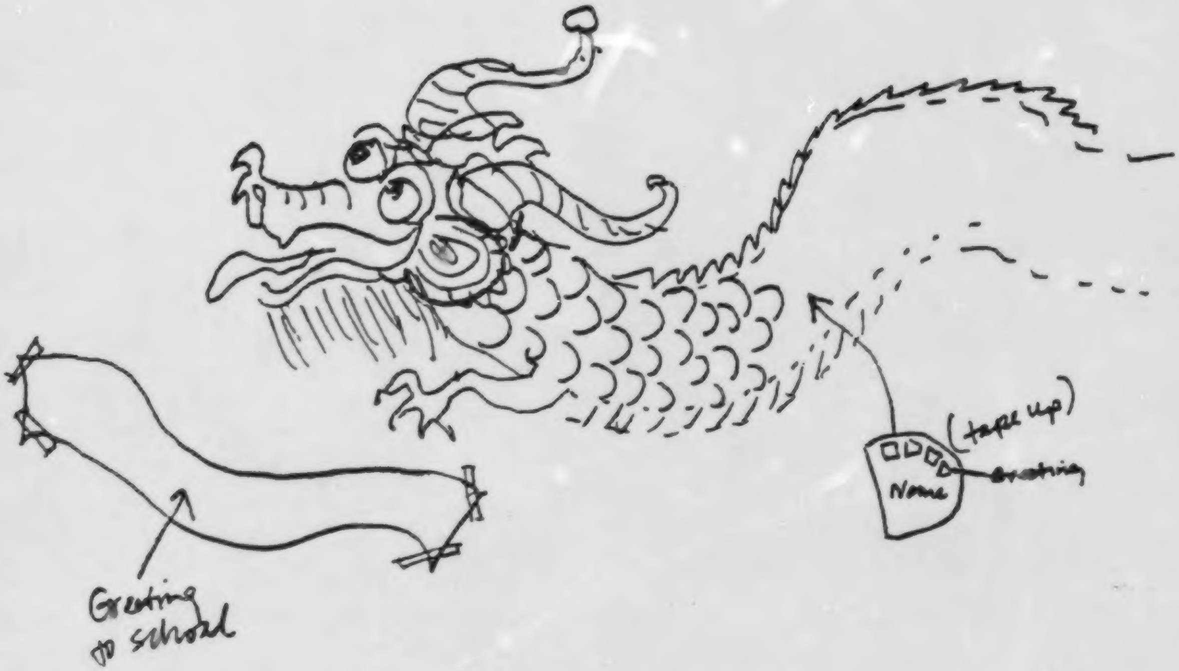
8. Tray of Togetherness:
Many families keep a tray full of dried fruits, sweets, and candies to welcome guests and relatives who drop by. This tray is called a chuen-hop, or "tray of togetherness". Traditionally, it was made up of eight compartments, each of which was filled with a special food item of significance to the New Year season.

DRAGON DISPLAY

MATERIALS: White art paper
Felt pens

PROCEDURE: Draw a large picture of a dragon on the white paper. Do not complete the scales but be sure the outline is drawn. Cut some half circles of paper and place in an envelope near the dragon. Children take a half circle and put their name on it and place on the dragon.

SUGGESTIONS: This could be a school project as well as a class one. School visitors could be invited to write their name on a scale and add it to the dragon, thereby wishing the school a happy Chinese New Year.

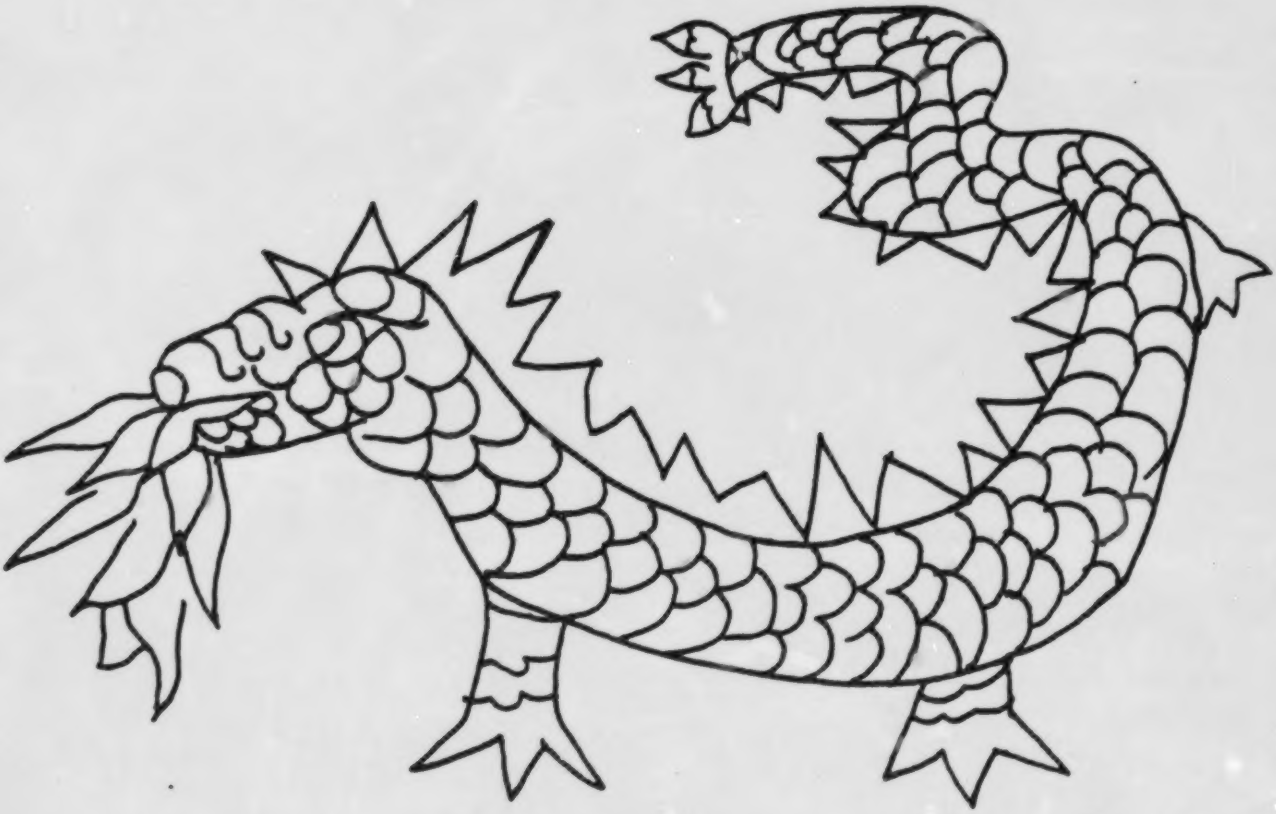


The Cycle of the Twelve Animals

A long time ago the Chinese picked twelve animals and assigned them each to a year forming a cycle of 12 years. Every twelve years marks the beginning of a new cycle. The cycle goes as follows: rat, ox, tiger, hare, dragon, serpent, horse, ram, monkey, rooster, dog and boar. The following chart shows the arrangement of the animals and years.

Rat	1960	1972	1984
Ox	1961	1973	1985
Tiger	1962	1974	1986
Hare	1963	1975	1987
Dragon	1964	1976	1988
Serpent	1965	1977	1989
Horse	1966	1978	1990
Ram	1967	1979	1991
Monkey	1968	1980	1992
Rooster	1969	1981	1993
Dog	1970	1982	1994
Boar	1971	1983	1995

Why did the Chinese pick these particular animals for the names of the year? Actually no one really knows how it came about. There are two old tales which have been told to Chinese children generation after generation about the origins of the 12 animals.



Story I

Twelve animals quarreled one day as to who was to head the cycle of years. The gods were asked to decide and they came up with an idea -- a contest: Whoever was to reach the bank of a certain river would be first and the rest of the animals would be grouped accordingly.

All assembled at the river and the ox plunged in. The rat jumped upon his broad back. Just before the ox stepped on shore, the rat jumped off his back and on the river bank. Thus the cycle starts off with the rat then follows: ox, tiger, hare, dragon, serpent, horse, ram or goat, monkey, rooster or chicken, dog, and boar or pig.

Story II

Once upon a time a king in China invited the animals in his kingdom to share in the New Year's celebration. As it turned out, only twelve of the animals came. First to arrive was the rat. Next came the ox. One by one they came. The twelfth and last to show up was the boar. Then the king named a year for each of the animals that came.

Special meanings have been given to each of the animals. Some people believe that certain animal years are better than others. These animal signs were important enough that they influenced important decisions such as marriages of people born under certain signs. People also believe that the year you are born in is supposed to affect your character in some way. It's fun to read anyway!

The Cycle of the Twelve Animals - A Description

Year of the Rat - A child born during the day is most likely to have a rich easy life. Rats are supposed to sleep by day and forage by night. If born during the night, one can expect a life of hard work.

Year of the Ox - The ox is a strong, steadfast animal. A child born this year is supposed to be a hard worker. S/he is strong and dependable.

Year of the Tiger - The tiger is said to be loyal and is a good provider. But the tigress tends to be shrewd.

Year of the Hare (Rabbit) - A person born this year is likely to be blessed with many children. S/he should have a happy and fruitful life.

Year of the Dragon - The dragon is supposed to be conservative. S/he is quick to anger only if s/he is protecting her/his young. The dragon is fond of the night time.

Year of the Serpent (Snake) - The serpent is said to be blessed with three virtues: sagacity, tenacity and agility. Therefore, a person born during this year should be capable of making sound judgments, doing various kinds of work, and keeping on the job until the work is finished.

Year of the Horse - The horse is a strong and friendly animal. A person born during this year is supposed to be kind to strangers, but s/he is not good when working with relatives.

Year of the Ram - The ram is said to be a proud and domineering animal. A person born this year should be strong in the instinct to help and guard her/his fellows. S/he should make a good doctor.

Year of the Monkey - This animal is quick and agile. S/he is always curious and highly observant. The person born this year would be a loving parent. S/he would be good in work that requires curiosity, but s/he is not likely to mind her/his own business.

Year of the Rooster - We know the rooster is an early riser. The person born this year would likely be very industrious. S/he would be proud, single-purposed and quick.

Year of the Dog - A dog can be a loyal friend. A person born this year would be loyal and persistent and quick to learn.

Year of the Boar - This animal is intelligent and emotional. A person born this year is likely to be a good parent. S/he is prolific. S/he may be easy to anger, but s/he is intelligent. S/he knows when to retreat if necessary.

II

CLASSROOM ACTIVITIES

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What Sign Are You?

Subject Area: Math Drill; Social Studies

Level: Elementary

Objectives:
- to practice using reference charts to find information
- to learn to calculate age or year of birth if one or the other is given
- to become familiar with the astrological Zodiac and the animal cycles and understand their similarities and differences
- to research general information about noted personalities

Materials Needed:
The Cycle of the 12 Animals (page 23)
Astrological Zodiac Signs (page 24)
Personalities and their Birth Dates Worksheet (page 26)

Procedure:

(1) Compare and contrast the Lunar Calendar (page 5) with the calendar used in our classrooms, the Animal Cycle signs with the Astrological Zodiac signs.

(2) Have the students find their own signs in both ways. Analyze what each says about themselves. (You may need to point out that there is no stigma attached to any of the animals.)

Do they agree or disagree with the description of themselves according to the signs?

(3) Here are suggestions for using the worksheet in groups or individually. Before running off the student copies, fill in information according to what you want your students to do. This would be determined by their abilities and your objectives.

a. Math: Leave out the ages. Have students find out how old the person would be in 1980 by subtracting.

$$\begin{array}{rl} & 1980 \\ - & \underline{1925} \quad \text{(Maria Tallchief)} \\ & 55 \quad \text{years old} \end{array}$$

b. Math: Leave out the year of birth. Find it by subtracting.

c. Math: Along with either of the above, have students find the animal sign for each person. Since it comes in 12 year cycles, keep adding 12 or groups of 12 to the year of birth until you reach a year that is indicated in the reference chart.

$$\begin{array}{rl} & 1927 \quad \text{(Cesar Chavez)} \\ + & \underline{12} \\ & 1939 \\ + & \underline{24} \\ & 1963 \\ + & \underline{12} \\ & 1975 \quad \text{- (Rabbit or Hare as indicated on the chart.)} \end{array}$$

Write or draw in the symbol of the sign.

d. Using the Astrological Zodiac Chart, student may fill in that sign also.

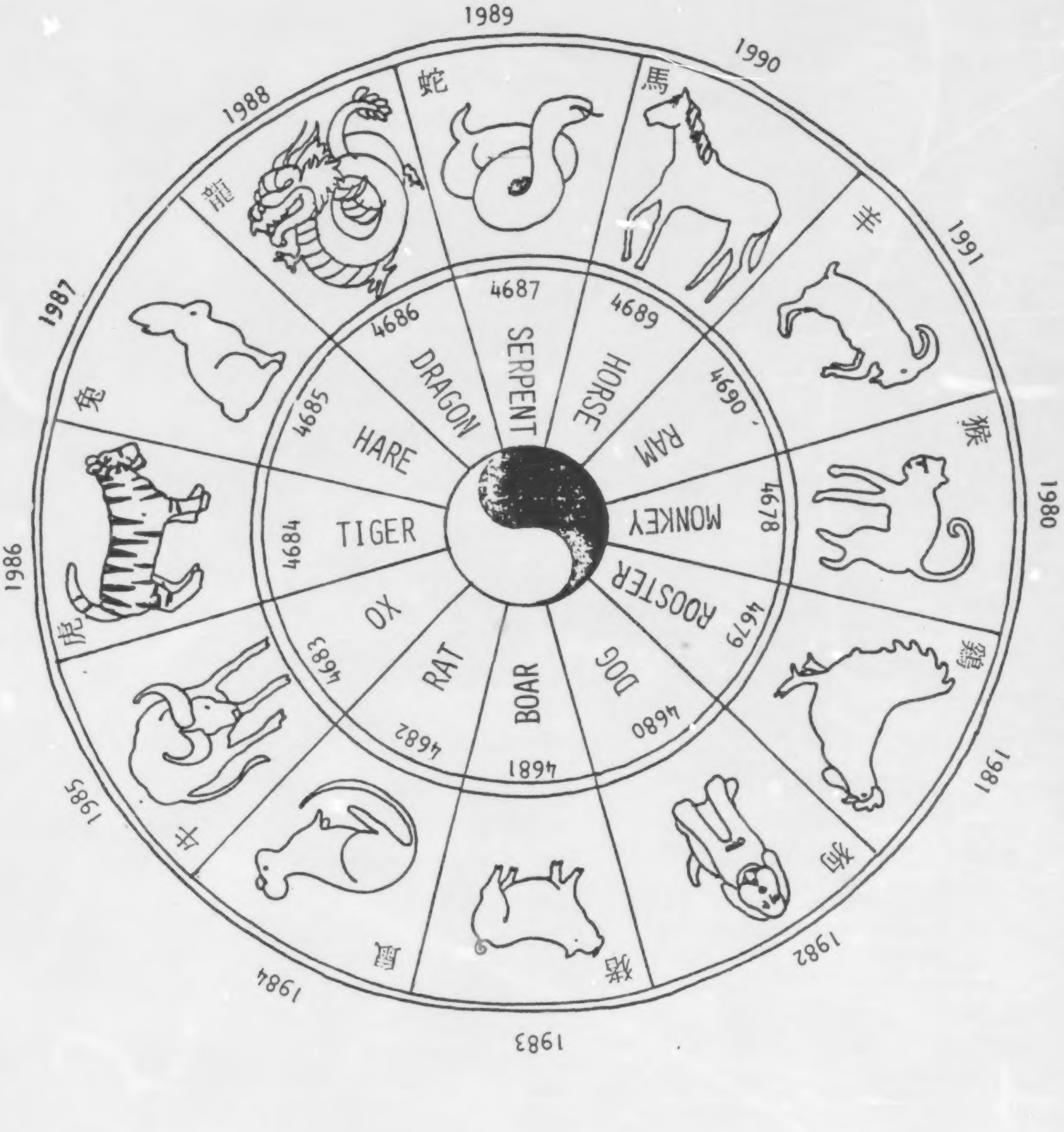
e. Social Studies: Have students do some research and find out the ethnic background or the occupations or achievements of these personalities.

145

The Cycle of

THE TWELVE ANIMALS

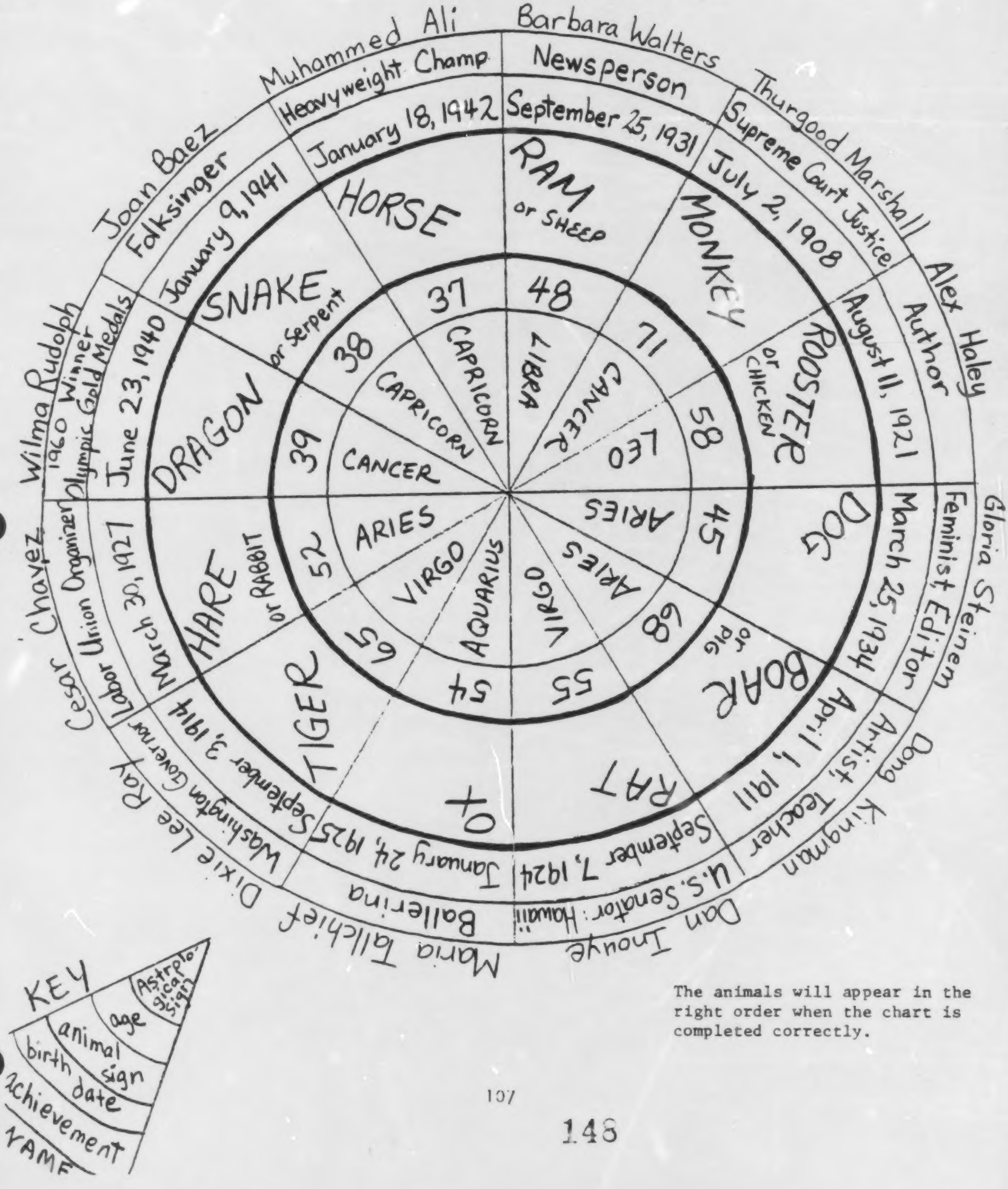
十二生肖


1989
蛇
SERPENT
4687
1990
馬
HORSE
4689
1991
羊
RAM
4690
1980
猴
MONKEY
4678
1981
鷄
ROOSTER
4679
1982
狗
DOG
4680
1983
豬
BOAR
4681
1984
鼠
RAT
4682
1985
牛
OX
4683
1986
虎
TIGER
4684
1987
兔
HARE
4685
1988
龍
DRAGON
4686

Zodiac Signs

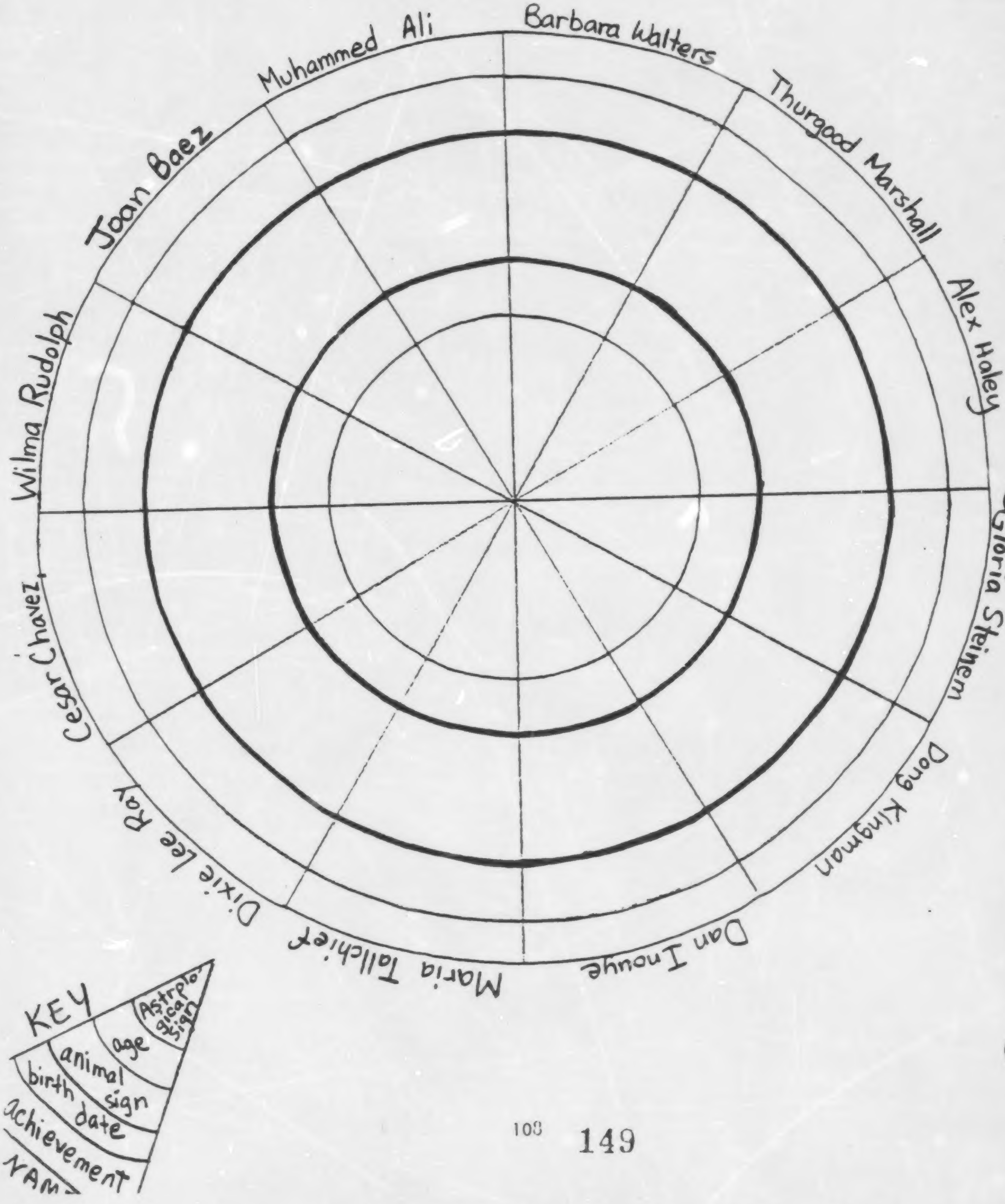
Aquarius	January 20 - February 18
Pisces	February 19 - March 20
Aries	March 21 - April 19
Taurus	April 20 - May 20
Gemini	May 21 - June 21
Cancer	June 22 - July 22
Leo	July 23 - August 22
Virgo	August 23 - September 22
Libra	September 23 - October 23
Scorpio	October 24 - November 22
Sagittarius	November 23 - December 21
Capricorn	December 22 - January 19

Personality Key
Teachers Worksheet


Barbara Walters
Newsperson
September 25, 1931
RAM or SHEEP
48
LIBRA
Thurgood Marshall
Supreme Court Justice
July 2, 1908
MONKEY
71
CANCER
Alex Haley
Author
August 11, 1921
ROOSTER or CHICKEN
58
LEO
Gloria Steinem
Feminist Editor
March 25, 1934
DOG
45
ARIES
Dong Kingman
Artist, Teacher
April 1, 1911
BOAR or PIG
68
ARIES
Dan Inouye
U.S. Senator: Hawaii
September 7, 1924
RAT
55
VIRGO
Maria Tallchief
Ballerina
January 24, 1925
OX
54
AQUARIUS
Dixie Lee Ray
Washington Governor
September 3, 1914
TIGER
65
VIRGO
Cesar Chavez
Labor Union Organizer
March 30, 1927
HARE or RABBIT
52
ARIES
Wilma Rudolph
1960 Winner Olympic Gold Medals
June 23, 1940
DRAGON
39
CANCER
Joan Baez
Folksinger
January 9, 1941
SNAKE or Serpent
38
CAPRICORN
Muhammed Ali
Heavyweight Champ
January 18, 1942
HORSE
37
CAPRICORN
KEY
Astrological Sign
age
animal sign
birth date
achievement
NAME

The animals will appear in the right order when the chart is completed correctly.

Student Worksheet


Barbara Walters
Thurgood Marshall
Alex Haley
Gloria Steinem
Dong Kingman
Dan Inouye
Maria Tallchief
Dixie Lee Roy
Cesar Chavez
Wilma Rudolph
Joan Baez
Muhammed Ali
KEY
Astrplogical sign
age
animal sign
birth date
achievement
NAM

Chinese Calligraphy

To the Chinese, calligraphy is as much an art as painting.

Calligraphy is not mere handwriting. It must show originality, style, strength and personality. Writing may be neat and even ornate but that does not necessarily make it calligraphy.

Development of calligraphy into an art owes much to use of the Chinese writing brush and paper. The brush was invented before the 5th century B.C. It is subtle and responsive. Lines and strokes can be made exactly as one intends. Quickly absorbent paper was invented in the early years of the Christian era. It does not distort the forms of the characters while drying. Furthermore, it defies correction. Unsatisfactory lines and strokes cannot be altered once they are on the paper. This is a commandment of the calligraphic art.

The ideographic Chinese characters present an infinite variety of structural problems that challenge artistic imagination. They are formed by horizontal and vertical lines, dots, hooks, and slanting strokes. It is for the artist to decide the thickness, length and shape of each mark. He must take into consideration the fact that the size of the characters and the space between them contribute to the beauty of the composition and its rhythm. For variety, he may not always write the same character in the same shape and size. To relieve the tendency of Chinese characters to be square, he may elongate or round them into a new gracefulness.

The most common calligraphies are called regular, running and grass styles. The first is elaborate, with lines and strokes written one after the other; the second is rapid, with lines and strokes joined together whenever convenient; and the third is a shorthand form of writing.

Principles of balance and symmetry usually are observed in Chinese calligraphy. However, one school which advocates the beauty of momentum argues that a horizontal line should not be horizontal but higher at one end than the other, that a square should never be perfect and that symmetrical parts should never be identical in size or position.

Chinese calligraphy is an art, a philosophy and a form of relaxation for many who will never acquire consummate skill. Its calm and orderly beauty is attracting an ever widening circle of admirers and even a few practitioners among Westerners.

Chinese Calligraphy - Gung Hay Fat Choy

Subject Area: Art, Social Studies, or Language Arts

Level: Elementary

Objectives: to complete a crayon rubbing art project in honor of Chinese New Year

While the objectives for Social Studies, Art or Language Arts may be determined by the kinds of lessons taught before the project, objectives should also include the following:

- an understanding of the use of characters in Chinese and Japanese writing. (It is not a phonetic alphabet system. Each character would represent all or part of an idea or word meaning.)
- an introduction to the art of calligraphy.
- an understanding of the use of the color red in Chinese culture.

Materials Needed: Four Chinese Characters saying "HAPPY NEW YEAR"
Tagboard
Red butcher paper at least 8½ x 30"
Black crayon
Black yarn
Teacher prepared layered plate for crayon rubbing. To prepare a "layered plate": on tagboard, run off two sets of the Chinese characters. Cut out each little part of the characters of one set. Glue each of the parts onto corresponding parts of the other set of characters. The characters are raised enough so that you now have a "layered plate" from which to make a crayon rubbing. Identify each part as being "tops" (happiness) or "bottom" (New Year).

Procedure: Because of the limited number of layered plates, this works best as an Interest Center project.

(1) Fold over an inch at the top of the butcher paper. Fold over again and then again to make it stiff.

(2) Do the same to the bottom part.

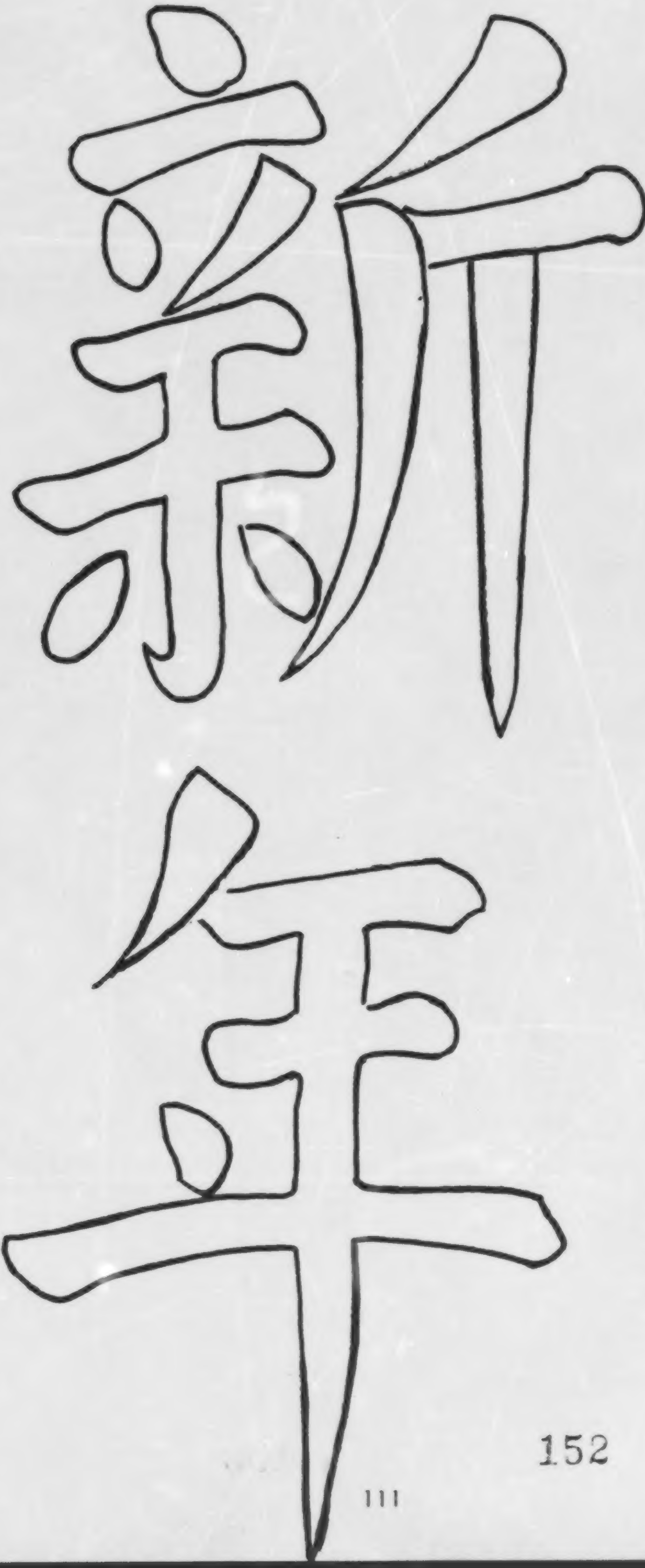
(3) Put the top layered plate under the top part of the red paper.

(4) Make a black crayon rubbing of the character. Be sure to press hard over the edges of the characters to make each part as dark as possible. Be careful to not rub over the edges of the plate itself.

(5) Do the same with the last two characters for the bottom part of the scroll. Be sure to space correctly the second and third characters so that it all looks balanced.

(6) Put yarn under the top folds in the back of the scroll and glue the fold down. Tie the yarn at the top to make a hanging. Variation: Sticks may be inserted into the top and bottom of the scroll and then the yarn tied to the end of the stick at the top.

(7) Glue the bottom folds down also.



*These two characters mean New Year. Color the words in black and the background in red, then paste the first sheet & the second sheet together. .

快樂

*These two characters mean happiness.

The Red Scroll

Do you know what a red scroll is? It's a long piece of red paper which the Chinese use to write meaningful lucky phrases with a large brush and black ink. These red scrolls are hung either inside or outside of the house just before Chinese New Year. Many Chinese believe that by doing this, it will ensure continued happiness and prosperity for the household.

The custom of the red scrolls has been around for a long time. During Chinese New Year celebration, many restaurants display them in front of their buildings.

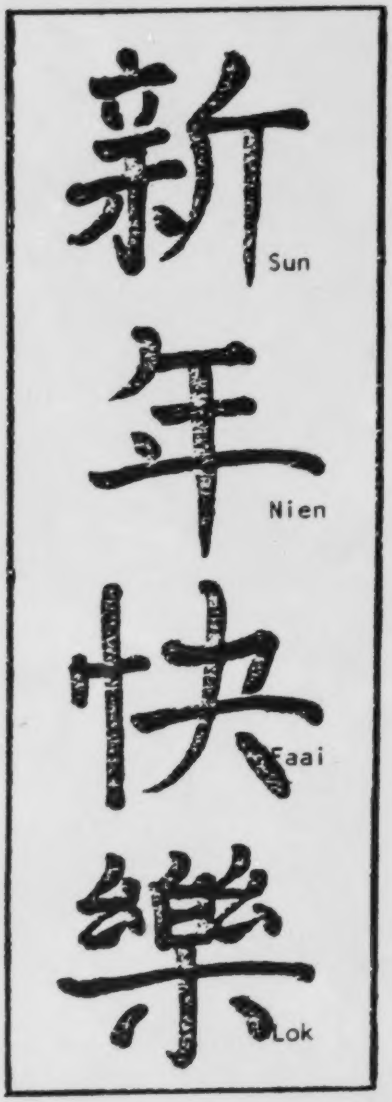
According to tradition, the Chinese first carved lucky characters on peach wood for Chinese New Year in 907 A.D. They believed that the plaques would bring good luck and drive away evil spirits. As time passed, the people thought that the peach wood was too heavy and inconvenient to use; so, they started to use red paper instead.

The custom of the red scroll originated with a Ming Dynasty emperor who liked them very much. Once, just before Chinese New Year, the emperor was in the capital city and saw some beautiful red scrolls. He decided that all of his subjects should put them on their doors. He thought that the scrolls would make everyone happy and that peace would continue in his kingdom.

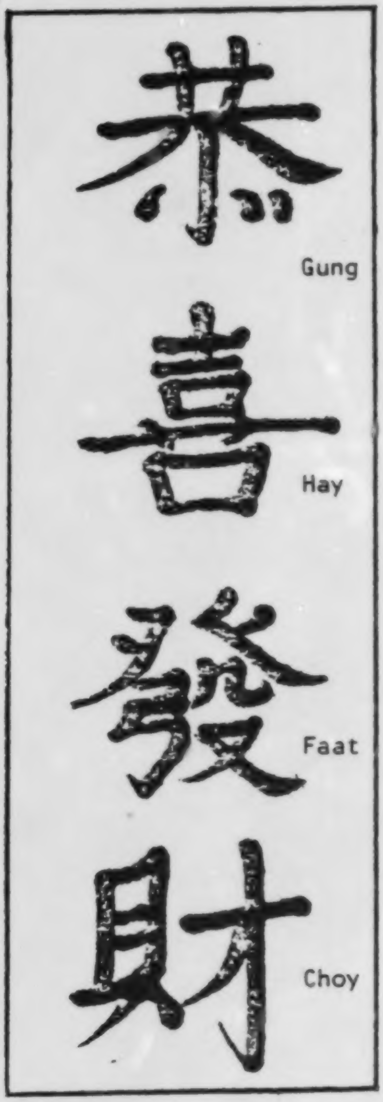
When the people heard the emperor's order, they immediately put red scrolls outside their doors. The only people who didn't obey the order were those who didn't know how to read or write. They met to discuss their problem because they didn't want to offend the emperor. Finally, they decided to put plain red paper, brushes, and paper near their front doors. Then they would ask for help from people who did know how to read and write. Since then the hanging of red scrolls for Chinese New Year has been a custom in many homes.

Red Scrolls I & II

I.

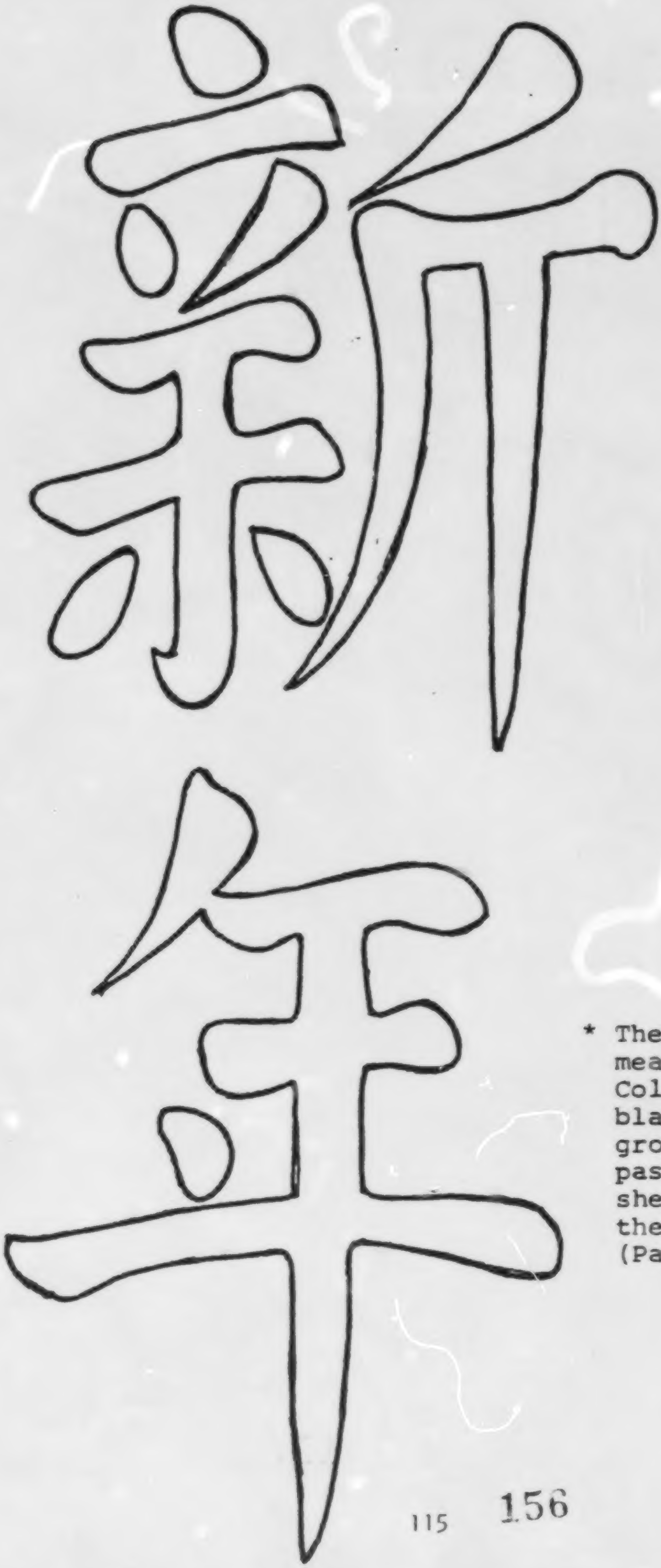

新 Sun
年 Nien
快 Faai
樂 Lok

II.


恭 Gung
喜 Hay
發 Faat
財 Choy

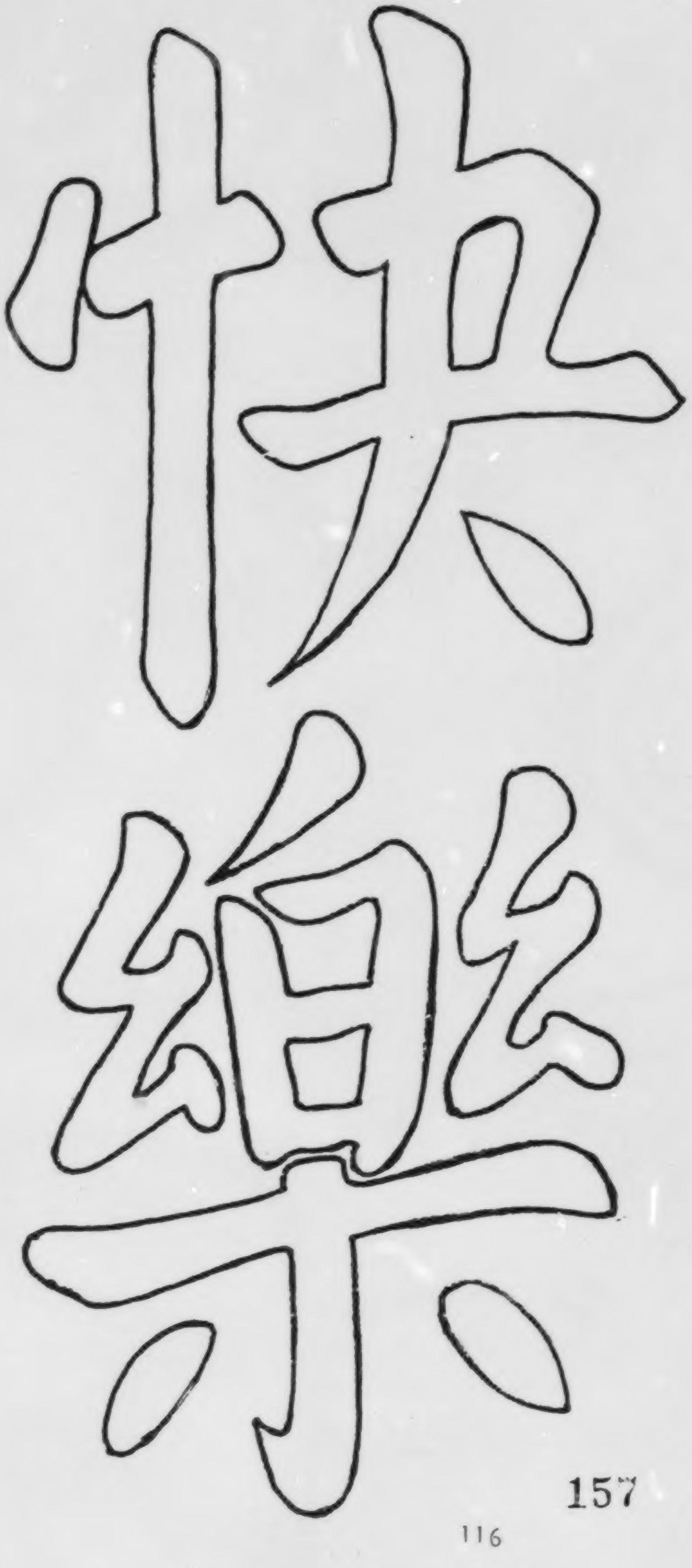
* Every red scroll consists of two pages (four Chinese characters). When you put the two pages together be sure they are in the proper order.

Red Scroll I - Part A



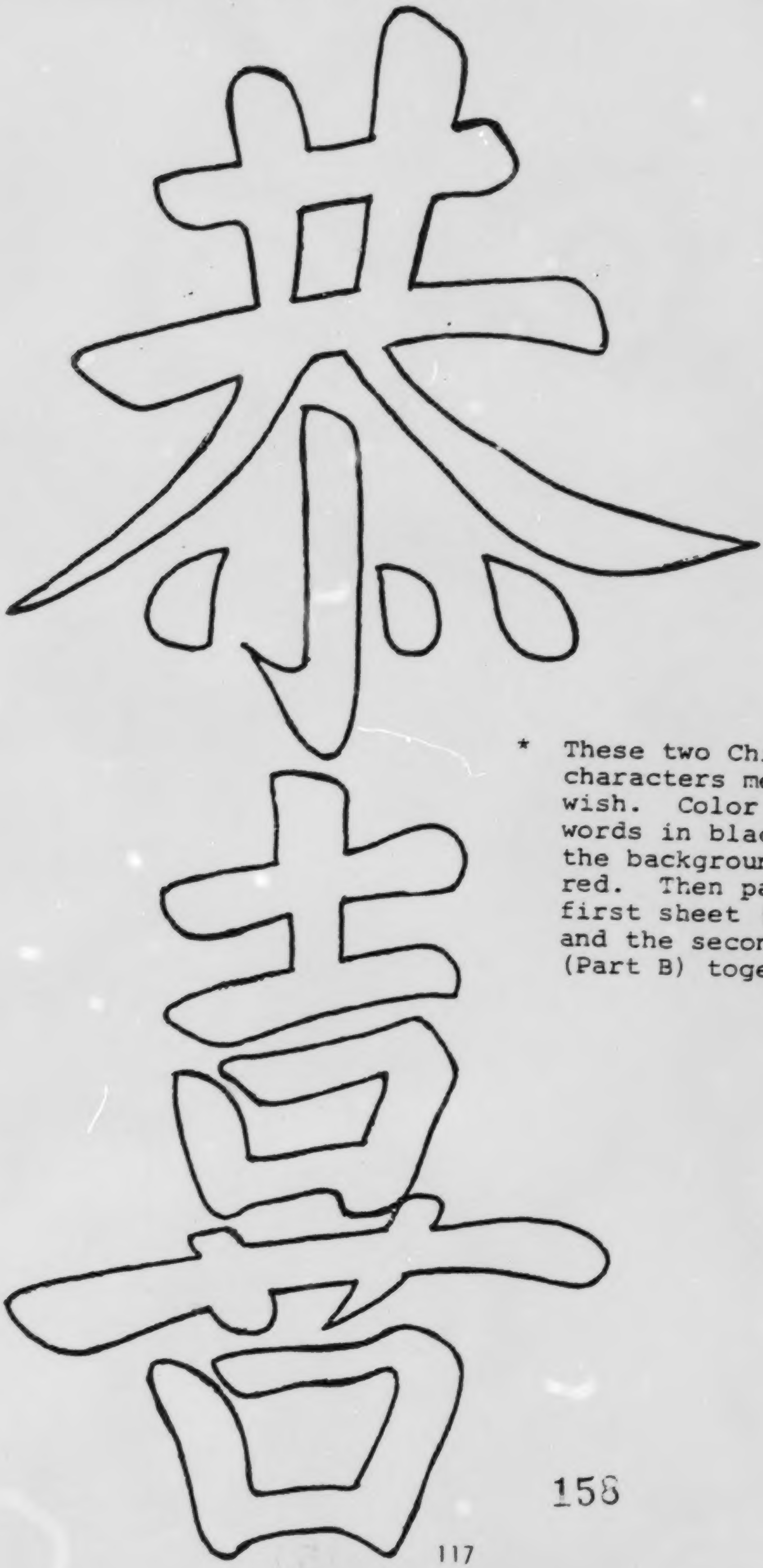
* These two words mean New Year. Color the words in black and the background in red. Then paste the first sheet (Part A) and the second sheet (Part B) together.

Red Scroll I - Part B



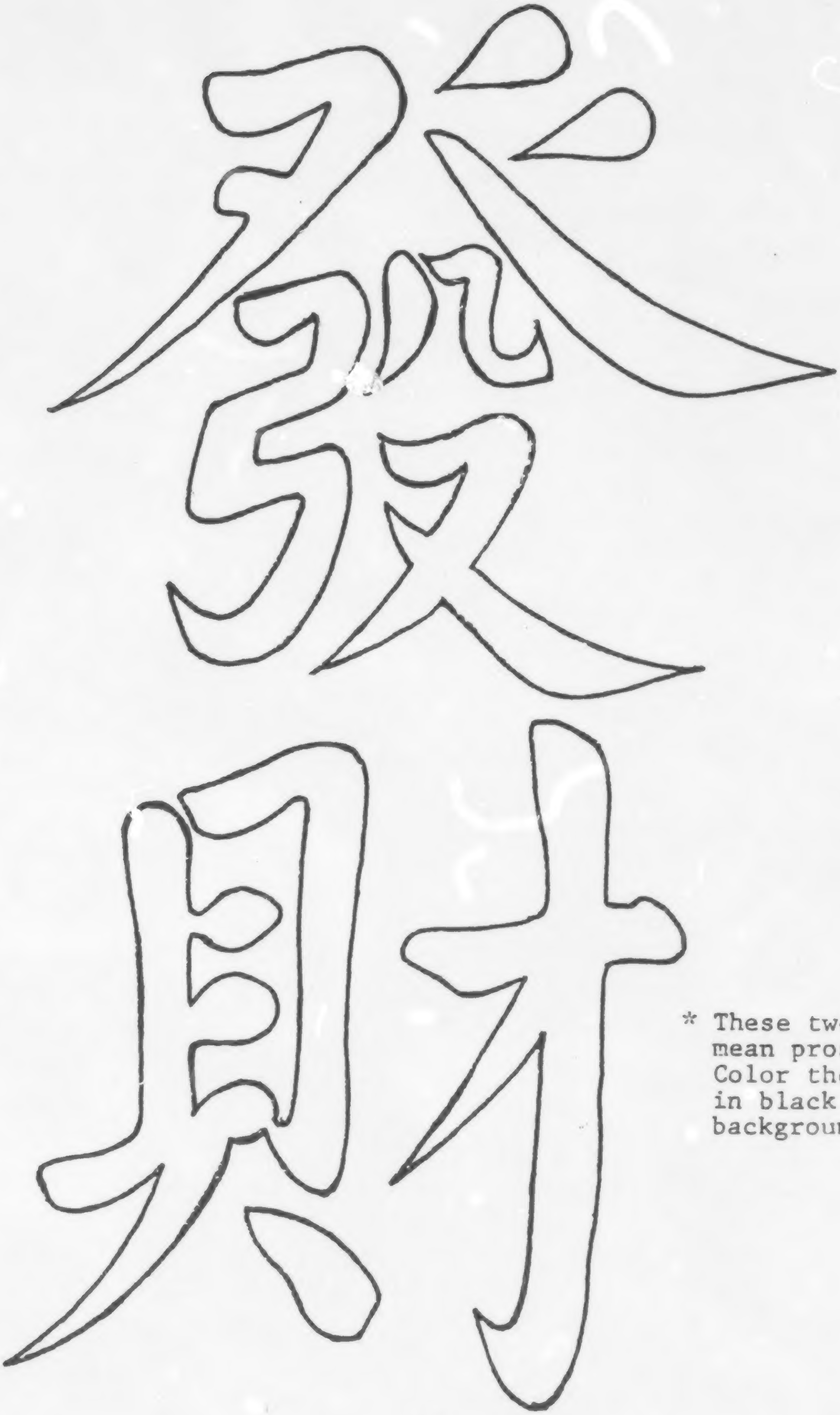
* These two words mean happiness.

Red Scroll II - Part A



* These two Chinese characters mean to wish. Color the words in black and the background in red. Then paste the first sheet (Part A) and the second sheet (Part B) together.

Red Scroll II - Part B



* These two words mean prosperity. Color the words in black and the background in red.

Lion or Dragon Puppet

The Lion or Dragon Dance is often performed during a Chinese New Year celebration. The dragon stands for courage, adventure, and bravery. The lion guards people and houses against evil spirits. (See Background Information pages 1-3)

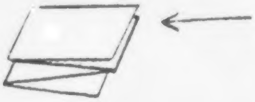
Level: Elementary

Materials Needed: 4" X 20" strip of construction paper
variety of materials for decorating the puppet and making its tail

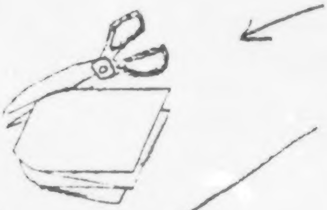
Example: construction paper, fabric, crepe paper, crayon, tissue paper, yarn

Procedure: To make the Lion or Dragon Head -

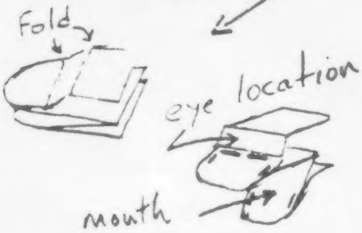
1. Fold the construction paper in half to make it 10" X 4".



2. Take each open end and fold it to the top to make an accordion pleat (5" X 4" when flat)



3. Place the pattern on the folded construction paper and cut.

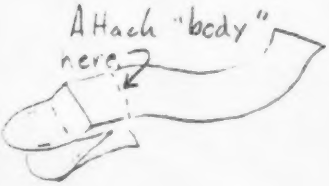


4. Take the top layer and make a fold for the eyes and staple.

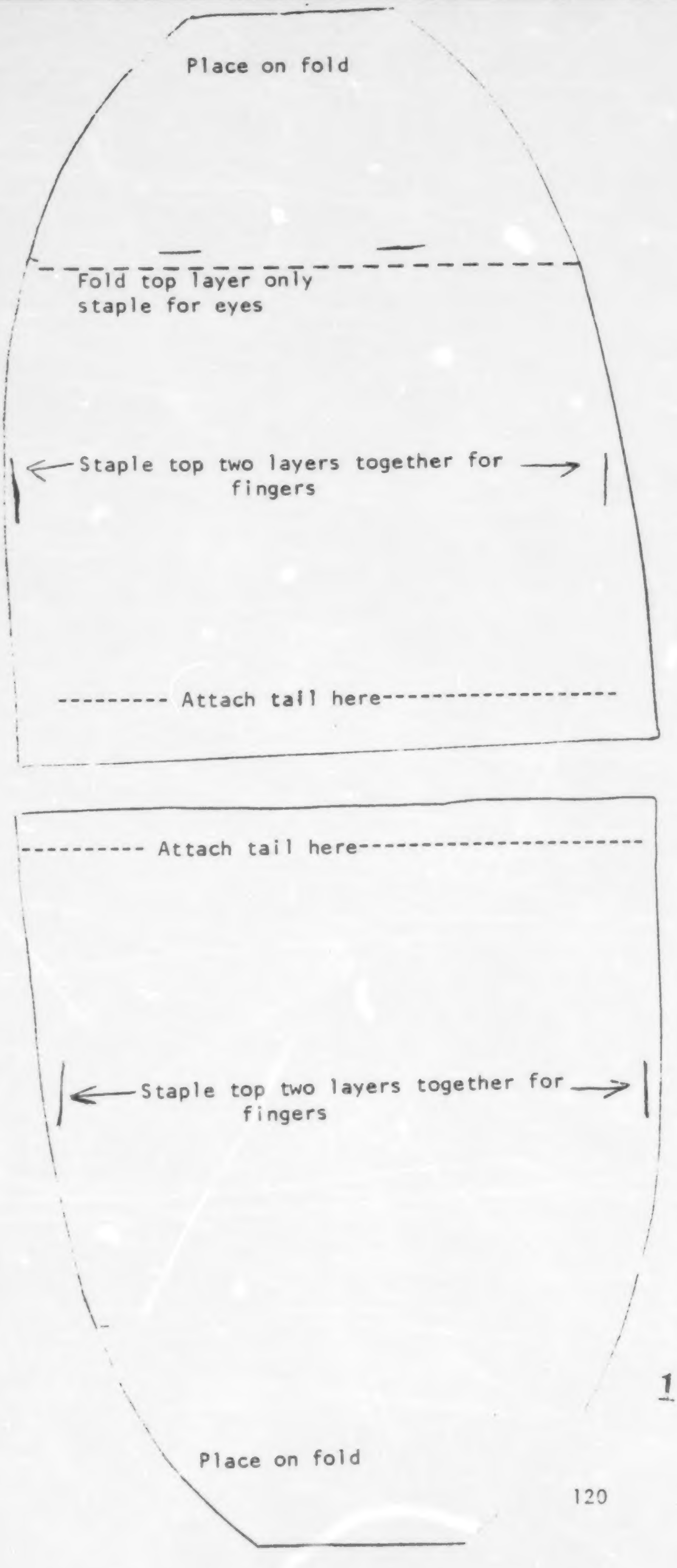
5. Staple the top two sides for the fingers and the bottom two sides for the thumb.

6. Students can decorate the head in any way - making bulging eyes, a fiery tongue, stringy beard, etc.

To make the tail which should be attached to the top part of the puppet-



1. A long strip of construction paper can be attached to the head. Decorate it in any way or color it, then accordion pleat it.
2. Crepe paper streamers can be attached to the head or crepe paper can be pasted on the construction paper tail.
3. Colorful tissue paper scraps can also be pasted on the construction paper tail.


Place on fold
Fold top layer only
staple for eyes
Staple top two layers together for fingers
Attach tail here
Attach tail here
Staple top two layers together for fingers
Place on fold

Pattern for Lion or Dragon Head

Instructions on the pattern is for the top part of the head only.

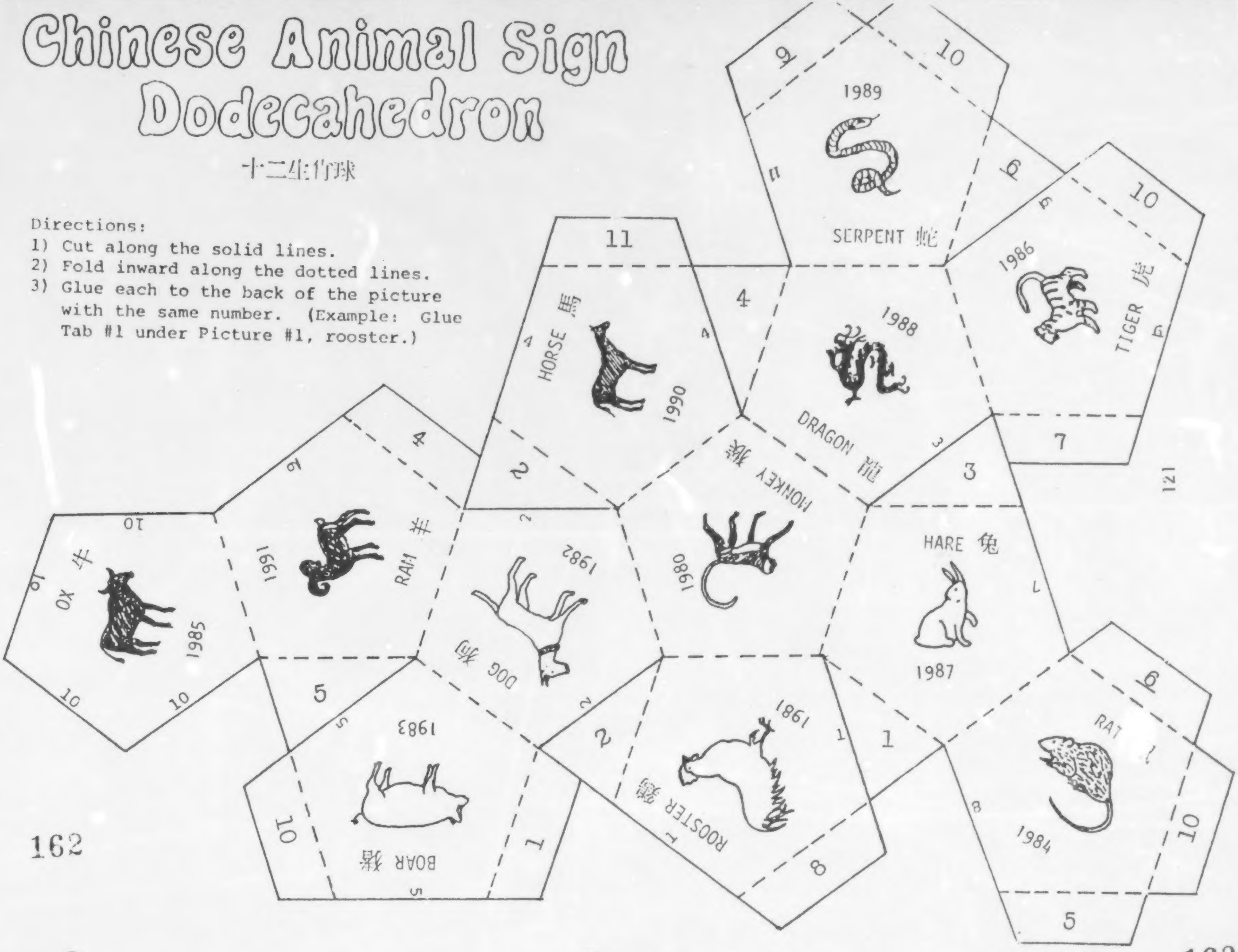
The bottom two layers should just be stapled on the sides to form a pocket for the thumb.

Chinese Animal Sign Dodecahedron

十二生肖球

Directions:

1) Cut along the solid lines.
2) Fold inward along the dotted lines.
3) Glue each to the back of the picture with the same number. (Example: Glue Tab #1 under Picture #1, rooster.)



1989
SERPENT 蛇
1986
TIGER 虎
1988
DRAGON 龍
HORSE 馬
1990
MONKEY 猴
1980
HARE 兔
1987
1991
RAM 羊
OX 牛
1985
1982
DOG 狗
1981
ROOSTER 雞
1983
BOAR 豬
RAT 鼠
1984
1
2
3
4
5
7
8
9
10
11
121

THE TWELVE ANIMALS

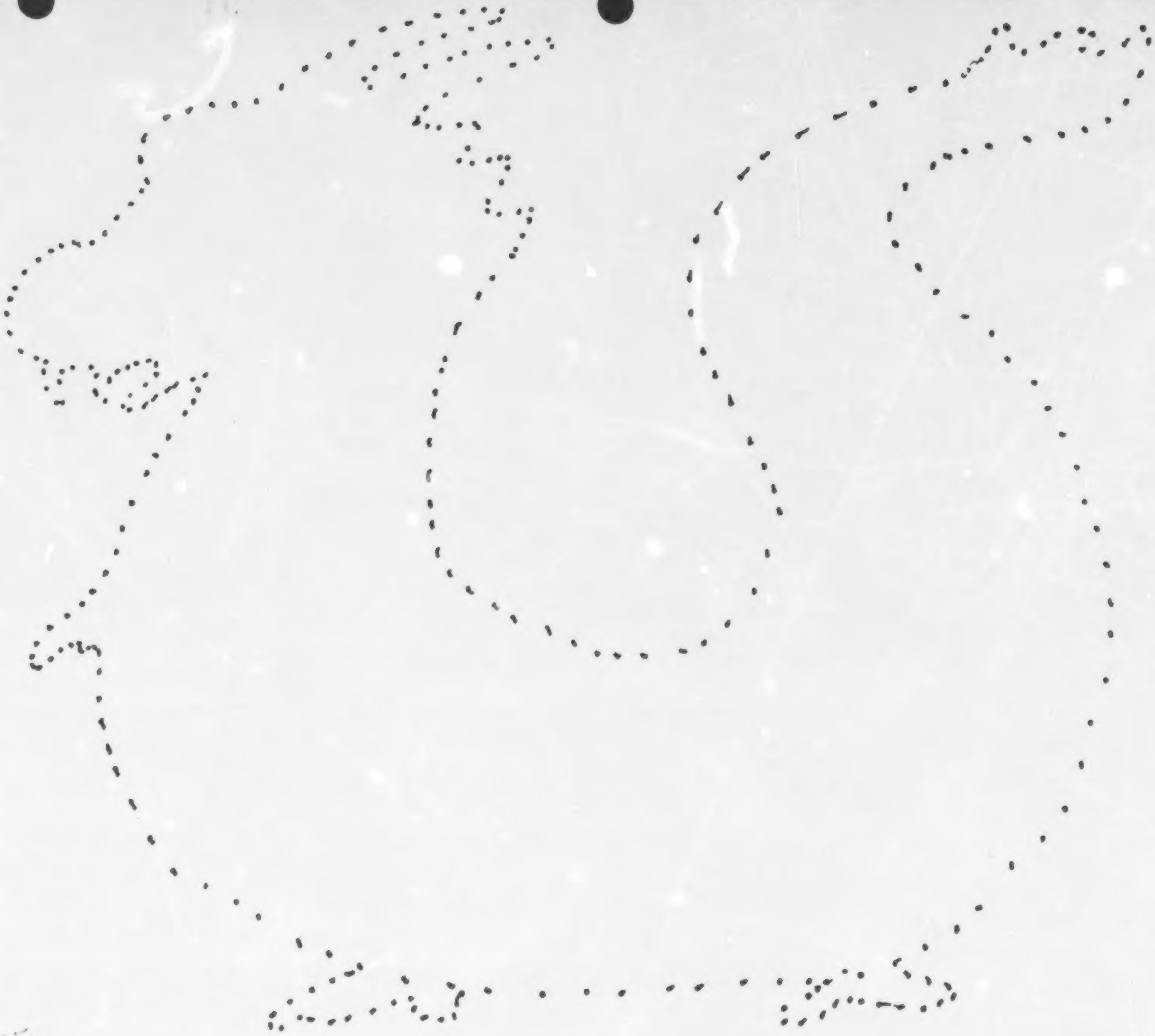
(Outlines)

MATERIALS: Various colors of tissue paper, cut into 2" squares
Glue
Animal outlines

PROCEDURE: Twist squares and glue onto animals to give 3-D effect
Use different colors for the facial features

SUGGESTIONS: When project is completed, these could be used for oral language development. A comparison could be made regarding their shape and their differences.

These could also be glued onto sticks and used as puppets.



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166

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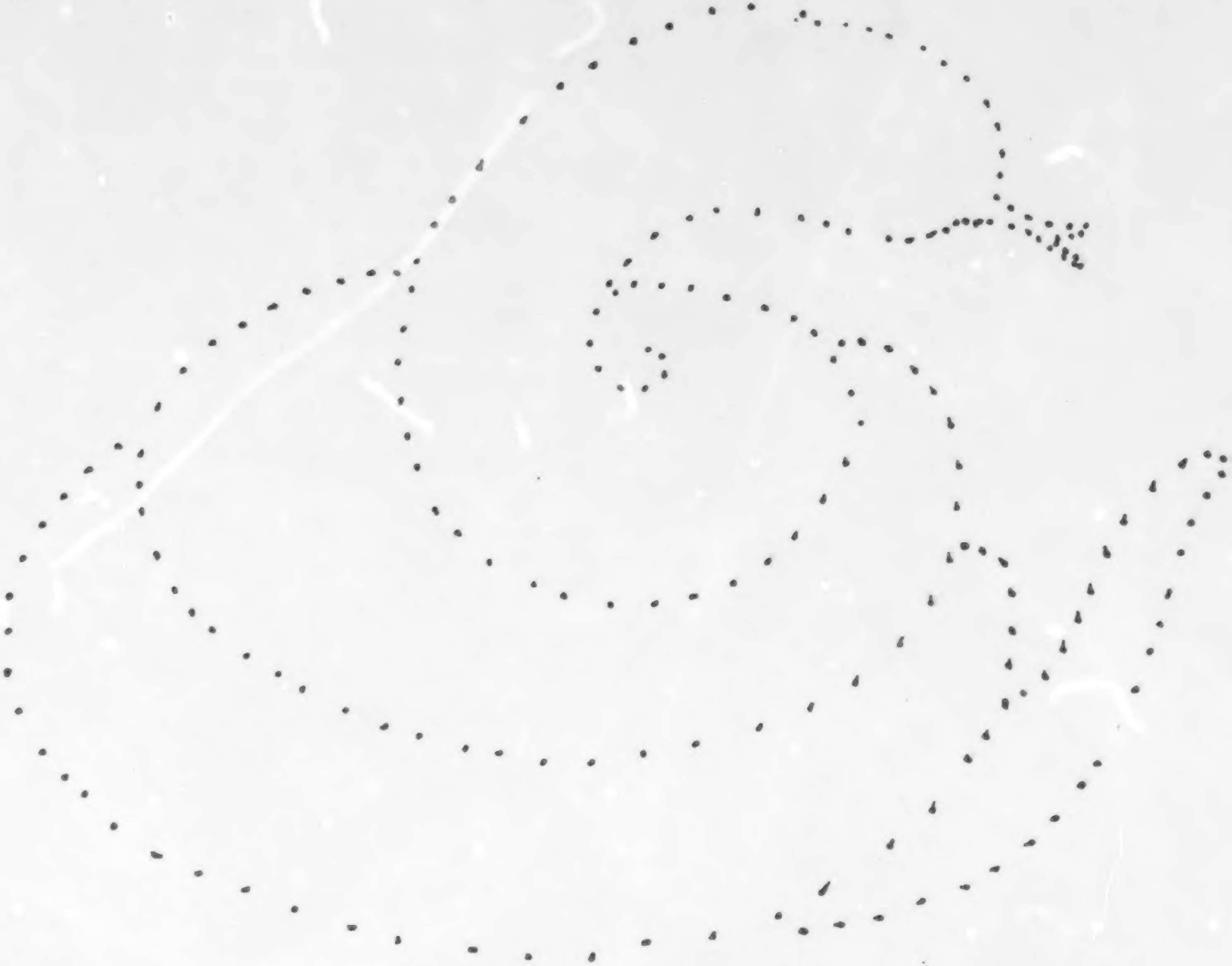

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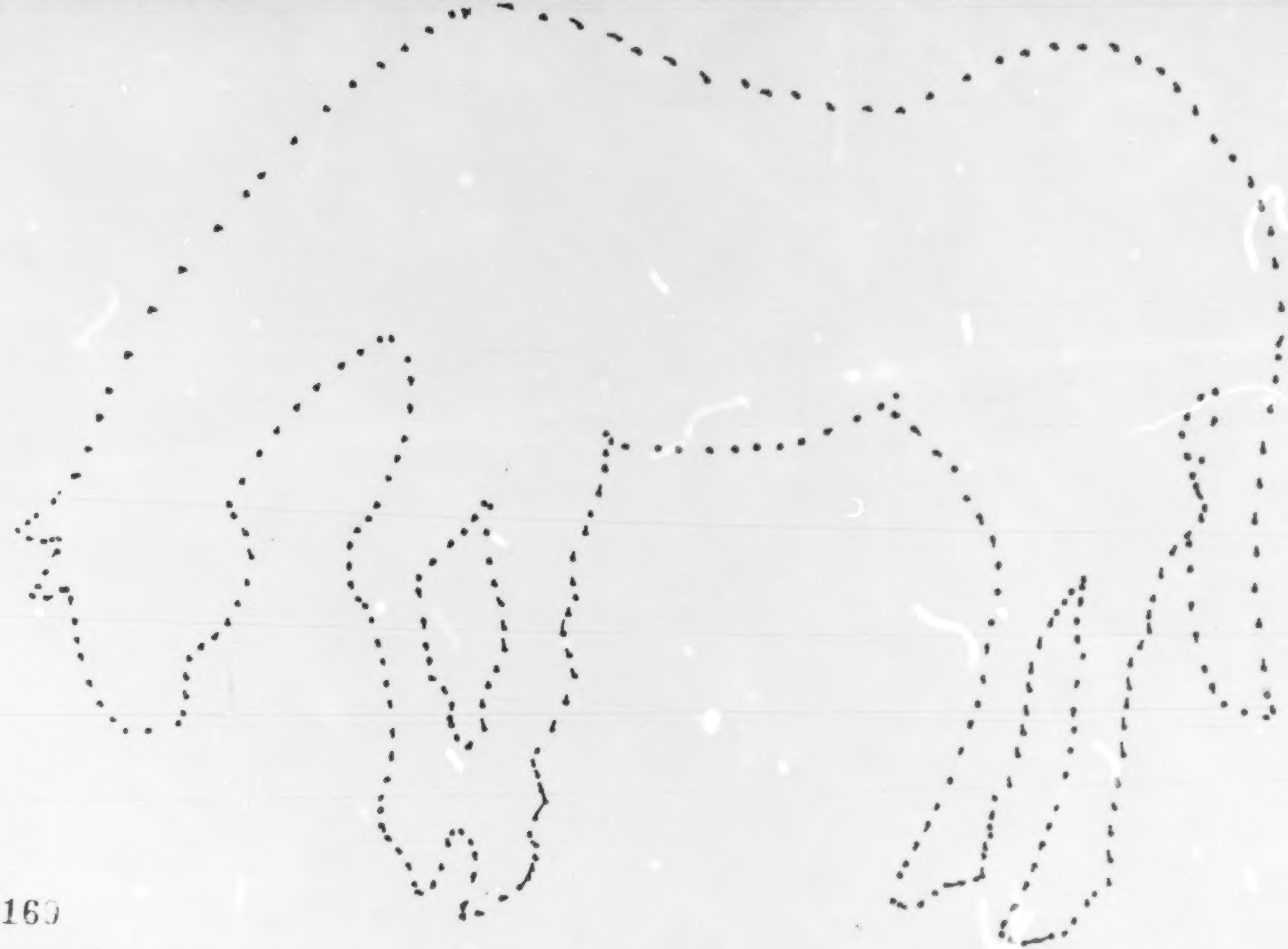
167



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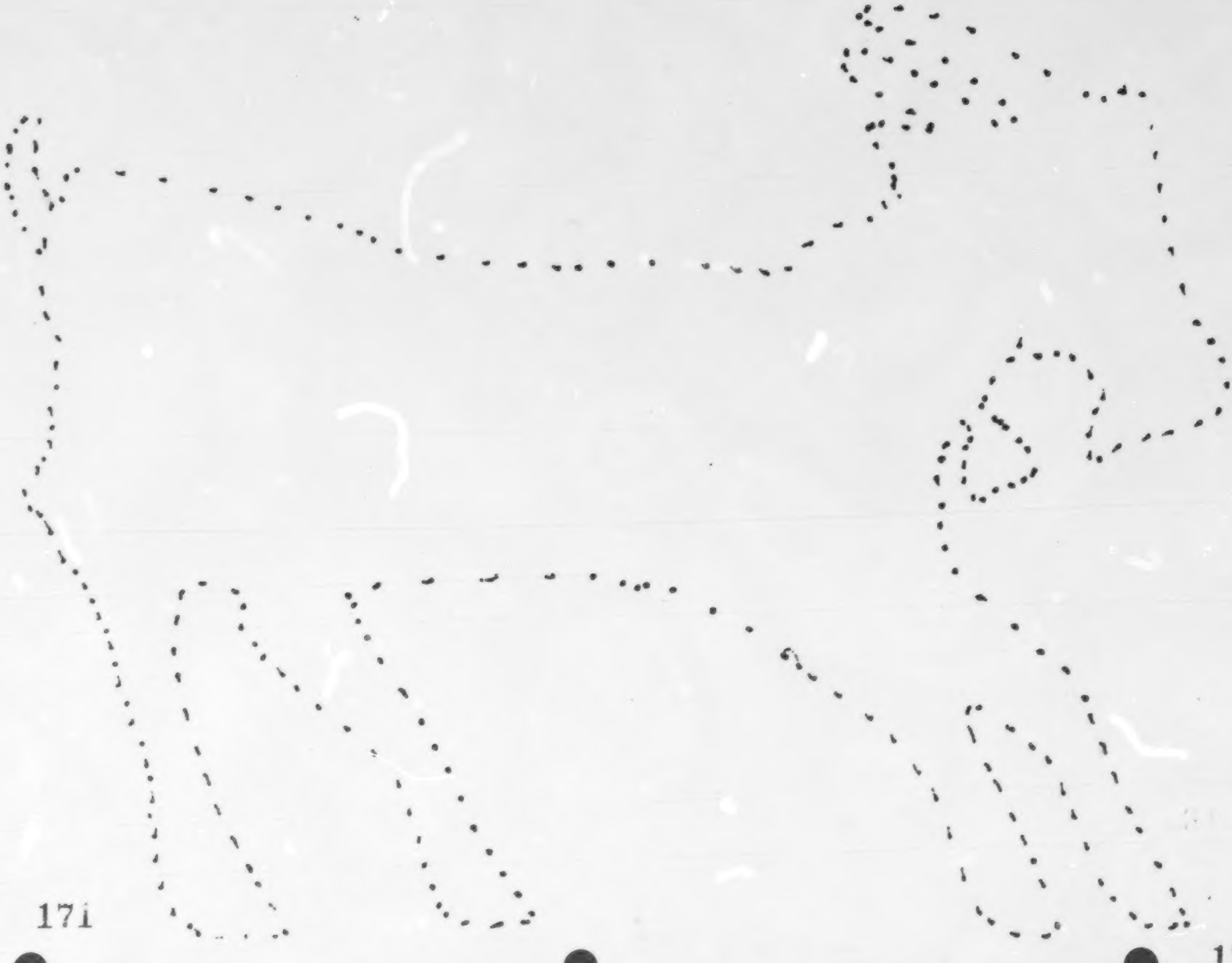
125



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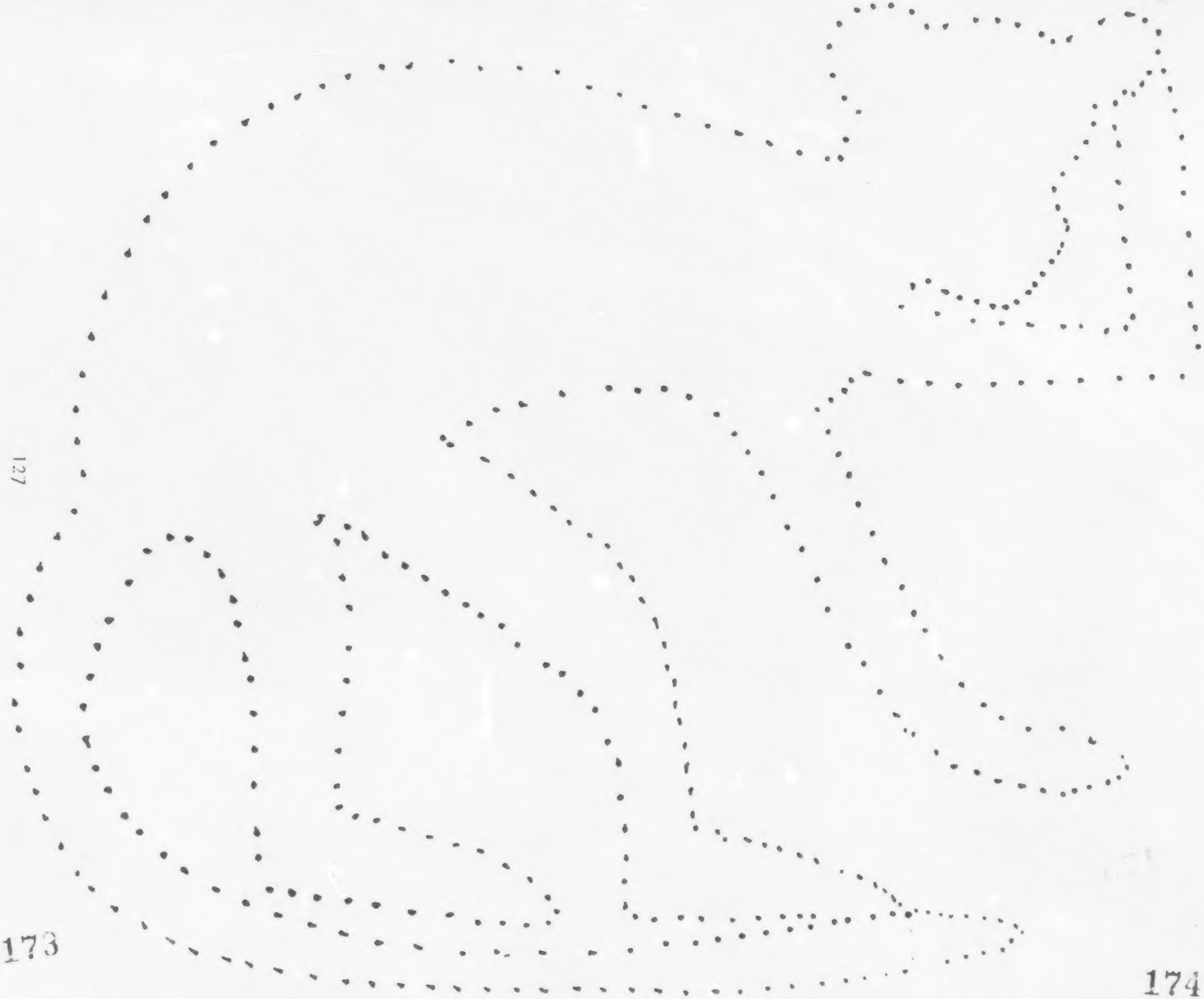

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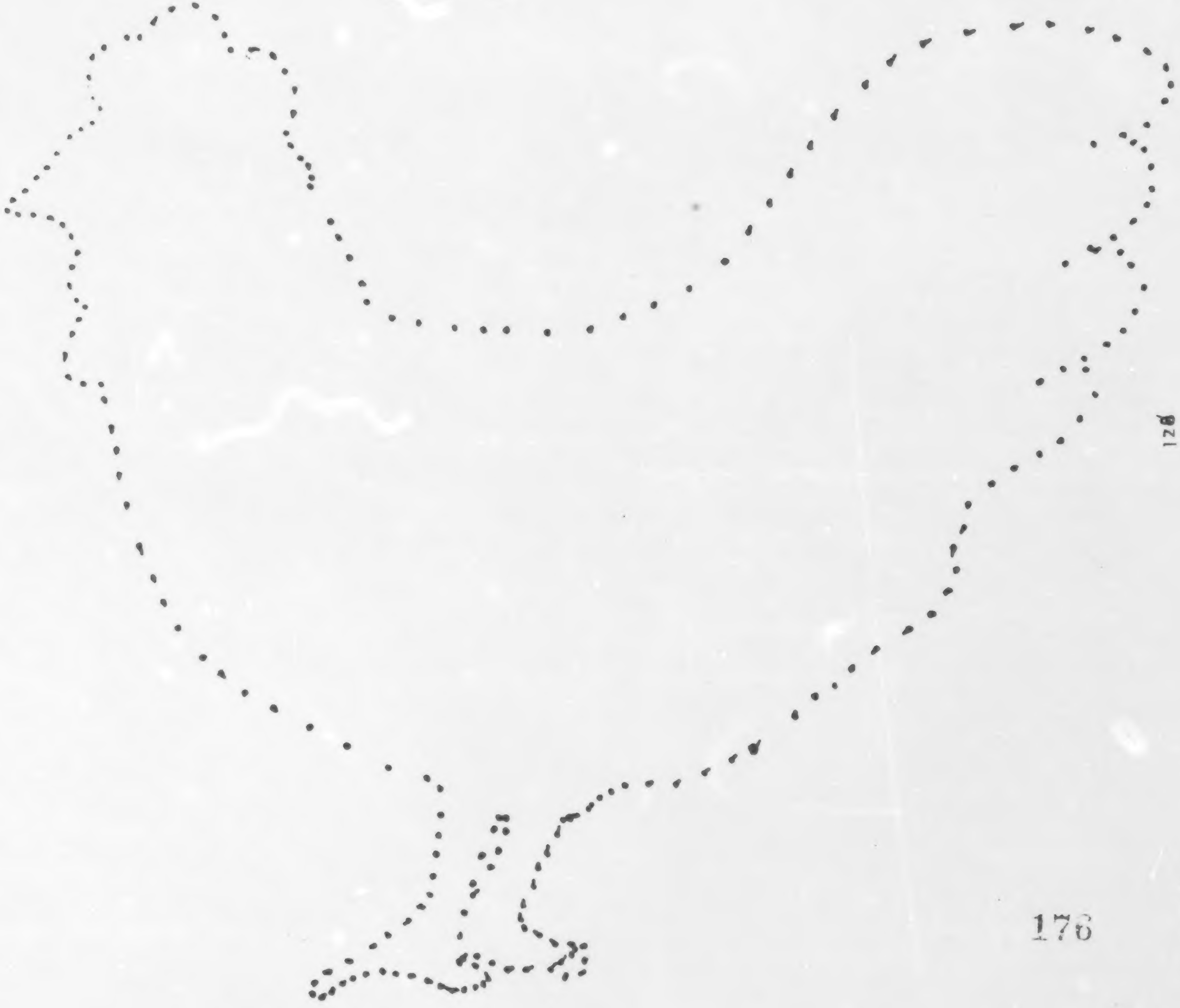

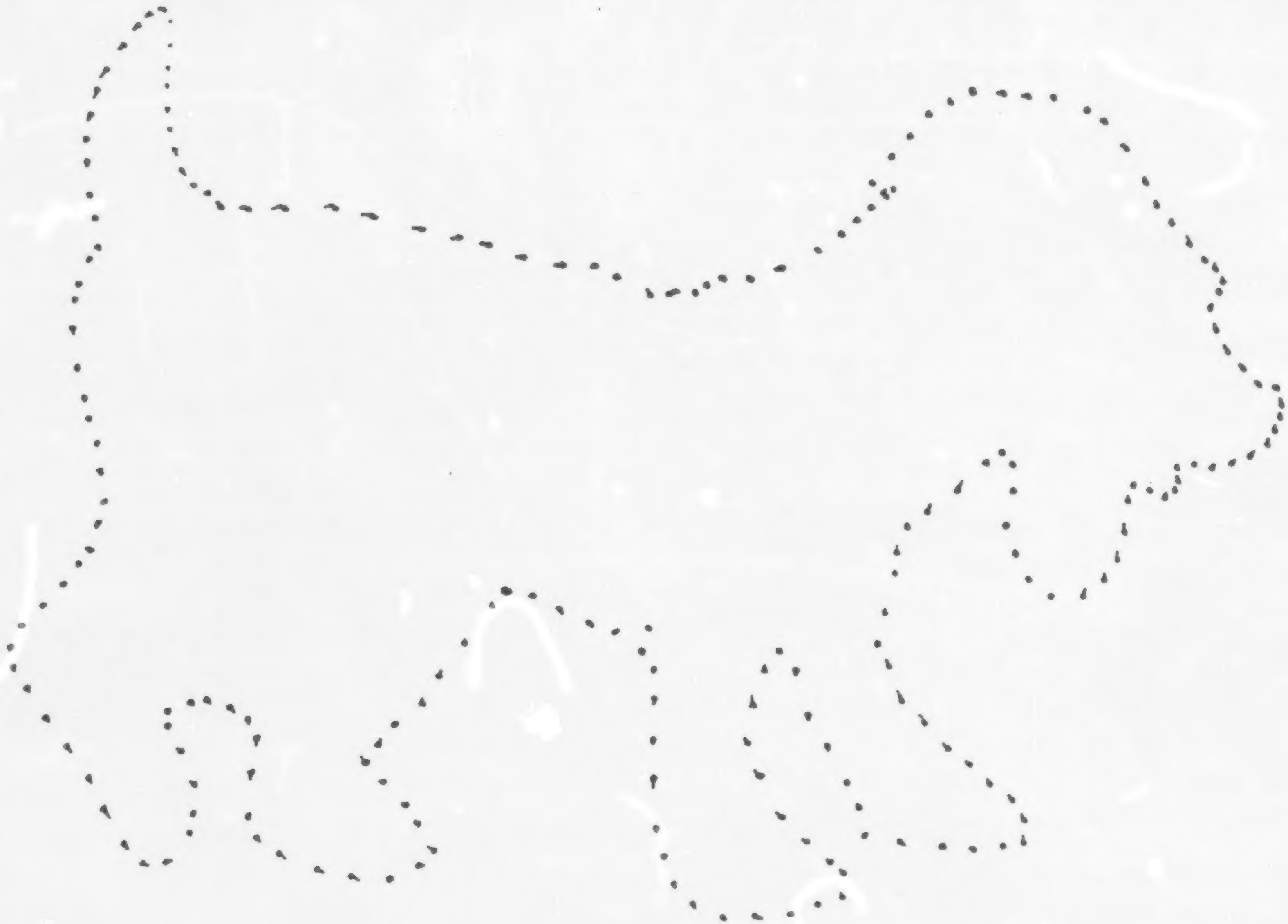

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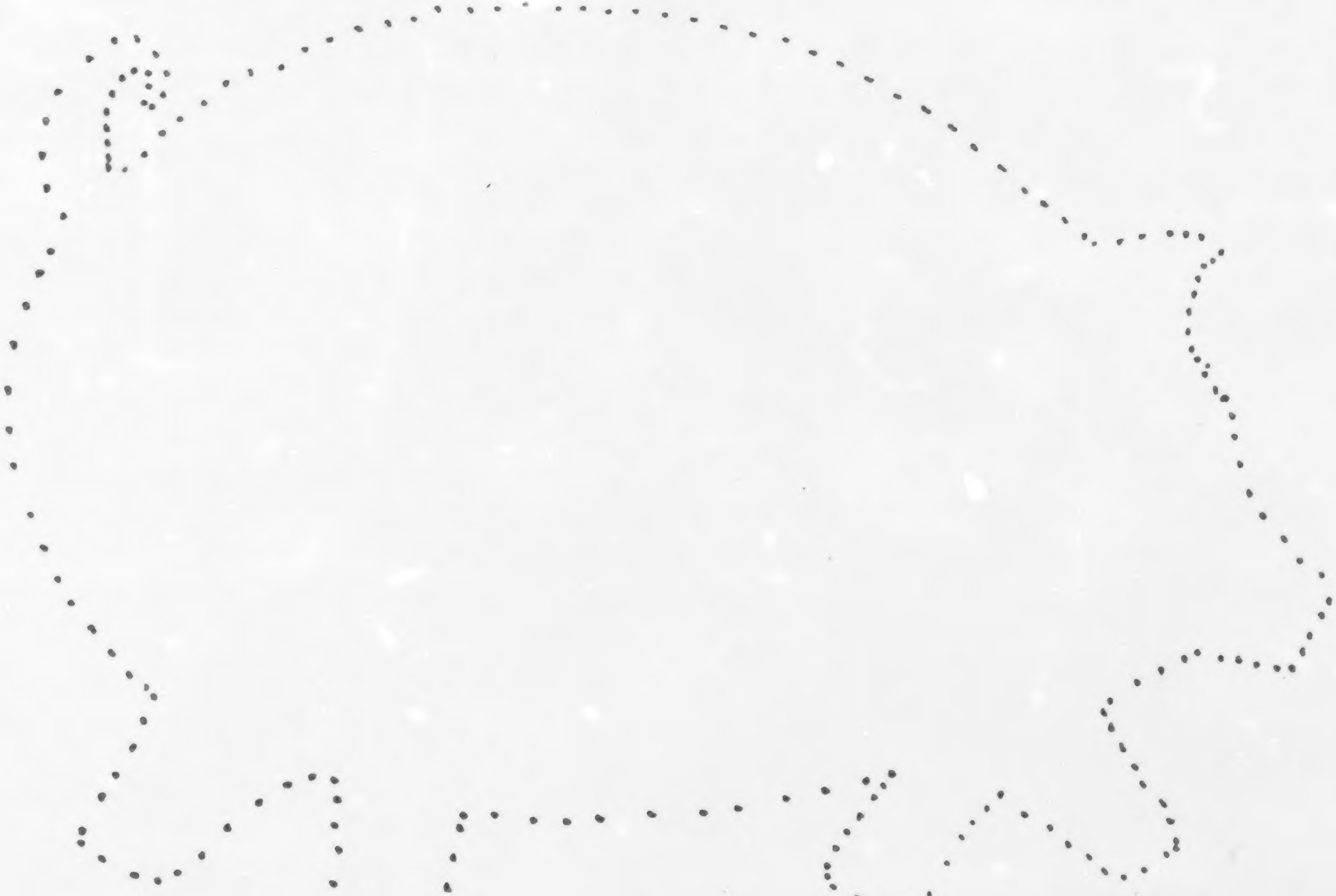

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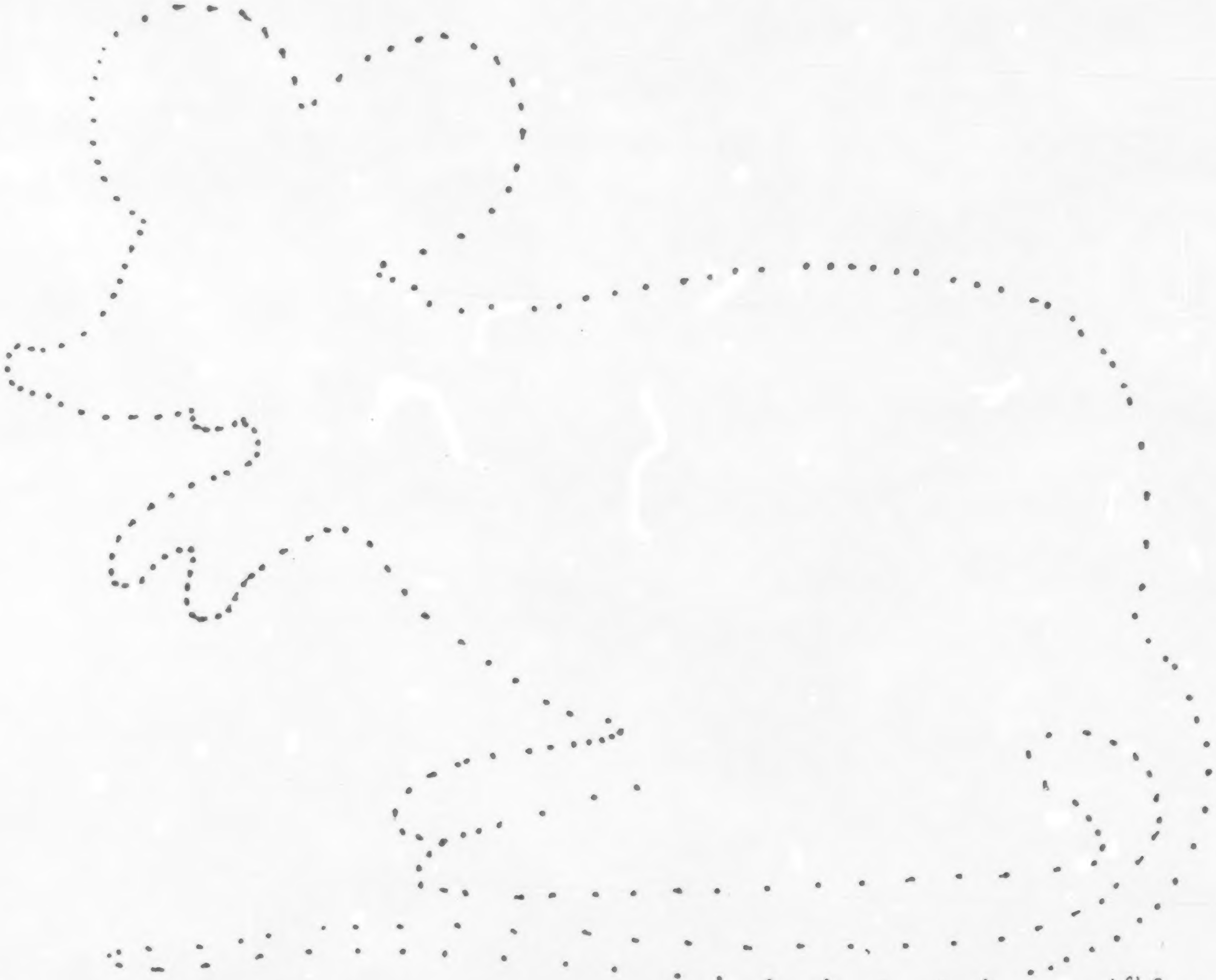

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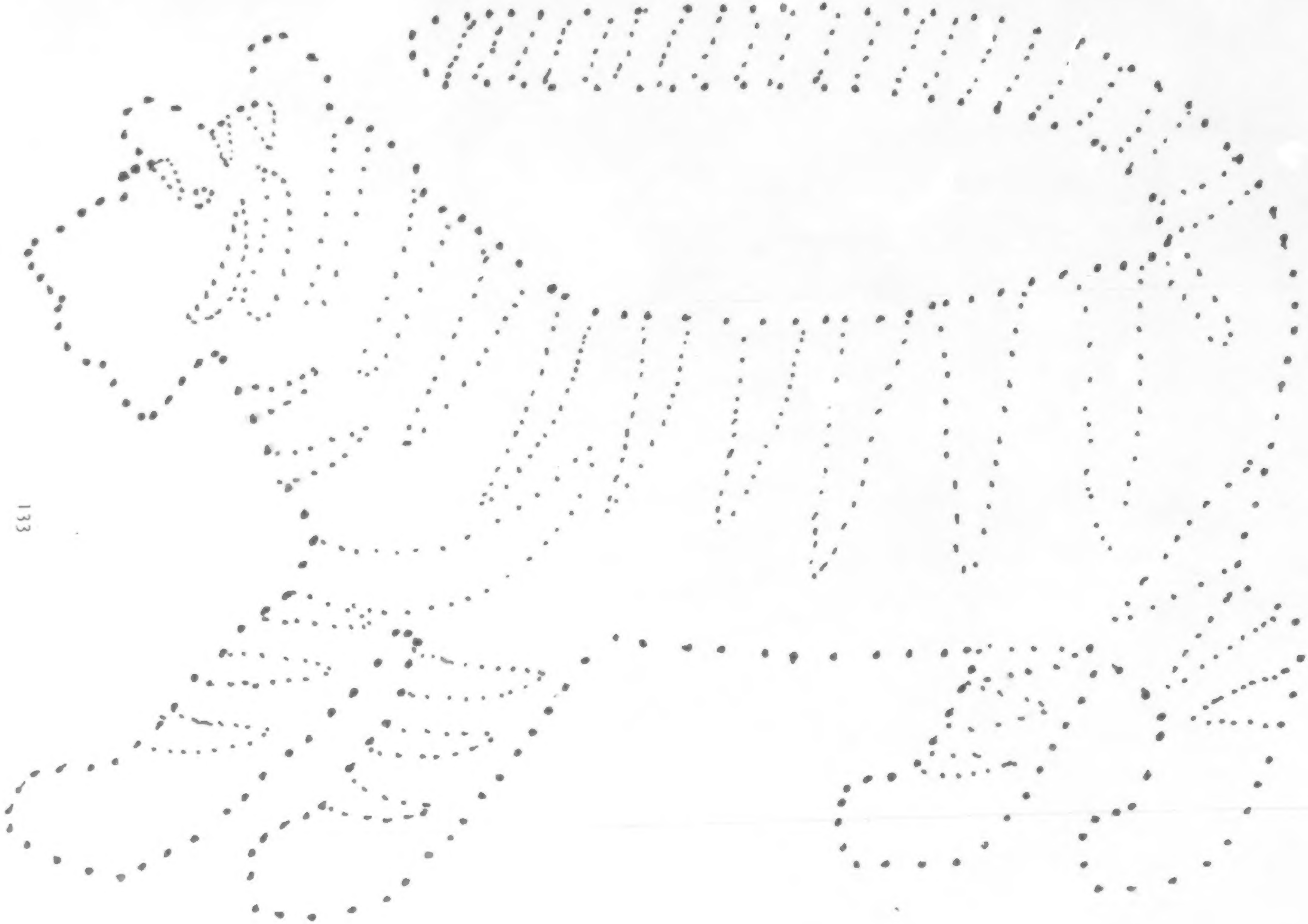
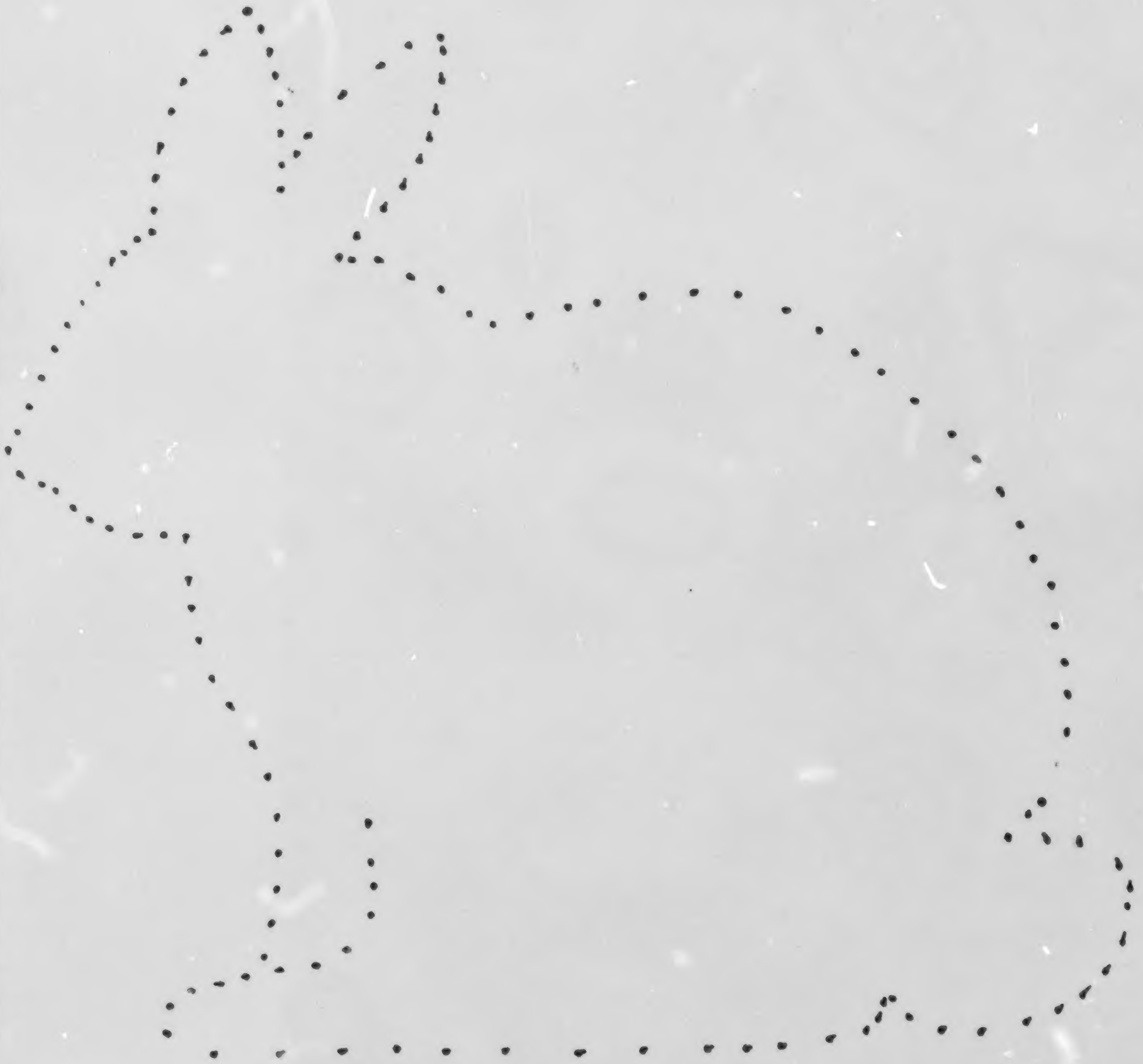




Eat Rice

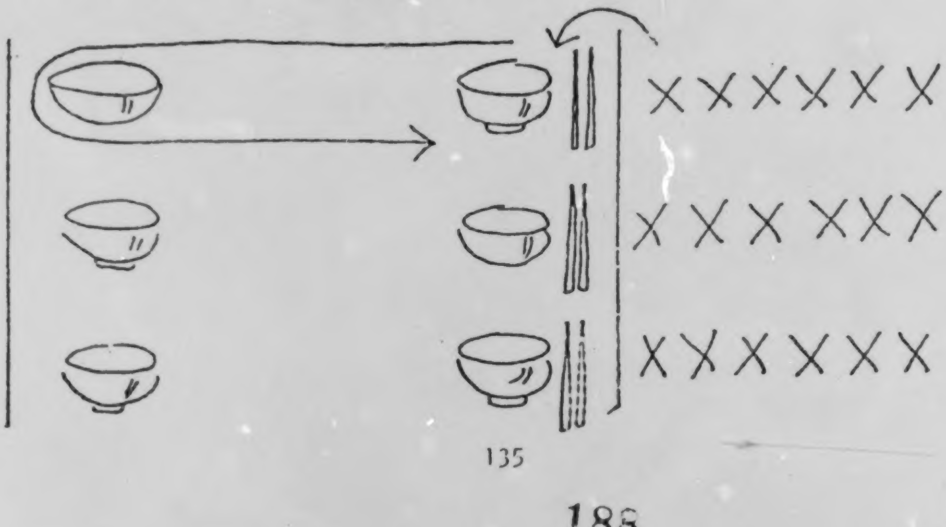
Introduction: Divide the class into groups.

Equipment needed: Two bowls per group, one pair of chopsticks per group, one bag of peanuts which symbolizes rice.

Number of players recommended: Entire class.

Method of playing:

Each group lines up in one straight line with each member behind the other. An empty bowl is placed immediately in front of each group. Approximately twenty feet away other bowls with peanuts are placed. The first member of each group is given a pair of chopsticks; he runs to the bowl containing peanuts, picks one up, returns and places it into the bowl in front of his group. If anyone drops the peanut on the way back, he must return to the bowl of peanuts and pick up another one and try again. When he has placed the peanut into the bowl, he hands the chopsticks to the next member of his group. The first group to finish wins.



Chinese Numbers 1-12

The following chart gives the Cantonese pronunciation and characters for the numbers 1-12. A pronunciation key is included for your information.

Students can practice writing the characters in the boxes provided on the chart.

Pronunciation Key

yāt - yut
yih - yee
sàam - som
sei - say
nǵ - oon
luhk - loak
chāt - chut
baat - bot
gau - gow
sahp - sop
sahp yāt- sop yut
sahp yih- sop yee

Tones In Cantonese

high falling	à
high rising	á
middle level	a, at
high level	ā, āt
low falling	àh
low rising	áh
low level	ah, aht

ENGLISH	CANTONESE PRONUNCIATION	CHARACTER									
ONE	YĀT	一									
TWO	YIH	二									
THREE	SȦAM	三									
FOUR	SEI	四									
FIVE	NǴ	五									
SIX	LUHK	六									
SEVEN	CHĀT	七									
EIGHT	BAAT	八									
NINE	GÁU	九									
TEN	SAHP	十									
ELEVEN	SAHP YĀT	十一									
TWELVE	SAHP YIH	十二									

III

KOREAN NEW YEAR CELEBRATION

VIETNAMESE TẾT CELEBRATION

KOREAN NEW YEAR'S DAY

Korean society was family-centered and family-dominated for several hundred years following the introduction of Confucianism from China. Today, to a great extent, the situation has changed, but the importance of family relationships may still be seen in many of the surviving customs and folk festivals observed in varying degrees.

One of the most important holidays is New Year's Day. Traditionally, the date of the celebration has been determined by the lunar calendar. However, today, both the Gregorian and lunar calendars are used among Koreans in America.

Children take an active part in the New Year celebration. Early in the morning they wear the traditional costume, and bow before their parents and other elders of the family. After this greeting, the entire family enjoys a special rice-cake soup called "Duk-kuk". The drinking of this soup signifies that everyone is now one year older. Parents remind children of their ages and the need to gain in wisdom during the New Year.

During the day, younger people visit older family members, and during the evening, families join together to play the Yut game, one of the most popular New Year's games among Koreans.

YUT GAME

The Yut Nori, played by young and old alike on New Year's Day is one of the oldest of Korean games.

Subject: Math

Grade Level: Elementary

Objective: Student will demonstrate knowledge of an old Korean New Year's game by playing Yut Nori (counting game)

Materials:

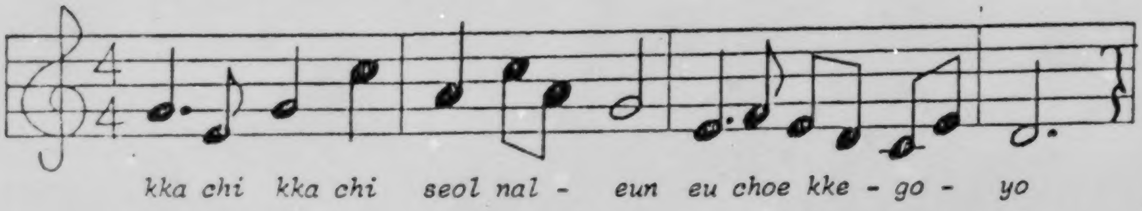
1. 4 pieces of wood, flat on one side rounded on the other, 5 inches long.
2. Pad and pencil for scoring
3. 2 X 4 feet area outdoors or indoors

Procedure:

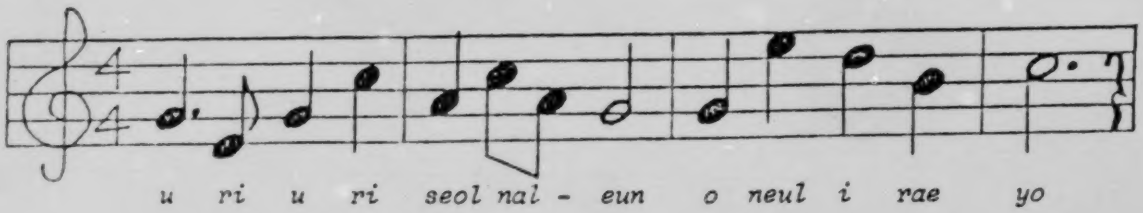
1. 2-4 players sit around the area and take turns throwing the 4 sticks into the air. The 4 sticks are tossed up gently at the same time.
2. Each stick landing flat side up earns 1 point.
3. If all stick sides facing up are round, the player loses one point.
4. After ten throws, the player having the most points wins the game.

NOTE: Kidney or lima beans split in half may be used in place of wood sticks.

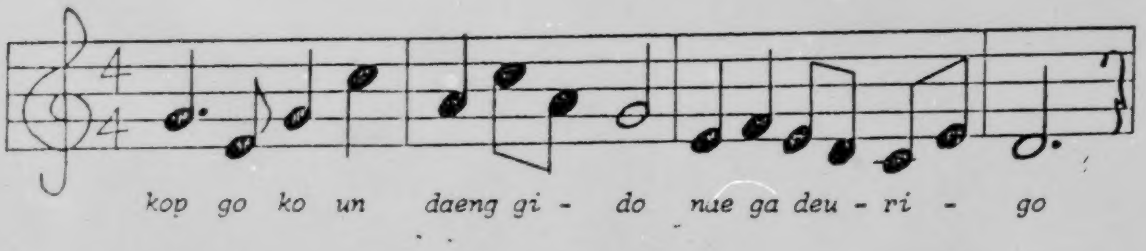
KOREAN NEW YEAR'S DAY SONG


4
4
kka chi kka chi seol nal - eun eu choe kke - go - yo

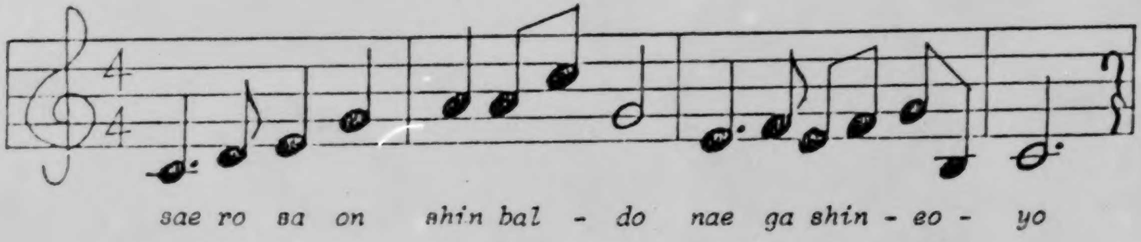
Translation: Crow, crow yesterday was your New Year's Day.


4
4
u ri u ri seol nal - eun o neul i rae yo

Translation: Today is our New Year's Day.


4
4
kop go ko un daeng gi - do nae ga deu - ri - go

Translation: I'll put a very pretty ribbon in my hair.


4
4
sae ro sa on shin bal - do nae ga shin - eo - yo

Translation: And wear my brand new shoes, too.

Bibiliography/Resources on Korea

Korean Library Book List available from Bilingual Department, Marshall, Room 303, Seattle Public Schools.

Carpenter, Frances, Tales of a Korean Grandmother, Charles E. Tuttle Co., 1973.
Thirty-two rich Korean folk tales. Each an enchanting mixture of fact and fancy.

Gale, James, Korean Fairy Tales, Charles Tuttle Co.
A collection of Korean folk tales by Im Bong and Yi Ryuk.
Intermediate

Jewett, Eleanore, Which Was Witch, Viking Press, 1953.
Collection of Korean stories with mystical and somewhat spooky settings.

TẾT (NGUYÊN DÁN) or VIETNAMESE NEW YEAR

Nghi K. Trinh

Tết (pronounce TEHT) is the big event of the year in Vietnam, corresponding with the American's Christmas, New Year, Easter, and Fourth of July combined. It marks the beginning of the lunar New Year and Spring simultaneously. The holiday usually falls in late January or early February.

Tết is a time when everyone wants to be at his own home, which should be sparkling clean and full of flowers. New clothing is desired for everyone and presents are given.

Practically every family forgets thrift and buys a large quantity of food for the Tết holidays, not only to eat but to place on the altar for the ancestors.

All Vietnamese want to pay off debts at this time of year. In addition, Tết is a time for correcting all faults, forgetting past mistakes, pardoning others for their offenses and no longer having enemies.

Seven days before Tết a ceremony is held to say good-bye to Ông Táo (pronounce OHNG TOW), the God of Kitchen, who is going to make the annual report of the household's conduct to the Emperor of Jade.

On the very last afternoon of the passing year, ancestors are piously invited back to earth to enjoy the holiday with the living. Midnight of New Year's Eve is called Giao Thủa (pronounce YOW T-THIR), a transitional time when people shoot firecrackers to welcome the New Year, pray at pagodas and temples, and pick new buds from the trees to signify wealth and prosperity. On the New Year's Day morning everyone is dressed in new clothes. The living present best wishes to the dead, the younger to the older, and children are rewarded with money. The family savors the best foods, then plays cards and/or other games of chance. Tết is a time to visit relatives and friends.

The Vietnamese in America may not be able to practice all their customs in their usual manner, but many of the customs are adapted to compliment their new surroundings.

RABBIT BALLOOKITE

It has been noted that for the Vietnamese, Tet marks the beginning of the New Year and Spring.

Vietnamese children like many others enjoy making kites in preparation for spring.

Vietnamese kites are made in the shapes of different animals. One of the most popular animal shapes in Vietnam is the rabbit.

Subject: Art

Level: Elementary

Objective: Students will demonstrate the ability to follow directions by correctly completing each procedural step in making the ballookite.

Materials:
Balloon - eight inch long-inflated
Marking pens
Tissue paper - two different colors
String, a long stick

Procedure:

1. Trace the pattern for the rabbit's body. Figure 1
2. Place the pattern on tissue paper folded to four thicknesses. Be sure to place the pattern along the folded edge of the tissue paper.
3. Cut out the long ears in different color tissue paper.
4. To make a fluffy tail, fold a piece of tissue paper several times and draw a 5"-wide circle on it. Cut this circle in half. Make slits all along the outer edge. Staple both halves together.
5. To make the face - cut out another 5 inch circle. Paint the face with a black marking pen.
6. Paste the long ears on one end of the balloon.
7. Paste the tail on the other end and fluff it out.
8. Tie a string around the balloon leaving the long end hanging down. Figure 2
9. Paste or staple both halves of the rabbit together around the middle of the balloon over the string.
10. Glue on the face.
11. Tie the rabbit to a stick with the long piece of string, and your ballookite is finished.

NOTE: A ballookite is a combination of a balloon and a kite. It will only fly if filled with helium gas. When not filled with helium they are attached to a long stick and carried around.

Source: Asian Crafts [illegible] Tamara [illegible] ion Press, 1970
Permission to use granted by [illegible] Publishing, Inc.

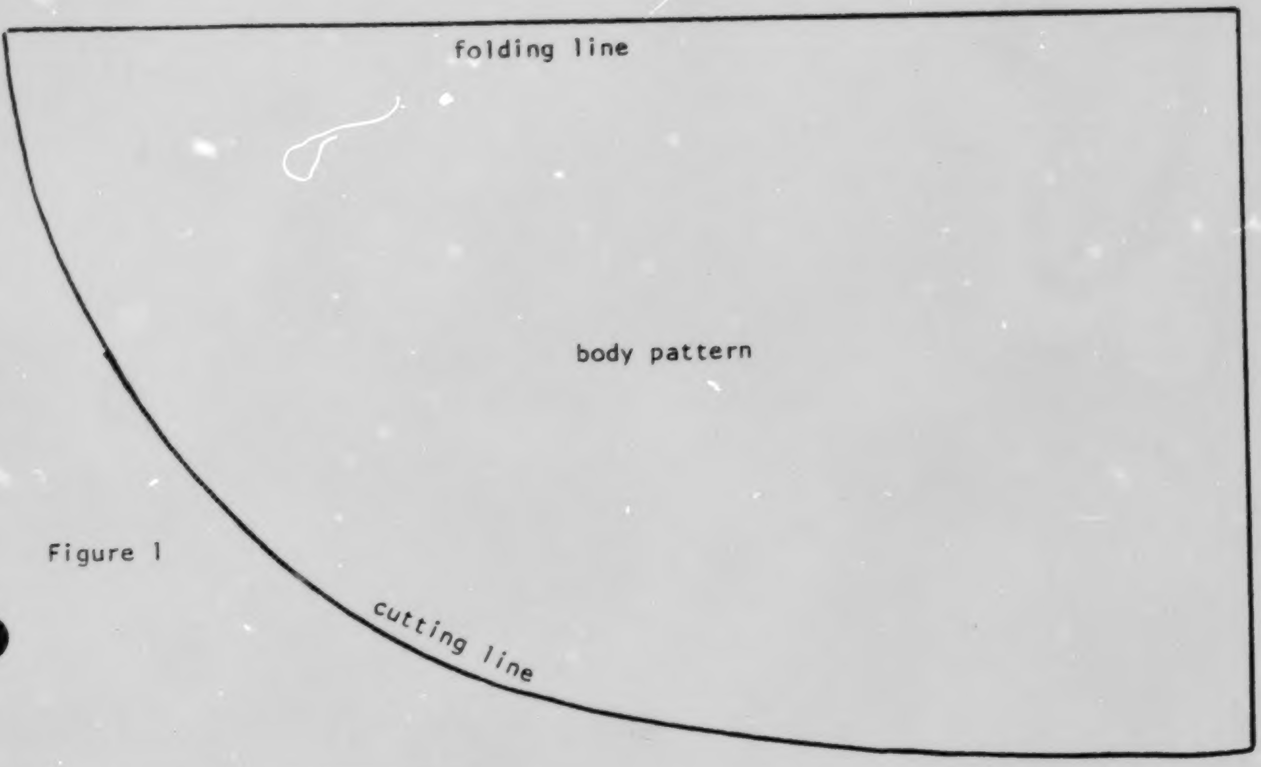

folding line
body pattern
cutting line

Figure 1

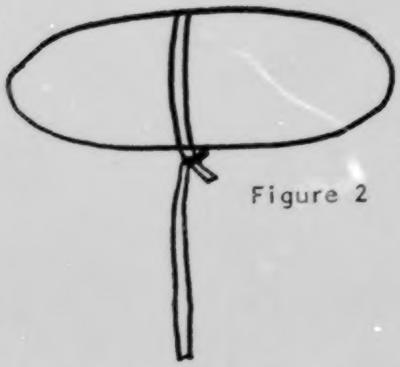
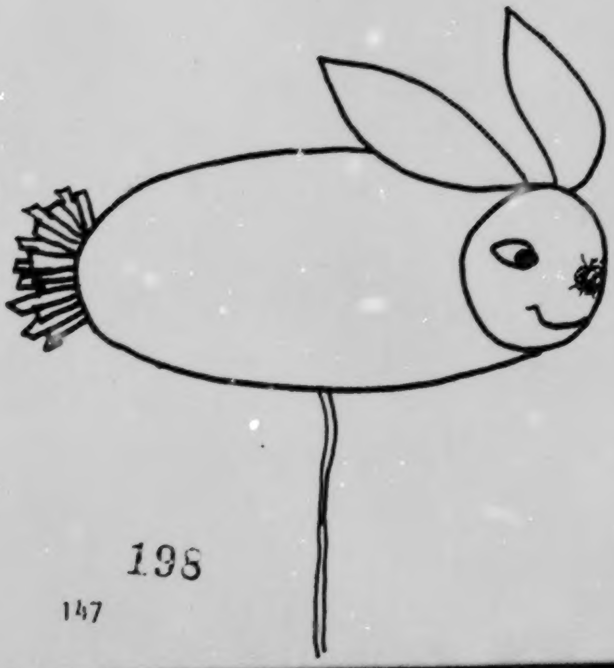


Figure 2



IV

RESOURCES and BIBLIOGRAPHY

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FOOD RECIPES FOR CHINESE NEW YEAR

The Chinese believe that if you eat a variety of foods during the New Year, it will represent many things for the family - strength, good family relationships and good health. Many sweet foods are eaten because it is believed that these foods will bring a pleasant and "sweet" year.

The recipes presented here are included in a cookbook "Flavors of China" published by a local parent organization - CPSO, 1975.

FAHT GOH (Tea-Size Cupcakes)

These cupcakes should sprout and crack three times on top. If they do, you will have a happy and prosperous New YEAR.

1 C.	Flour
1 C.	Biscuit mix
1 C	Milk
1 C.	Sugar
Toasted sesame seeds	

1. Mix together flour and biscuit mix.
2. Warm milk and add sugar, stirring to dissolve.
3. Gradually stir liquid into dry ingredients; batter will be thick.
4. Fill ungreased tea muffin pans 2/3 full and set pan on rack over boiling water in a large frying pan or electric fry pan with cover. Water should touch the bottom of the muffin pan.
5. Steam over high heat for approximately 7 to 13 min. or until toothpick inserted comes out clean.
6. Sprinkle toasted sesame seeds on top after steaming.
7. If stored, resteam before serving.

Yield 2 doz.

MARY PANG

CHINESE ALMOND COOKIES

1 C.	Lard
1 C.	Shortening
4 ½/C.	Flour
2	Eggs
1 3/4 C.	Sugar
2 tsp.	Almond extract
1 tsp.	Vanilla extract
2 tsp.	Baking powder
1 tsp.	Baking soda
1	Beaten egg (for glaze)
½ lb.	Blanched almonds

Cream together lard, shortening and sugar. Add all the other ingredients, except beaten egg and almonds, and mix well. Dough will be dry and crumbly. Roll dough into " balls and press a half almond in center of each ball. Brush top with beaten egg and bake 20 to 25 min. at 350°.

Balls may be rolled in sesame seeds instead of using almonds. Makes 8 dozen.

TAMI LEONG

CHINESE STEAM CAKE (Gai Don Goh)

4	Eggs (large)
1 C.	Flour, sifted
1 C.	Sugar
½ tsp.	Salt
1 tsp.	Vanilla

Beat eggs until lemon colored and fluffy. Gradually add sugar (10-15 min.) Fold in flour and salt and mix well.

Pour into a 9" cake pan greased and lined with wax paper on bottom. Place pan elevated on a trivet in a large steamer. Cover and steam cook for 25 min.

Note: This cake can be baked also in a 350° oven for 40-50 minutes.

PAM KAY

FRIED BOW KNOTS

1/2 pkg. Won Ton skins
Oil for deep frying
Powder sugar

To each Won Ton skin cut a 1 ½" slit in the center diagonally and pull corner through the slit as in the illustration. Place several in oil preheated at 350° and fry until golden brown. Drain on paper towel and sprinkle with sifted powder sugar. Makes 36.

PAM KAY

COMMUNITY RESOURCES

1. Chinese Chamber of Commerce
   508½ 7th Ave. So.
   623-8171

2. Wing Luke Memorial Museum
   414 8th Ave. So.
   623-5124

3. Chinese Community Service Organization
   414 8th Ave. So.
   623-5124

4. Asian Family Affair (Newspaper)
   417 Rainier Ave. So.
   329-4224

5. International District Examiner (Newspaper)
   416 8th Ave. So.
   682-0690

6. Seattle Art Museum
   Treasure Box Program
   447-4790

7. There are many stores in the International District which sell items such as Chinese calendars, li-see envelopes, Chinese candies, etc.

Teacher Resource Center

These materials are available on a loan basis from the TRC located at Marshall.

Hsiao, Ellen. A Chinese New Year. New York: M. Evans: Co. 1970.
The story centers around a brother and sister who are sent to live with their grandfather after their grandmother dies. They learn the customs for burying and mourning and the exciting customs that prepare them for the Chinese New Year. (Elementary)

Hsu, Kai-yu and Palubinskas, Helen. Asian American Authors. Boston: Houghton Mifflin, Co. 1972.
This work is an anthology of short stories, poetry and excerpts written by Americans of Chinese, Japanese and Pilipino ethnic groups. (Junior High - Senior High)

Jones, Claire. The Chinese in America. Minneapolis: Lerner Publications, Co. 1972.
A history of the Chinese experience in America from the goldfields and railroads, through immigration restrictions and anti-Chinese riots and contributions of Chinese Americans. (Intermediate, Junior High, Senior High)

Retedal, C. K. & Kan, B.S.L. Jing Ho Hauk Ho #1 & 2. Seattle: Fortune Cookie Press. Co. 1976.
A book of Chinese activities for children with short historical explanations about each activity.

Visual Communications. East/West Activities Kit. Los Angeles: Visual Communications.
Compilation of activities from Japan, the Philippines, China and other Asian countries.

Wong, Don & Collier, Irene. Chinese Americans Past & Present. San Francisco: Giant House Printing, Co. 1977.
This is a kit of reading and learning activities. There are 5 copies of the book, a teacher's guide, a chronological time line of events and 12 worksheets which can be duplicated.

Audio-Visual List

The following films are available from Audio-Visual and would be appropriate for Lunar New Year lessons.

Chinese Jade Carving	10 min.	Art 3-12	color
Chinese Ink & Water Color	18 min.	Art 5-12	color

The following filmstrip is available from Audio-Visual and the TRC at Marshall and would be appropriate for Lunar New Year Lessons.

Gung Hay Faat Choy SS K-12

Consists of one filmstrip, one cassette and manual.

A multi-cultural teaching aid sharing the symbolic meaning of the Chinese New Year and the many varied customs of the Chinese people. 1976

Please review the latest issue of the Central Library of Audio Visual Teaching Materials catalog for new films, etc.

Books for Children

Bibliographies

Books for the Chinese-American Child; A Selected List, comp. by Cecelia Mei-Chi Chen. Cooperative Children's Book Center, 1969. A list of books included for their literary quality and honesty.

The Chinese in Children's Books. Prepared by Anna Au Long et al. New York Public Library, 1973.

Posner, Arlene, and Arne J. deKeijzer, eds. China: A Resource and Curriculum Guide. University of Chicago Press, 1972. An annotated guide to books about China. Includes films, slides, tapes, records, periodicals and organizations.

Fiction

China and Chinese Americans

Chrisman, A. B. Shen of the Sea., Chinese Stories for Children. Dutton, 1968. Short stories.

Anderson, Juanita, Charley Yee's New Year. Follett, 1970

DeJong, M. The House of Sixty Fathers. Harper & Row, 1956.

* Flack, M., and K. Wiese, The Story about Ping, A Duck Who Lived on a House-boat on the Yangtze River. Viking, 1933.

* Handforth, T. Mei Li. Doubleday, 1938.

* Lattimore, E. Little Pear, The Story of a Little Chinese Boy. Harcourt Brace Jovanovich, 1931.

Lew, Gordon Story of the Red Envelope. East/West Publishing Co.

Lew, Gordon, Chinese New Year Is Here. East/West Publishing Co.

Lewis, E. Young Fu of the Upper Yangtze. Holt, Rinehart and Winston, 1973. Rev. ed.

Merrill, J. The Superlative Horse. Young Scott Books, 1961.

Ritchie, A. The Treasure of Li-Po. Harcourt Brace Jovanovich, 1949. Short stories.

Treffinger, C. Li Lun, Lad of Courage, Abingdon, 1947.

* suitable for primary grades

Nonfiction

China and Chinese Americans

Dowdell, Dorothy, The Chinese Helped Build America, Messner, 1972.

Gray, Noel. Looking at China. Lippincott, 1975.

Rau, Margaret. Our World: The People's Republic of China. Messner, 1974.

Reit, Seymour. Rice Cakes and Paper Dragons. Dodd, 1973.

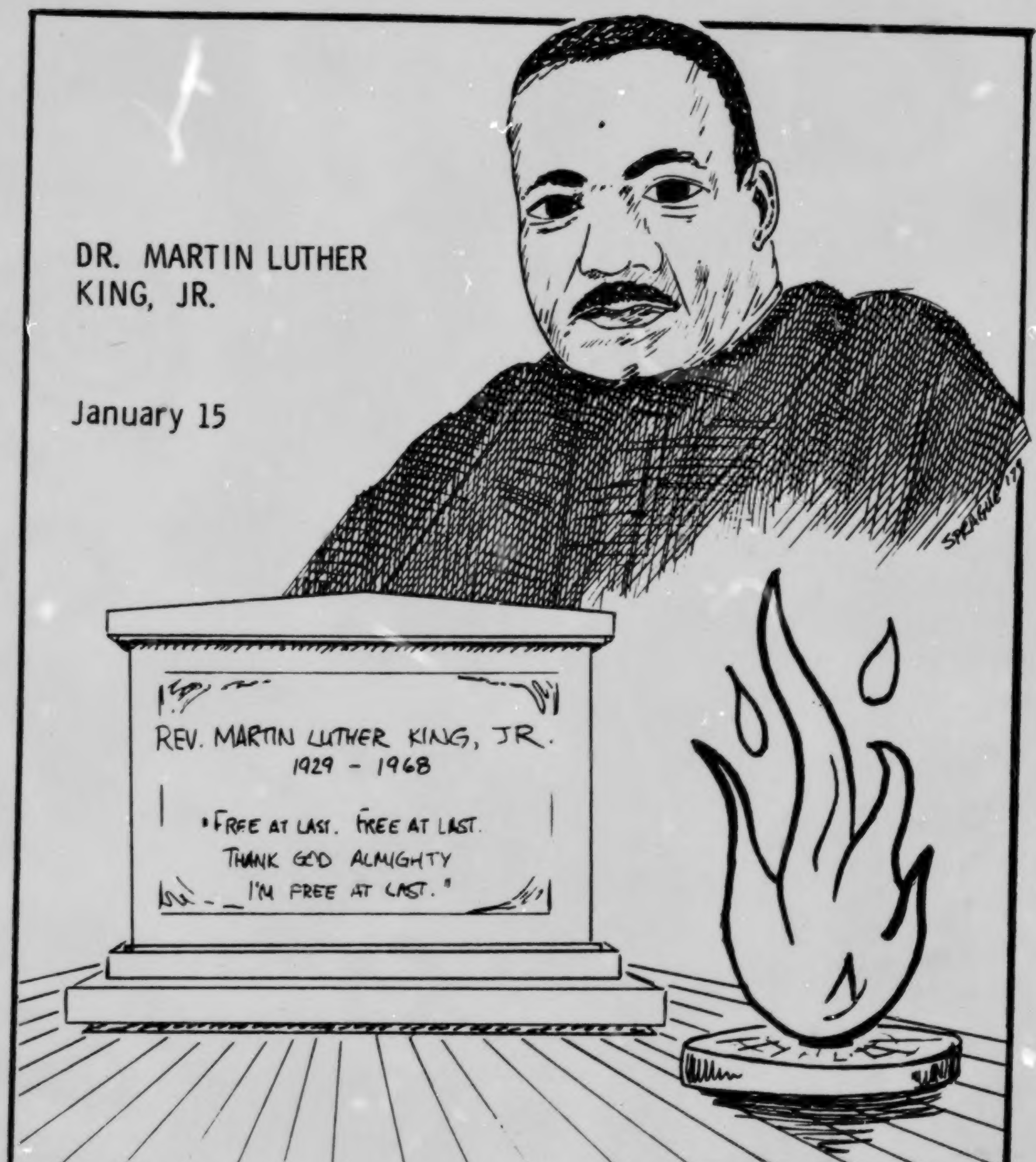
Sasek, M. This Is Hong Kong. Macmillan, 1965.

Sidel, Ruth. Revolutionary China: People, Politics, and Ping-Pong. Delacorte, 1974.

Spencer, Cornelia. The Yangtze, China's River Highway. Garrard, 1963.

DR. MARTIN LUTHER KING, JR.

January 15


REV. MARTIN LUTHER KING, JR.
1929 - 1968
"FREE AT LAST. FREE AT LAST.
THANK GOD ALMIGHTY
I'M FREE AT LAST."
SPRAGUE '79

SEATTLE PUBLIC SCHOOLS
Multi-Ethnic Curriculum Office
January, 1980

DR. MARTIN LUTHER KING, JR.

JANUARY 15

A SEATTLE PUBLIC SCHOOL HOLIDAY

COVER

The cover depicts the entombment of Dr. King which is located at the Martin Luther King, Jr. Center in Atlanta, Georgia. Across from the tomb an eternal flame burns.

SEATTLE PUBLIC SCHOOLS
Multi-Ethnic Curriculum
January, 1980
2nd printing,

PREFACE

Seattle Public Schools has observed January 15, the birthdate of Martin Luther King, Jr., as a school holiday since 1971.

This booklet of classroom activities and assembly suggestions has been prepared to assist schools in planning commemoration activities so that students may have a better understanding of why the schools observe January 15 as a school holiday.

Before engaging students in any of the activities, a review of all the material should be undertaken by the user. This review should help put the activities in perspective with subjects actually being taught and therefore lead to a natural integration of ethnic information and subject matter. Any of these activities can then be used throughout the year and not just before January 15.

Sharon L. Green Coordinator
Multi-Ethnic Curriculum

ACKNOWLEDGMENTS

This booklet was compiled by

Geraldine Baenen, Teacher, Lowell Elementary School

"Additional Suggestions for Teaching About Martin Luther King, Jr.", on pp. 71-74
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Dr. Martin Luther King, drawing page 27
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"Letter from Birmingham Jail," April 16, 1963 in Why We Can't Wait
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Primary Activities by Ethel Chisholm, Teacher, Hughes Elementary School

Dr. Martin Luther King - Biography Worksheet by Laura Dybvad, Helping Teacher

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I

GENERAL INFORMATION

AND

ASSEMBLY SUGGESTIONS

The birthdate of Dr. Martin Luther King, Jr., has been observed as a school holiday in the Seattle Public Schools since 1971.

MARTIN LUTHER KING, JR.

Martin Luther King, Jr., was born in Atlanta, Georgia, on January 15, 1929. His father, Martin Luther King, Sr., was the pastor of the Ebeneezer Baptist Church there. Martin's mother, Alberta Williams King, had been a school teacher until she married his father. There were two other children in the family, an older sister and a younger brother.

Martin and his sister and brother were exposed to books and ideas as children because their parents believed education was the way to a better life. The youngsters were expected to work hard, to be thrifty, and to be honest and courteous in their dealings with others.

When Martin was five, his older sister, Chris, was enrolled in elementary school. For a while he attended school with her, but when his age was discovered he was dismissed until the next year. During elementary and high school, Martin's ability made it possible for him to skip some grades. After sixth grade, he went to Atlanta University Laboratory High School for one year and then completed high school at Booker T. Washington Public High School.

Martin held various jobs while he was in school. At the age of eight he sold newspapers. At 13 he worked as a carrier for the Atlanta Journal. In a short time he was promoted to assistant manager of one of the paper's deposit stations. In this job he helped the manager supervise the newsboys.

Since it was the family policy not to ride in the segregated buses of Atlanta, Martin seldom experienced the humiliations of segregated transportation. One such incident occurred when he was a senior in high school. His speech teacher took some students to Valdosta, Georgia, to participate in a speech contest. Martin was one of the contestants. On their return trip, they had to change buses at Macon. The students were seated when white passengers entered the bus. There were no seats available, so the bus driver ordered the Blacks to give their seats to the new passengers. The students ignored the driver for a time, but finally gave in to their teacher's request that they stand. "It was a night I'll never forget," Martin recalled.

At the age of 15 Martin was ready for college. Morehouse College in Atlanta was a natural choice; his grandfather and father had attended this famous Baptist school. As a freshman at Morehouse College he read Henry David Thoreau's essay On Civil Disobedience. This was perhaps his first contact with the idea of non-violent resistance. Thoreau had refused to pay his taxes and had gone to jail over his protest to the Mexican-American War. Young King was very impressed by the idea of non-violent protest and would act on it in years to come.

Martin could not make up his mind whether to be a doctor or a preacher. By the time he graduated from Morehouse in June, 1948, he was 19 and had decided to join the ministry. At Crozier Theological Seminary in Chester, Pennsylvania, he studied history, philosophy and theology, and in 1951 he received his Bachelor of Divinity degree. It was during this time that he became impressed with the teachings of Mahatma Gandhi, the famous East Indian leader and philosopher. King was impressed by the gentle character of Gandhi and also by the effectiveness of Gandhi's non-violent methods of protest. Gandhi's technique seemed to fit with both Thoreau's ideas and Christian principles. King believed that if Blacks did not use violence when they were attacked or insulted, it would show how hateful and unintelligent prejudiced people really are.

After a summer vacation, young King enrolled at Boston University as a candidate for a Ph.D. degree. One of his teachers rated him among the top five in his class. In 1953 Martin married Coretta Scott, who was then studying at the New England Conservatory of Music. In 1955 he was awarded the Ph.D. degree. Dr. and Mrs. King's first child, Yolanda Denise King, was born November 17, 1955.

Dr. King accepted the position of pastor of the Dexter Avenue Baptist Church in Montgomery, Alabama, and soon became the leader of what has been called the Black Revolt. The revolt was sparked December 1, 1955, by the refusal of Rosa Parks, a Black seamstress, to give up her seat on a public bus to a white man when ordered to do so by the driver. She was arrested and fined for violating a city ordinance.

The incident brought about the organization of the Montgomery Improvement Association. Dr. King was elected president of this new protest group. Under his leadership, Blacks decided to boycott the buses of the Montgomery City Lines. Many Blacks walked to work rather than ride buses and some even drove mule-or horse-drawn wagons. The Association formed a car pool to carry others to and from their jobs. Blacks of Montgomery did not ride the buses for 381 days. As a leader, Dr. King was arrested. Throughout that long and bitter episode, King continued to preach against violence and any form of physical retaliation.

One tragic incident that occurred as a result of the boycott was the bombing of King's home on January 30, 1956. A concerned crowd in front of his house refused to leave until King, himself, told them that his family was unhurt.

On the morning of March 22, 1956, Judge Carter found Dr. King guilty of violating a state anti-labor law which provided that a conspiracy to boycott a business, without a just cause, was a crime. That evening a saddened crowd of King's followers gathered at his church. They expressed their disapproval of the verdict against King. They thought that the judge was prejudiced against their leader. King said:

> We must not totally condemn Judge Carter. He was in a tragic dilemma, maybe he did the best he could under the expedient method. We are not bitter. We are still using the method of passive resistance. I feel confident as this case moves up through the higher courts, somewhere along the way the decision will be reversed. And let us not lose faith in democracy. For with all of its weaknesses, there is a ground and a basis of hope in our democratic creed.

On November 4, 1956, the Supreme Court of the United States ruled that bus segregation in Montgomery was unconstitutional. King's faith in democracy had been justified. King was then the man of the hour. In a victory statement, he said:

> We must respond to the decision with an understanding of those who have oppressed us and with an appreciation of the new adjustments that the court order poses for them. We must be able to face up honestly to our own shortcomings. We must act in such a way as to make possible a coming together of white people and colored people on the basis of a real harmony of interests and understanding. We seek an integration based upon mutual respect.

The Rev. Dr. Martin Luther King, Jr., championed the belief that if Blacks used the power that comes from love, understanding, good will and non-violence, they would teach the world that violence and war are not methods by which people can solve their problems. In 1957, Dr. King organized the Southern Christian Leadership Conference. As its leader he walked picket lines, engaged in sit-in demonstrations, occupied jail cells, and suffered considerable humiliation. But still he remained dedicated to a democratic America.

Martin Luther King III was born on October 23, 1957. Another son, Dexter Scott King, was born January 30, 1961.

Many awards and citations were presented to Dr. King. Among them was the NAACP Spingarn Medal. From Morehouse College, his alma mater, and from Howard University, he received an honorary Doctor of Laws degree.

The Kings' fourth child, Bernice Albertine King, was born on March 28, 1963. That year was the hundredth anniversary of the Emancipation Proclamation, and civil rights workers attempted to point out the fact that minorities still did not have the freedom guaranteed by the Constitution and the laws of the land. Martin Luther King and his followers decided to demonstrate in Birmingham, Alabama, the city they felt was the most completely segregated city in the United States. The civil rights demonstrators marched through the streets in protest. The Birmingham police used dogs, horses and even electric cattle prods to break up the demonstration. Many marchers were arrested and placed in jail. King was one of them. People all over the United States and eventually all over the world saw television coverage of the civil rights demonstrators being chased by police dogs and sprayed by water from firehoses. Sympathy demonstrations were held in other cities, and outraged people let their government representatives know how badly this made them feel.

In the same year Dr. King and his organization participated in the largest protest march in our country's history--the march on Washington, DC. On August 28, 1963, more than 200,000 Americans of all races and creeds came to Washington and marched from the Washington Monument to the Lincoln Memorial singing "We Shall Overcome" In spite of the large number of people, the march was peaceful and orderly. One of those who spoke to the marchers at the Lincoln Memorial was Martin Luther King, and the speech he made that day became famous. In it he said:

> I have a dream that one day . . . sons of former slaves and sons of former slaveowners will be able to sit down together at the table of brotherhood . . . .
>
> I have a dream that my little children will one day live in a nation where they will not be judged by the color of their skin but by the content of their character. . .

Time magazine chose him as 1963 Man of the Year because of his protests and leadership against segregation. While in jail, after being arrested in Birmingham, he wrote a letter referred to in Time as a document that ". . . may . . . live as a classic expression of the Black revolution of 1963." This letter was addressed to a group of white ministers who had criticized King's demonstration in Birmingham. They said that he had chosen the wrong time to demonstrate and that he sould be more patient. In part, King replied:

> . . .The nations of Asia and Africa are moving with jet-like speed toward the goal of political independence, and we still creep at horse-and-buggy pace toward the gaining of a cup of coffee at a lunch counter. I guess it is easy for those who have never felt the stinging darts of segregation to say "wait."

> But when you have seen vicious mobs lynch your mothers and fathers and brothers at whim; . . . when you suddenly find your tongue twisted and your speech stammering as you seek to explain to your six-year-old daughter why she can't go to the public amusement park that has just been advertised on television, and see tears welling up in her little eyes when she is told that "Funtown" is closed to colored children, and see the depressing clouds of inferiority begin to form in her little mental sky, . . . when you are humiliated day in and day out . . . then you will understand why we find it difficult to wait.

The demonstration in Birmingham and the march on Washington were important influences on the passage of the Civil Rights Act of 1964. This Act was the strongest civil rights law ever passed by Congress. It forbade segregation in many public places.

In 1964, Dr. King was awarded another high honor, the Nobel Peace Prize. Then 35 years old, he was the youngest person who had ever received that award. He promptly donated the cash prize of $54,600 to the civil rights movement. He was the second Black American to receive the prize. (Dr. Ralph Bunche received the award in 1950 for his work in ending hostilities in the Middle East.)

One of the things the Civil Rights Act of 1964 did not do was to make it possible for Blacks to vote in the South. But the 24th Amendment to the United States Constitution had done away with the poll tax which had been used to keep many Blacks and poor whites from voting. So in 1964 civil rights workers went into the South to help get Black voters registered. Several of these workers were murdered and others were beaten. To bring attention to the voter registration drive, Dr. King helped plan a march from Selma, Alabama, to the state capital, Montgomery. When the march began on March 7, state and county police stopped it by using tear gas, whips and clubs against the marchers as crowds of whites cheered. This incident was shown on television and reported in newspapers and magazines. Once again many people all over the country and the world were outraged. Later the marchers made the trip to Montgomery under the protection of the National Guard which had been nationalized by President Lyndon B. Johnson. In Montgomery they were joined by thousands of people who came from all over the United States to show their support for the voter registration drive.

Still in 1965, President Johnson proposed and Congress passed the Voting Rights Act. This law sent federal workers into places where local authorities were not permitting Blacks to register to vote. Once again the non-violent protest methods of Dr. King had resulted in important progress.

In 1968 Dr. King went to Memphis, Tennessee, to support the garbage workers who were on strike. On April 4, the day before he was to lead a march through the city, he was shot and killed at his motel by a man who was later identified as James Earl Ray. Ray was eventually found, tried, convicted of the crime and sent to prison.

Many persons of all races and creeds had come to admire Dr. King for his efforts on behalf of freedom and peace. He was mourned by people all over the world as he was buried in Atlanta, Georgia, the city of his birth. The inscription on the gravestone is:

Rev. Martin Luther King, Jr.
1929 - 1968
Free at Last, Free at Last
Thank God Almighty I'm Free at Last

The short verse on the stone is from a spiritual he especially liked.

In march of 1974 a Seattle school, the former Harrison Early Childhood Center, was renamed Martin Luther King Early Childhood Center. This action was taken by the School Board at the request of students and staff at the school and after favorable reaction was received from the local community.

Martin Luther King, Jr., is honored by Americans of all ethnic backgrounds for his leadership in the causes of civil rights and world peace. The King philosophy continues to influence moves toward justice and equality even after his death. What he did made the United States a better country. His work has inspired many people to keep working toward the goal of freedom for everyone. There is still much to be done.

LETTER FROM BIRMINGHAM CITY JAIL (Excerpt)

by

Martin Luther King, Jr.

(From Birmingham jail, where he was imprisoned as a participant in non-violent demonstrations against segregation in April, 1963, Martin Luther King, Jr. wrote a letter from which the following was excerpted. It was a response to a public statement of concern and caution issued by eight white religious leaders.)

"We have waited for more than 340 years for our constitutional and God-given rights. The nations of Asia and Africa are moving with jetlike speed toward gaining political independence, but we still creep at horse-and-buggy pace toward gaining a cup of coffee at a lunch counter. Perhaps it is easy for those who have never felt the stinging darts of segregation to say, "Wait." But when you have seen vicious mobs lynch your mothers and fathers at will and drown your sisters and brothers at whim; when you have seen hate-filled policemen curse, kick and even kill your black brothers and sisters; when you see the vast majority of your twenty million Negro brotners smothering in an airtight cage of poverty in the midst of an affluent society; when you suddenly find your tongue twisted and your speech stammering as you seek to explain to your six-year-old daughter why she can't go to the public amusement park that has just been advertised on television, and see tears welling up in her eyes when she is told that Funtown is closed to colored children, and see ominous clouds of inferiority beginning to form in her little mental sky, and see her beginning to distort her personality by developing an unconscious bitterness toward white people; when you have to concoct an answer for a five-year-old son who is asking: "Daddy, why do white people treat colored people so mean?"; when you take a cross-country drive and find it necessary to sleep night after night in the uncomfortable corners of your automobile because no motel will accept you; when you are humiliated day in and day out by nagging signs reading "white" and "colored"; when your first name becomes "nigger," your middle name becomes "boy" (however old you are) and your last name becomes "John," and your wife and mother are never given the respected title "Mrs."; when you are harried by day and haunted by night by the fact that you are a Negro, living constantly at tiptoe stance, never quite knowing what to expect next, and are plagued with inner fears and outer resentments; when you are forever fighting a degenerating sense of "nobodiness"--then you will understand why we find it difficult to wait."

"From pp. 83-84 in "Letter from Birmingham Jail" --April 16, 1963 - in WHY WE CAN'T WAIT by Martin Luther King, Jr. Copyright 1963 by Martin Luther King, Jr. By permission of Harper & Row, Publishers, Inc."

I HAVE A DREAM

In 1963, President Kennedy sent a civil rights bill to Congress. The intent of this legislation was to add the power and influence of the federal government to the Black civil rights movement.

The bill was soundly opposed by many in Congress. They particularly argued with the outlawing of discrimination in public accommodations as a violation of the property rights of those who might want to refuse service to certain people.

In order to protest discrimination and demonstrate to the Congress the strength of the civil rights movement, Black leaders planned a "March on Washington". Many other civic and religious groups joined in this endeavor.

More than 200,000 Americans of all races, religions, and creeds gathered in Washington, D.C. on August 28, 1963. The march went from the Washington Monument to the Lincoln Memorial.

Once the crowd arrived at the Memorial, Dr. Martin Luther King, Jr. delivered one of his most famous speeches, "I have a dream". It was a truly moving speech heard by those present at the march as well as by thousands of television viewers.

Assembly Suggestions

It is fitting that some form of recognition to the memory of Dr. Martin Luther King, Jr. be held in each school since Seattle Public School students and employees receive a school holiday on January 15.

Listed on this page and the next are a compilation of the experiences of several schools which recognize the memory of Dr. Martin Luther King, Jr. The list has been divided into elementary and secondary for the readers' convenience.

Primary

Some elementary schools hold an assembly in honor of Dr. Martin Luther King, but also include civil rights leaders from other ethnic/cultural groups.

Discussion of words such as peace, non-violence, goodwill are held in class.

Classes within the school may be given a particular assignment such as readying a puppet show or TV program on Dr. King's life, learning a song, preparing a skit on some of the values Dr. King stood for such as getting along with each other.

Donations to Neighbors in Need or other similar organizations teach children about sharing.

Poster contests can be held within the school using events from Dr. King's life.

Junior High or Senior High students may be invited to speak at a student assembly about Dr. King, or to present a dramatization based on events in Dr. King's life.

Secondary

At some secondary schools, the Black Student Union is responsible for the assembly under the direction and guidance of the faculty advisor.

Involving the Student Body Officers and students from other ethnic/cultural groups are positive forces.

Hall showcases are used to present a visual display about Dr. King, the civil rights movement, and/or other related material.

Guest speakers have proven to be an effective part of an assembly program.

Guest performers have also been used. However, their performance should be in keeping with the dignity of the occasion.

In schools where assemblies are not held, discussions about Dr. King, his life, values and philosophy and the civil rights movement are held in either Social Studies or Language Arts classes so that every student is aware of why the day is commemorated.

When using the film "Martin Luther King: From Montgomery to Memphis" only the last part is used as it appears to be an effective visual display.

Poster/Essay contest is held with the theme "What Does Dr. Martin Luther King, Jr. Mean to Me".

Whatever is done on either level, it is important that the planning begin early in the school year. It is also important to recreate for students the mood that surrounded Dr. King. Most of the students today were not even born when King was assassinated. They must be told who he was and what he stood for to both Black Americans and other Americans.

On the secondary level, try to involve as many other disciplines as possible. Music, Art, and Language Arts as well as Social Studies should be able to lend some assistance to the execution of the assembly and hall displays.

Teachers should be given advance information about the assembly so that they might use some classroom time to prepare students for the assembly.

II

ELEMENTARY ACTIVITIES

MARTIN LUTHER KING

READING ACTIVITIES FOR INVOLVEMENT

READING OFFICE
SEATTLE PUBLIC SCHOOLS
DECEMBER, 1978

READING ACTIVITIES FOR INVOLVEMENT is a resource unit prepared by Frances Locke and Nancy Nelp (Seattle Teachers) under the supervision of Wanda Haynes, District Reading Specialist.

The activities are intended to help teachers in the primary grades share factual material about Dr. Martin Luther King, Jr. with their students. Students are encouraged to apply skills of communication - reading, writing, listening and speaking.

Funding for this project was made available through an ESAA, Title VII Pre-Implementation Planning Grant.

READING OFFICE
Seattle Public Schools

December, 1978

READING ACTIVITY

BUS RIDE

MATERIALS: Student Chairs

Book - The Picture Life of Martin Luther King, Jr.

Author: M. Young (May be checked out from Teacher Resource Center at Marshall)

PROCEDURE: Arrange chairs like seats in a bus without mentioning to the students what you are doing. Leave several empty chairs at the back. Begin to read and discuss the book with the students. When Rosa Parks is discussed in the book, "turn" into a bus driver and demand that students with a certain color shirt (check ahead so that a color is chosen worn by 3 or 4 students) go to the back. The students quickly realize that they are on a bus.

Discuss feelings, prejudice, discrimination, boycott.

How did you feel? Was it fair? Why not?

What did you want to say to the bus driver?

Where do you like to sit on a bus?

How would you feel if you couldn't sit with your friend because of his/her color?

What kind of woman was Rosa Parks?

Martin Luther King, Jr. organized a boycott following the Rosa Parks incident. Ask students questions: How else could you get to the store? School?

Decide something at school the class can boycott - i.e. South Stairs.

NOTE: This activity was part of a packet sent out to Primary teachers. It was prepared by Fran Locke and Nancy Nelp under the supervision of Wanda Haynes.

Several books may be used in place of the one mentioned.

"Don't Ride the Bus on Monday, The Rosa Parks Story" by Louise Meriwether, Prentice-Hall, Inc. 1973

"Rosa Parks" by Eloise Greenfield

ROLE PLAYING Non-Violence

PROCEDURE: Have students sit in a circle. Discuss situations that make a person feel angry. Choose several examples to role play.

Discussion topics: Think before you act.
Why is non-violence better?
Why would you feel better if you used a non-violent action?

READING ACTIVITY

AUTOBIOGRAPHY

MATERIALS:

- Film
- Camera
- Ditto Masters
- Pencils
- Scrap Paper for Cut and Paste
- Crayons
- Paste
- Scissors
- 1 sheet 12"X18" Construction Paper for Cover

PROCEDURE: Have the children complete their own individual autobiography - one or two pages a day. This motivates and prepares them for the Dr. Martin Luther King, Jr. booklet.

SUGGESTION:

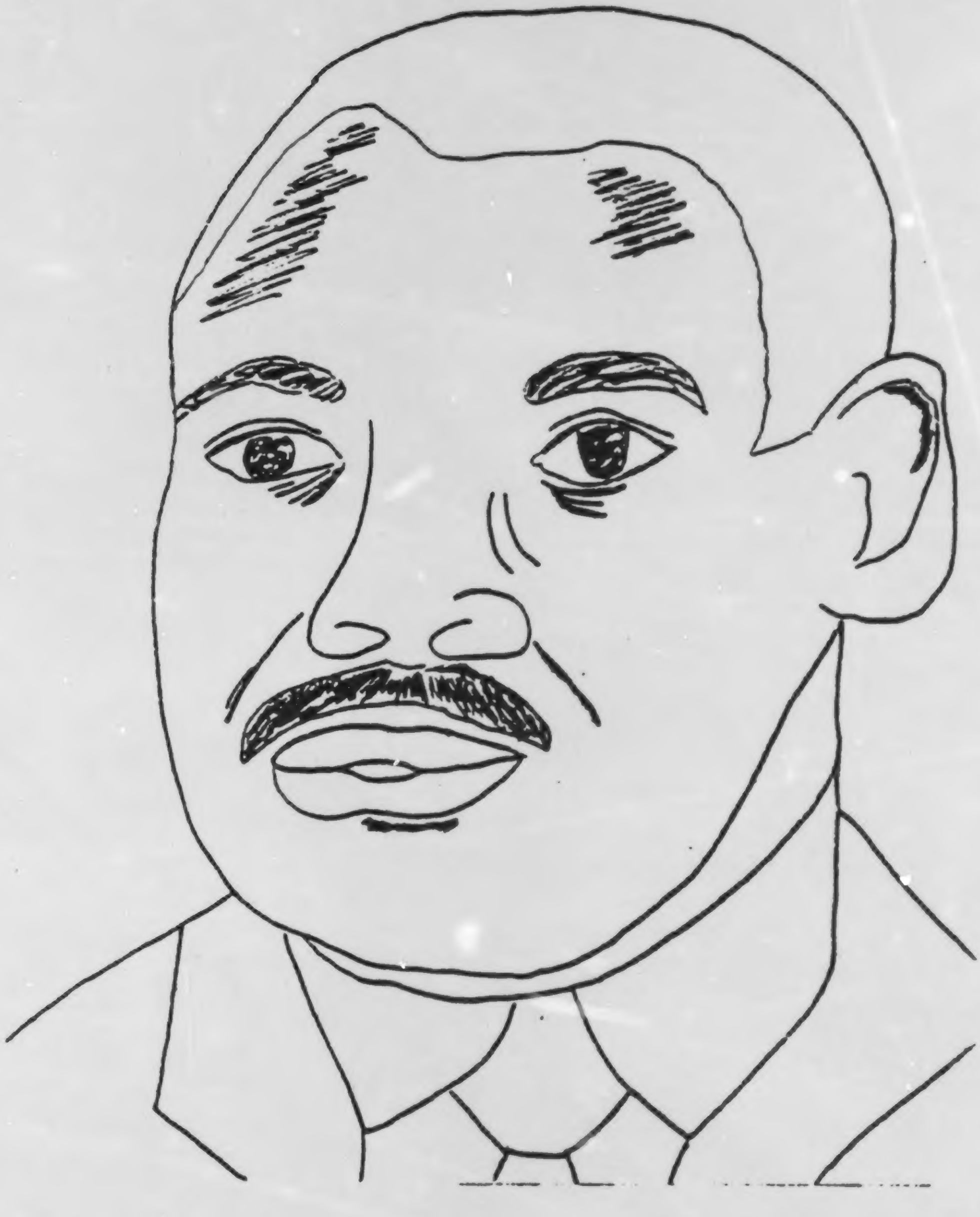
1. Take individual photo prior to winter vacation.
2. Set up a mini library to exchange life stories.

READING ACTIVITY

✓

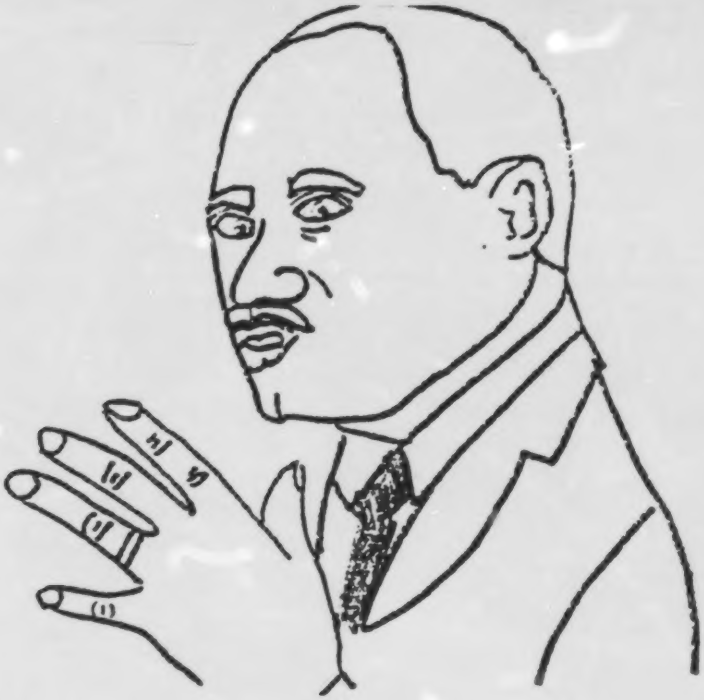
CHILDREN'S BOOKLET

MATERIALS:	Ditto Masters Crayons for each student Booklet for each student
PROCEDURE:	This may be used as individual, small group or large group activity. Read the pages with the children with discussion on particular vocabulary. Expanding its concept can be done now or later with one of the follow up activities. Give the children time to illustrate each page before going on to new text.



Martin Luther King Jr.

Illustrated by ____________________

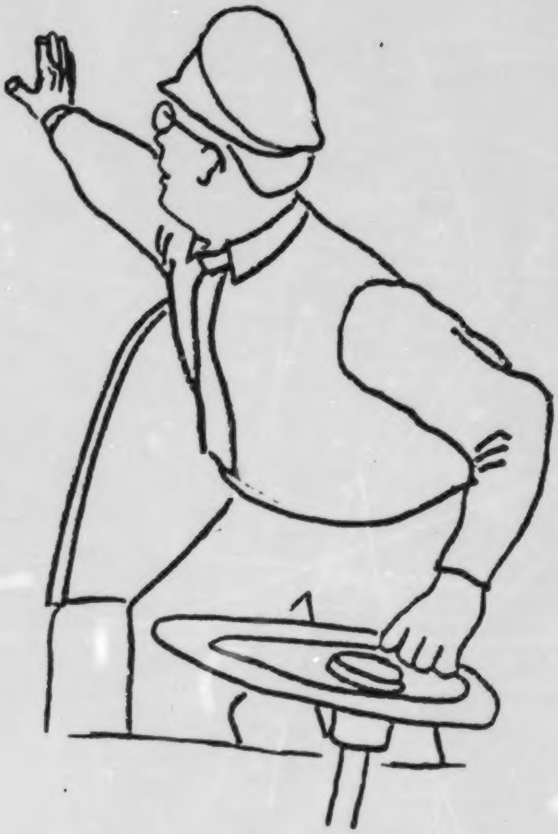


This is Dr. Martin Luther King, Jr. He was born in Atlanta, Georgia on January 15, 1929.

He liked to read books.

Martin lived in a big house with his mother, father, sister and brother.

He was a good worker. Martin sold newspapers when he was 8.



When he was 14, he took a bus ride. He had to stand and let white people sit. Martin did not understand this.

At 15 Martin went to college. He learned to be a preacher. He liked to do things in a peaceful way.

When Martin was 22 he married Coretta Scott. They had four children, two boys and two girl

Dr. King became pastor of the Dexter Avenue Baptist Church in Montgomery, Alabama. He also was a leader in the bus boycott. Rosa Parks, a black lady refused to give up her seat on the bus to a white man. She was sen to jail. Dr. King said to stop riding the busses. After one year, Black people could sit anywhere on the bus.

Dr. King had a dream that all people would be free. He won the Nobel Peace Prize for his good work.

Some people did not like Dr. King. In 1968 Dr. Martin Luther King, Jr. was shot. He was a kind and loving man. He died helping people. His good work lives in understanding people today.

READING ACTIVITY

TAKE A LETTER

MATERIALS: Teacher prepares a set of large cut out letters
OAKTAG - Colored paper - Pen

PROCEDURE: Place letters of Martin Luther King's first name vertically down the side of a chart.
Ask children to give a short sentence or phrase for each letter. (i.e.)

M an we like

A lways helping others

R

T

I

N

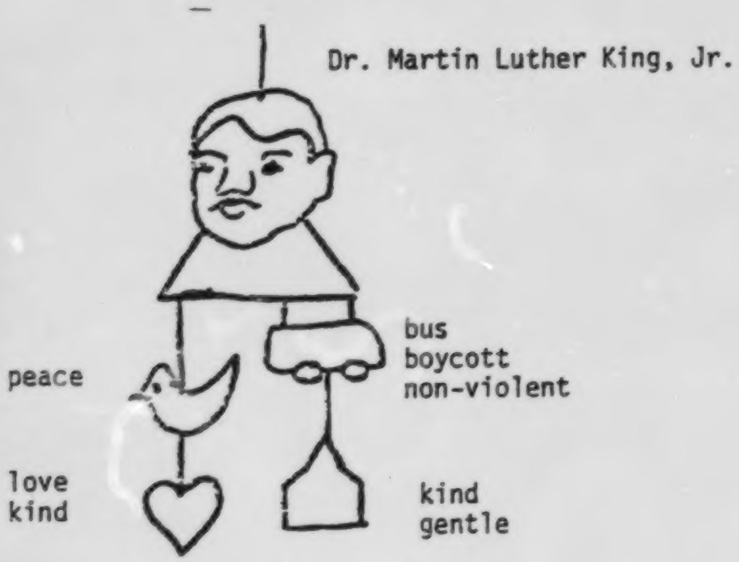
READING ACTIVITY

MOBILE OR BULLETIN BOARD DISPLAY

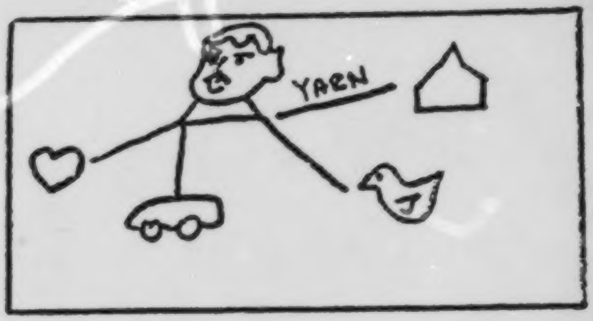
MATERIALS:	Ditto masters made from thermofax Black Tip Felt Pen Railroad Ticket Board
PROCEDURE:	Parts of mobile can motivate and stimulate discussio It can be assembled: 1. In several days allowing time for discussion of vocabulary and its concept - a good introduc 2. In one period following work with these words and concepts.

SUGGESTED WORDS AND CONSTRUCTION

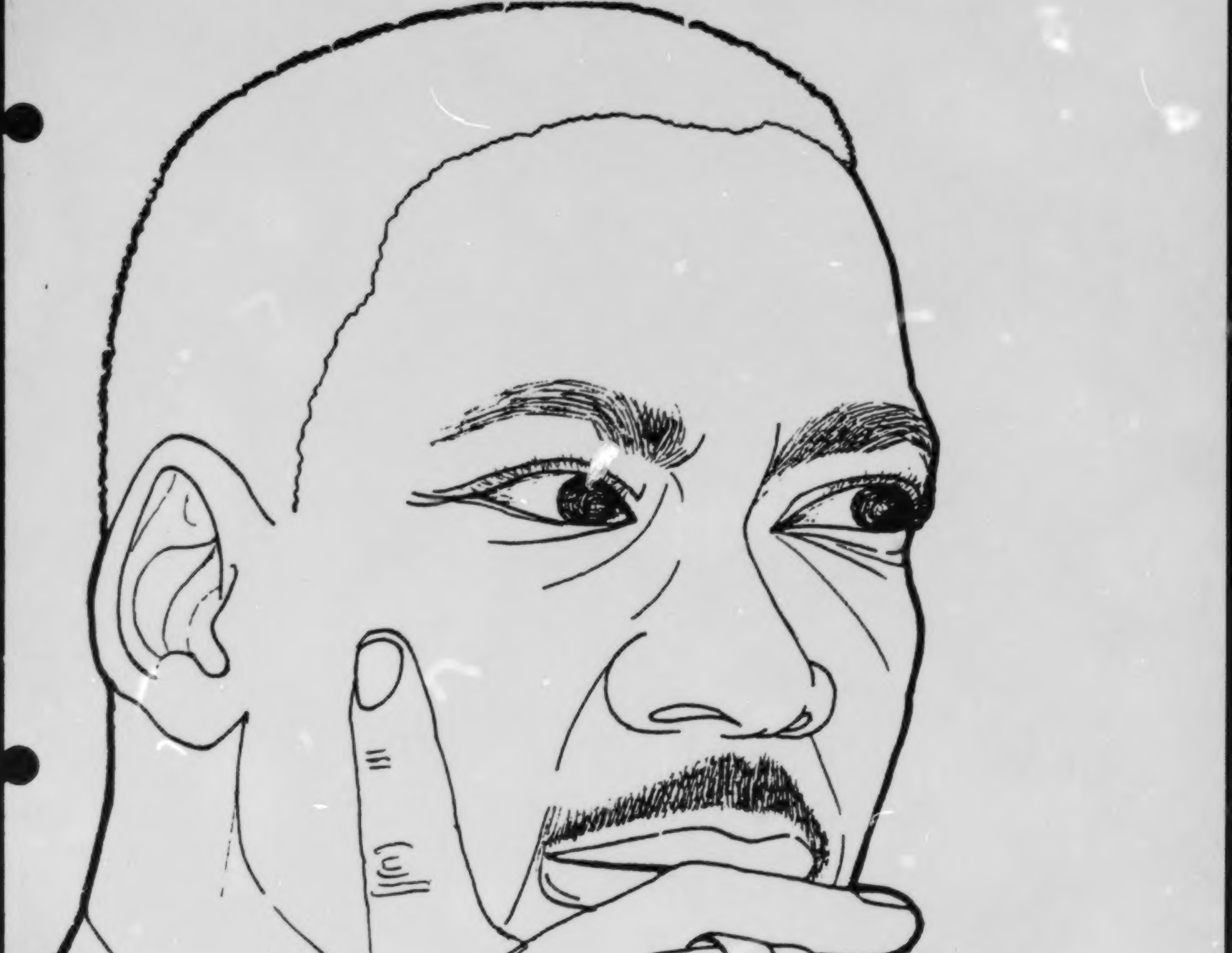
MOBILE

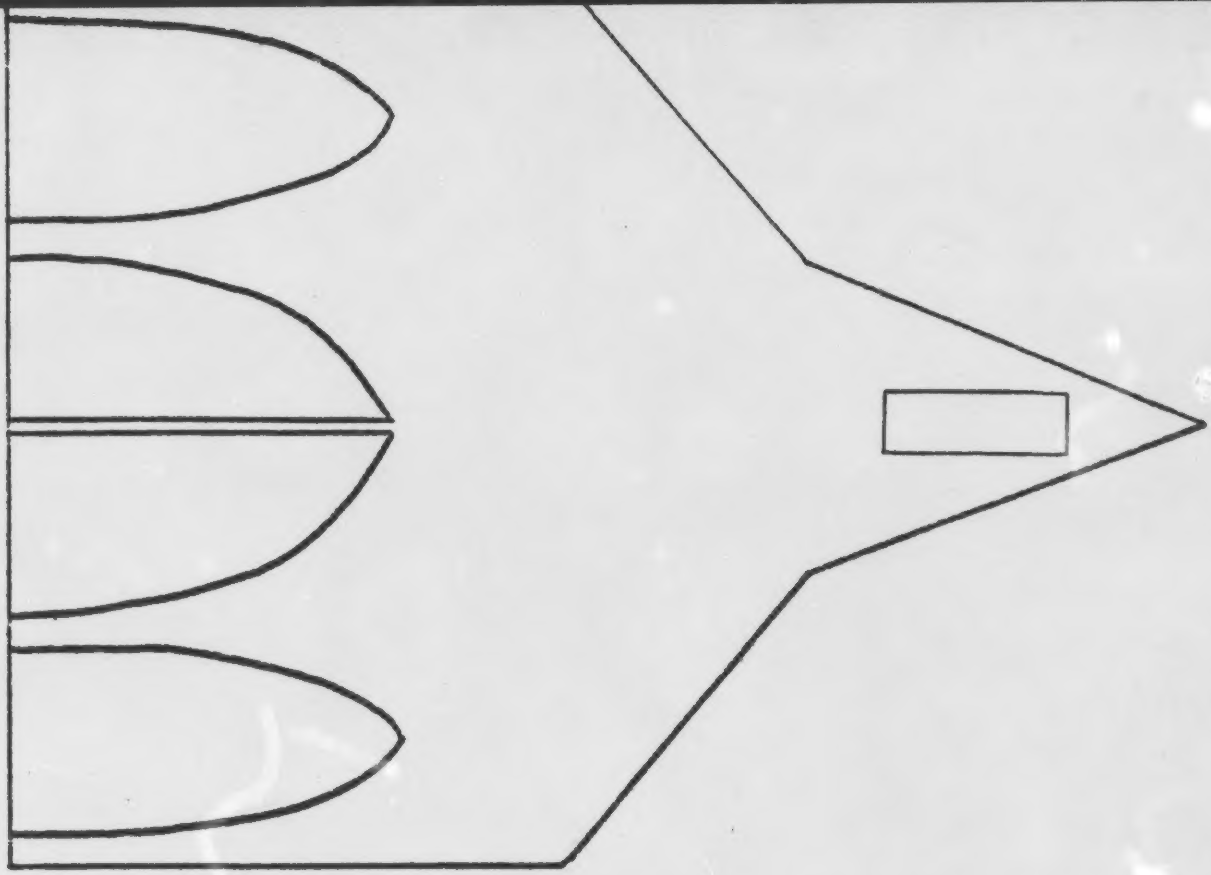

Dr. Martin Luther King, Jr.
peace
bus
boycott
non-violent
love
kind
kind
gentle

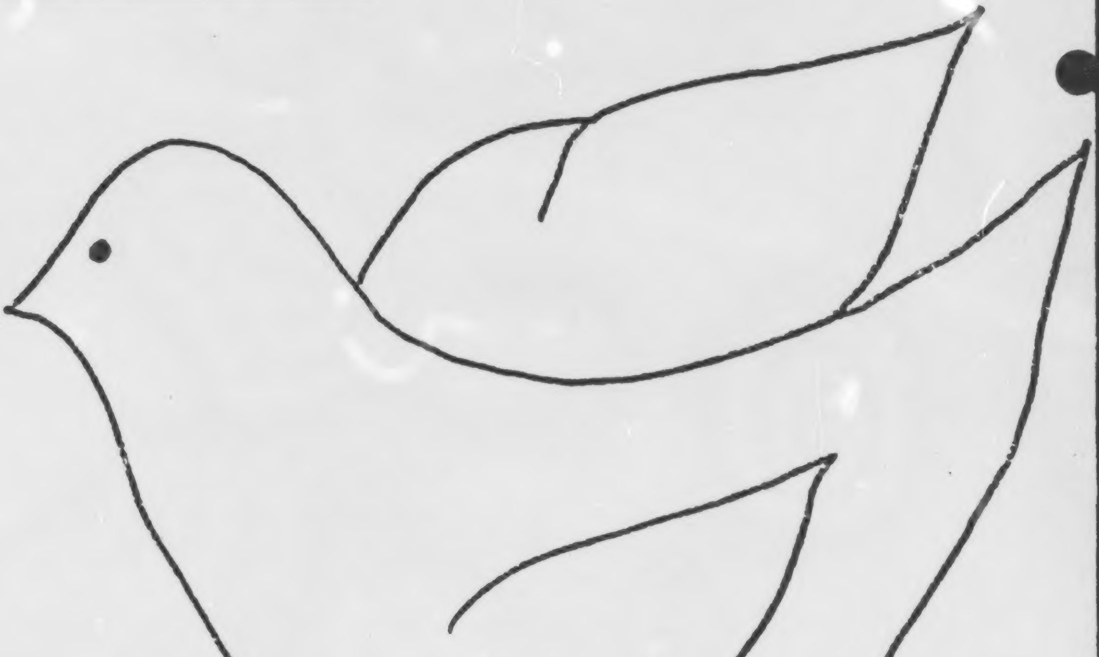
BULLETIN BOARD



Have students fill in correct wo







READING ACTIVITY

WORD SEARCH

MATERIALS:

Duplicated copy of word search for each student
Pencil or crayon for each student

PROCEDURE:

Student circles the nine words found within the box. Suggest that they cross out the word in the box as they find it to help keep them working without confusion.

All words are horizontal or vertical only.

Name ____

Word Search

Look for these words ____

man
dream
gentle
kind
hand
heart
Martin
love
King
bus
ride
land

L	A	N	D	L	A	H
O	S	B	R	K	M	E
V	P	L	E	I	A	A
E	G	M	A	N	R	R
S	E	A	M	D	T	T
R	N	H	P	C	I	K
I	T	A	N	T	N	I
D	L	N	B	U	S	N
E	E	D	S	A	T	G

Name ____

Look and see how many words you can find.

King love boycott honest
bus kind freedom brave Martin

X	Y	K	Z	J	K	L	K	I	N	D
I	J	I	P	R	H	O	N	E	S	T
B	M	N	S	K	L	A	B	C	E	X
U	N	G	W	Y	Z	Q	R	J	D	P
S	O	S	B	O	Y	C	O	T	T	E
T	J	V	W	X	T	L	C	A	B	A
L	S	R	Q	B	R	A	V	E	Y	C
O	C	F	R	E	E	D	O	M	O	E
V	D	R	Z	T	U	K	J	W	Z	F
E	M	L	F	M	A	R	T	I	N	A

LADDER PUZZLE

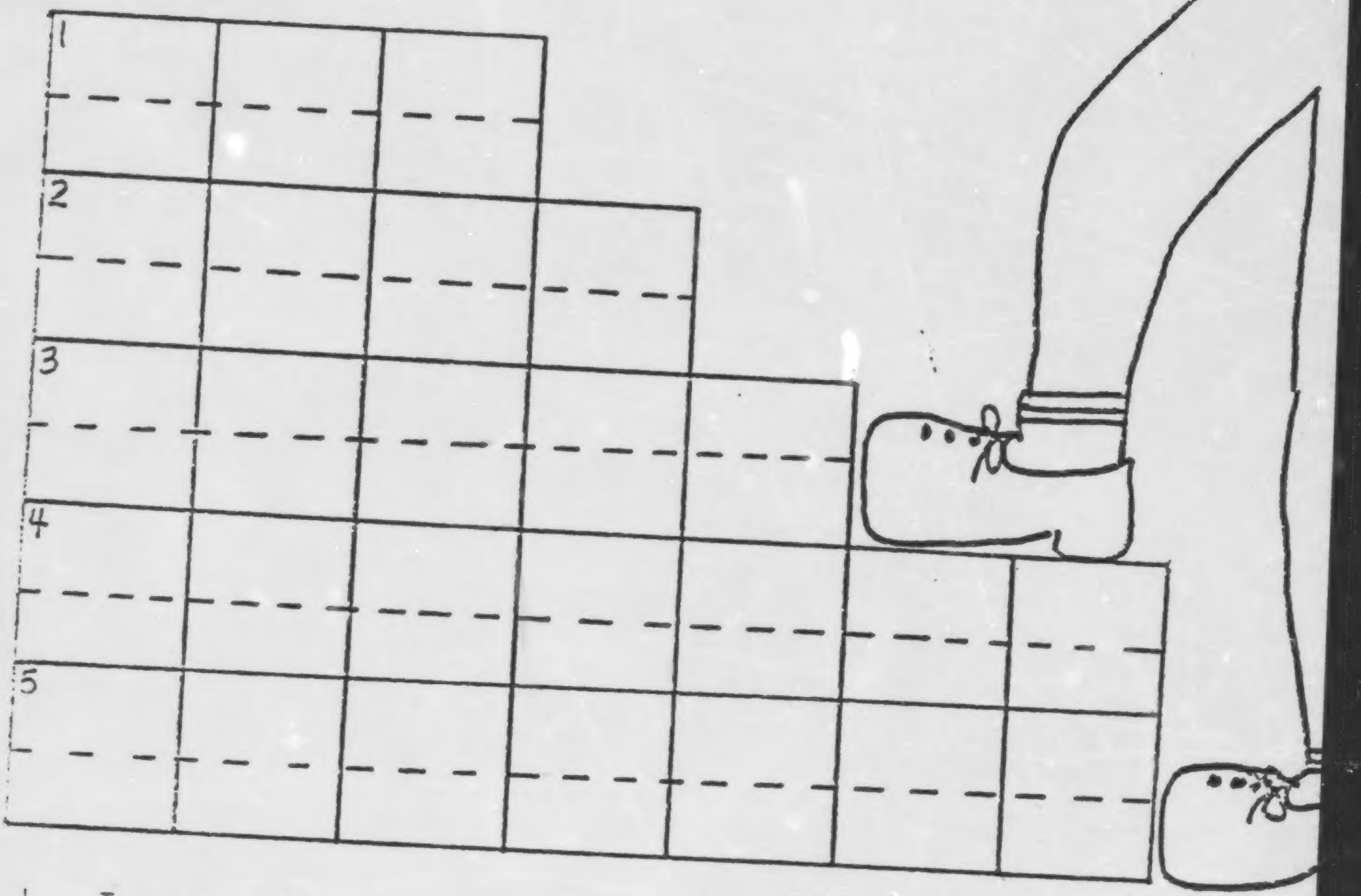
MATERIALS: 1 duplicated copy of puzzle for each student.
1 pencil for each student.

PROCEDURE: Complete the sentences at bottom of page.
Use answers to fill in the puzzle.

Answers are:
1. Bus
2. Kind
3. Dream
4. Boycott
5. Freedom

Name ____

Take a big step up!



1. I can ride a ______________.

2. Dr. King was a ____________ man.

3. Dr. King had a ____________.

4. Dr. King said to ______________ the bus.

5. Dr. King worked for ______________.

READING ACTIVITY

CROSSWORD PUZZLE

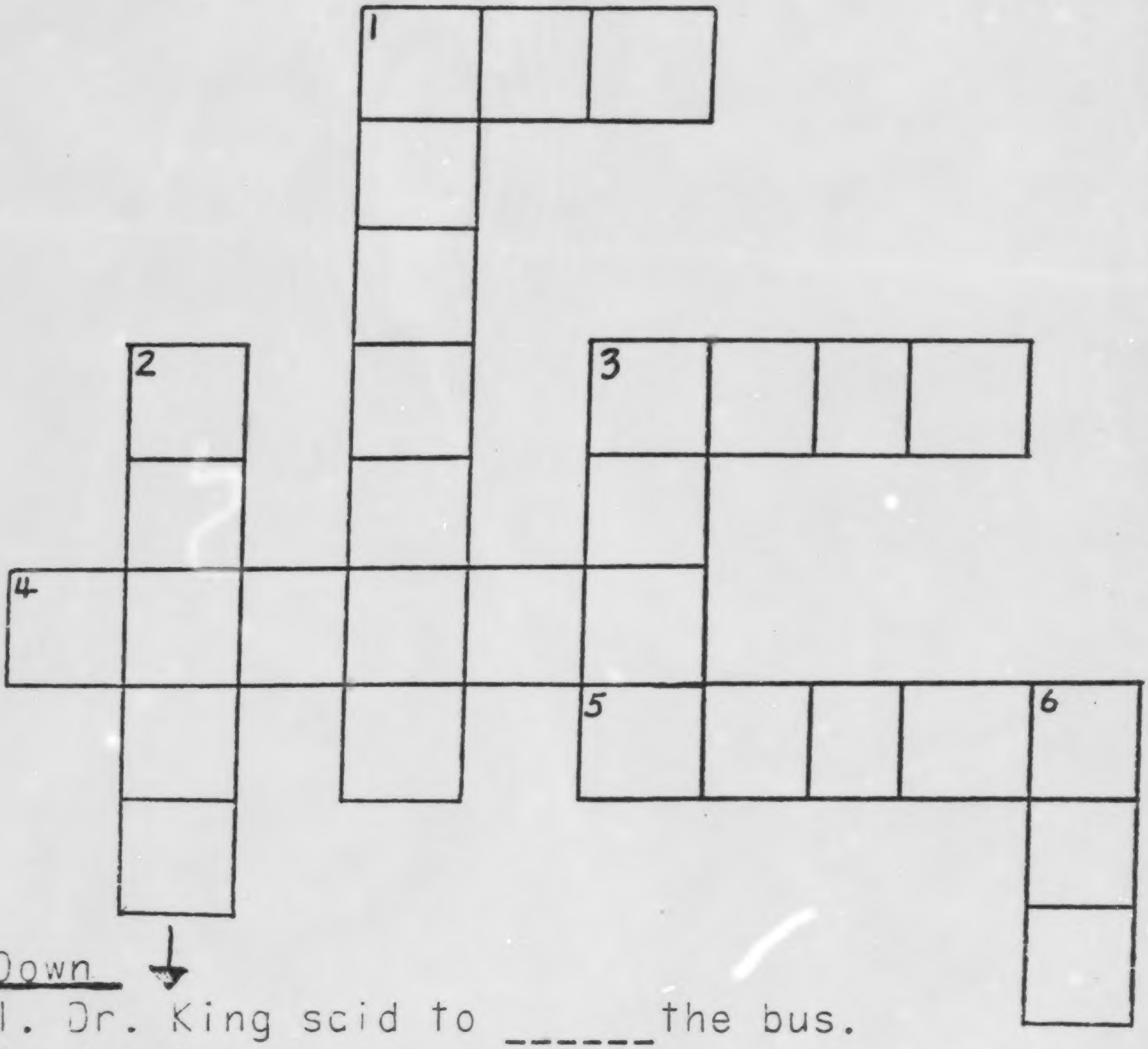
MATERIALS: 1 duplicated copy for each student.
1 pencil for each student.

PROCEDURE: Fill in puzzle with blanks from clues.
Suggest the students cross out numbers of clues after they are completed.

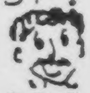
Answers are:

DOWN	ACROSS
1. Boycott	1. Bus
2. Peace	3. King
3. Kind	4. Martin
6. Man	5. Dream

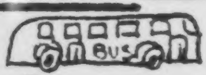
Name ____



Down

1. Dr. King said to ______the bus.
2. Nobel ____________ Prize
3. Dr. King was a _________man.
6. 

Across

1. 

3. Dr. Martin Luther _________, Jr.
4. Dr. ___________ Luther King, Jr.
5. Dr. King had a _______________.

Activity: On the Freedom Trail with Dr. Martin Luther King, Jr.

Subject: Language Arts

Level: Primary

Objectives: The student will demonstrate the ability to use the dictionary by completing the following exercise.

Materials: Ditto sheet, pencils, dictionaries

Procedures: Look for appropriate words that begin with the same letter as the key letter on the left side.

F is for freedom, friendship

r is for

e is for

e is for

d is for

o is for

m is for

Activity: Dr. Martin Luther King, Jr.

Subject: Language Arts

Level: Primary

Objectives: The student will demonstrate the ability to recognize abbreviations and know their meaning by underlining any abbreviations found in a given set of sentences and matching the abbreviations to the words they stand for.

Materials: Ditto sheet, pencils

Procedures:
1. Read sentences
2. Underline all abbreviations
3. Match abbreviations with correct word at bottom of page

1. Martin Luther King, Jr. was born in Georgia.
2. His father is Rev. Martin Luther King, Sr.
3. Martin became a Dr. after he finished Boston University.
4. Dr. King became pastor of Dexter Ave. Baptist Church.
5. Dexter Avenue Baptist Church is in Montgomery, Ala.
6. Dr. King was on TV.
7. He led many marches for freedom in the U. S.
8. He gave "I have a Dream" Speech in Washington, D. C.
9. Dr. King was invited to Seattle, Washington.
10. Once his wife sang at Garfield H. S.

Words	Abbreviations
1. High School	1.
2. Doctor	2.
3. District of Columbia	3.
4. Washington	4.
5. Junior	5.
6. United States	6.
7. Television	7.
8. Avenue	8.
9. Alabama	9.
10. Baptist	10.
11. Reverend	11.
12. Senior	12.

Activity: The King Family

Subject: Social Studies

Level: Primary

Objectives: The student will demonstrate the ability to identify family relationships based on a description given in a paragraph about a family by matching the names of the family members to a list of relationships (father, mother, son, daughter).

Materials: Ditto sheet, pencils

Procedure: Read the story
Fill-in answers

Story:

Rev. Martin Luther King, Jr. married Coretta Scott in a garden wedding. After several years they had a baby girl, Yolanda. Later on they had a boy named Martin Luther King, III. Still later another boy, Dexter, came along. Then finally a girl, Albertine, was the last member in the family.

Write the names of the members in the King family.

Father - Reverend Martin Luther King, Jr.
Mother -
Son -
Son -
Daughter -
Daughter -

Activity: Dr. Martin L. King, Jr.

Subject: Print Script/Handwriting

Level: Primary

Objective: The student will demonstrate the ability to print legibly by copying sets of sentences about Martin Luther King, Jr.

Materials: Ditto sheets, pencils

Procedure: Copy the sets of sentences below onto primary printscript paper.

Lesson 1

Martin Luther King, Jr., is a famous Black man. As a boy he played with his brother and sister. They played his favorite game of baseball.

Lesson 2

When Martin grew older, he had a job as a paper boy. He saved his money and bought a bicycle. He liked it very much.

Lesson 3

On Sundays Martin and his family would go to his dad's church. His two grandfathers had been preachers at the same church. Martin learned early to love everyone.

Activity: Map Study

Subject Area: Social Studies (Map Study)

Level: Intermediate

Objectives: Given a map of the United States, the student will demonstrate a knowledge of the places that were important to Dr. King and the Civil Rights movement by locating those places on the map.

Materials: Map of the United States
Worksheets: Description of Places and Map Key

Procedure:

1. After talking about Dr. King's life, assign the worksheet to be done independently or in groups.

2. Be sure that each group has a reference to use - wall maps, desk maps, maps in books

IMPORTANT CITIES IN DR. KING'S LIFE

Here are some places in the United States that are important in telling the story of Dr. King's life. Find each place on the map. Write the number of each city in the right place. Circle the number. Montgomery, Alabama has been done for you.

1.	Atlanta, Georgia	birthplace of Martin Luther King, Jr.
2.	Chester, Pennsylvania	home of Crozier Theological Seminary where Martin Luther King, Jr. studied to become a minister
3.	Boston, Massachusetts	where Dr. King received his doctorate degree at Boston University and met Coretta Scott
4.	Montgomery, Alabama	home of Dexter Avenue Baptist Church and city of Rosa Parks and the bus boycott
5.	Birmingham, Alabama	One of the most segregated cities in the South in the 60's. Dr. King was arrested for his civil rights activities here. He wrote a famous letter from the Birmingham jail.
6.	Washington, D.C.	Our Nation's capitol - scene of the march on Washington in 1963. Dr. King gave his "I Have a Dream" speech. Marches were a form of non-violent protest.
7.	St. Augustine, Florida	Dr. King and Reverand Ralph Abernathy were arrested during a sit-in. Sit-ins were another kind of non-violent protest.
8.	Selma, Alabama	one of the cities in which Dr. King demonstrated for voting rights. Over 2000 people were arrested during the protest.
9.	Chicago, Illinois	Dr. King was aware of racial discrimination in Northern cities, also. He went to Chicago in 1966 to help campaign for open housing, fair employment and equal schools.
10.	Jackson, Mississippi	Dr. King went to Mississippi to continue a march started by James Meredith who was shot by a sniper. Meredith who was the first Black to enter the University of Mississippi survived.

11. Memphis, Tennessee	Dr. King was assassinated on April 4, 1968.
12. Seattle, Washington	home of the Martin Luther King, Jr. Early Childhood Center. The school was given this name in 1974 to honor and remember Dr. King.

Things to Do:

1. On this sheet underline the names of each state with a different color. Alabama is used three times. Be sure you use the same color for Alabama each time.

2. On the Map Key, color lightly the boxes after each state name. Follow the map key and color each state lightly on the map.

3. On the Map Key, write the correct numbers in each circle.

MAP KEY

Some Cities and States in Dr. King's Life Story

STATES:

- Alabama ☐
- Florida ☐
- Georgia ☐
- Illinois ☐
- Massachusetts ☐
- Mississippi ☐
- Pennsylvania ☐
- Tennessee ☐
- Washington ☐

CITIES:

- Atlanta ○
- Birmingham ○
- Boston ○
- Chester ○
- Chicago ○
- Jackson ○
- Memphis ○
- Montgomery ○
- Seattle ○
- Selma ○
- St. Augustine ○
- Washington, D.C. ○

SOME CITIES AND STATES IN DR. KING'S LIFE STORY

Subject Area: Language Arts (Poetry)

Level: Intermediate

Objectives: The students will demonstrate an understanding of the words "hope, love and pride" by writing or stating a brief definition of each in his/her own words.

Given three poems by Langston Hughes, the student will demonstrate an understanding of the relationship between these poems and Dr. King's ideals by writing a short paper or participating actively in a group discussion in which the poems and Dr. King's ideals are compared.

Materials: Worksheet, Poems by Langston Hughes

Procedure:

1. Discuss the terms hope, love, and pride
2. Introduce the class to Langston Hughes as a poet
3. Read the poems together
4. Students can write the "feeling" words independently
5. For creative writing, students can be assigned "Something Extra to Do"

POEMS BY LANGSTON HUGHES

Dr. King believed that his people should be proud of themselves; that they should continue to hope for better times as they fought for civil rights using the "weapon" of love.

Langston Hughes, Black American poet, wrote some poems that might have expressed feelings of pride, hope and love. Which feeling do you think each of these poems expresses? Write the feeling on the line below the poem.

The night is beautiful,
So the faces of my people.

The stars are beautiful,
So the eyes of my people.

Beautiful, also, is the sun.
Beautiful, also, are the souls of my people.

____

I loved my friend.
He went away from me.
There's nothing more to say.
The poem ends,
Soft as it began -
I loved my friend.

____

Sometimes when I'm lonely,
Don't know why,
Keep thinkin' I won't be
lonely,
By and by.

____

Something Extra to Do:

Read the poem, "I loved my friend" as if you were reading it about Dr. King. Do you have a personal friend that this poem could have been written about? Write about this friend. What made you love this friend? How and why did your friend go away? Do you think you will see your friend again?

Subject Area: Social Studies/Math

Level: Intermediate

Objectives: Given a kinship chart, the student will be able to demonstrate an understanding of the information contained in the chart by interpreting and explaining in his/her own words the relationships shown.

The student will demonstrate a knowledge of the people in Dr. King's family by listing their names.

Given the birthdate of a person and either the date of his/her death (if deceased) or today's date, the student will demonstrate the ability to find the age of that person (today or at the person's death) by writing his/her computations on paper.

Materials: Duplicated copies of the Kinship Chart and Worksheet page 48 .

Procedure:

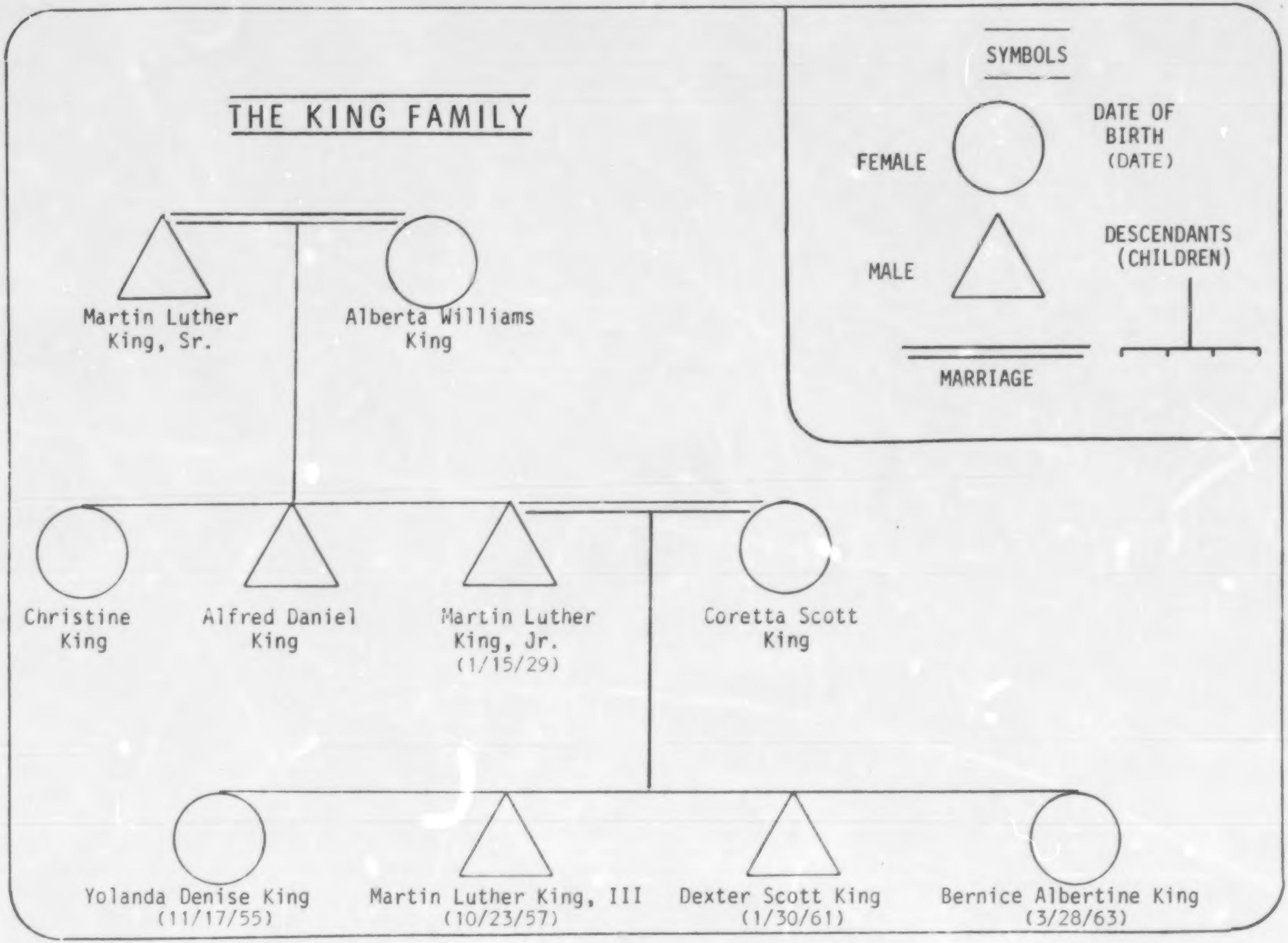
1. Teach students the meaning of the symbols used in a simple Kinship Chart
2. Teach students how to compute age when the birth date is known.
3. Have students do the worksheet independently.

Other Activities:

1. Discuss: What is a family? There are many different kinds of families - parent and child, parent and children, grandparents and grandchildren, foster parents and child, adoptive parents and children, parents, children, and grandparents and so on. Each child and his or her family is unique and special. Students may want to make up examples of different kinds of family by using cut-outs from magazines or catalogs.

NOTE: At this time it is better not to have children make their own Kinship charts because they do not know enough of the symbols needed to show the many different kinds of family relationships.

THE KING FAMILY


SYMBOLS
FEMALE
DATE OF BIRTH (DATE)
MALE
DESCENDANTS (CHILDREN)
MARRIAGE
Martin Luther King, Sr.
Alberta Williams King
Christine King
Alfred Daniel King
Martin Luther King, Jr. (1/15/29)
Coretta Scott King
Yolanda Denise King (11/17/55)
Martin Luther King, III (10/23/57)
Dexter Scott King (1/30/61)
Bernice Albertine King (3/28/63)

Look at the King Family Chart. What does the chart tell you about Dr. King's family?

1. Who are Dr. King's parents? ______________________________

2. What is his brother's name? ______________________________

3. What is his sister's name? ______________________________

4. Who is the mother of his children? ______________________

5. How many children did Dr. King have? ____________________

6. Who is the oldest child? _________________________________

7. Who is the youngest child? _______________________________

8. Find out how old each of his children are today. List them in order of age from the oldest to the youngest.

	Name	Age
1.		
2.		
3.		
4.		

9. Why do you think that one of Dr. King's sons is named Martin Luther King, III?

10. Many times children are named after other relatives. Who might Bernice Albertine have been named after.

Something Extra to Do:

When anthropologists or sociologists make kinship charts, they sometimes shade the ▲ and ● symbols for those people who have died. Dr. King was assasinated on April 4, 1968. Show this on the King family chart. His mother was also killed on June 30, 1974. Show this on the kinship chart.

Subject Area: Language Arts (Library, Study Skills)

Level: Intermediate

Objectives: The student will demonstrate a knowledge of the books about Dr. Martin Luther King, Jr. which are in the school library by making a list of those books and/or locating them on the shelves.

Given a book about Dr. Martin Luther King, Jr., the student will demonstrate a knowledge of key parts of the book (cover, title page, table of contents, glossary) by completing a book survey worksheet in writing.

Materials: Worksheet on page 51 .

Procedure:

1. Be sure there are books in the Library about King.
2. Review parts of a book with students.
3. Assign worksheet to be done independently.

Other Activities:

1. Suggest that students find other books on related subjects or people: Civil Rights, Voter Registration, Rosa Parks, Andrew Young, Desegregation, etc.
2. Have students find children's fiction that deals with civil rights issues.

SURVEYING A BOOK

Go to the Library and find a book about Martin Luther King, Jr.

What did you do to find the book?

_____ looked in the card catalog under King or Civil Rights.
_____ looked through the shelves
_____ asked someone for help

What information does the cover give you?

____

____

Find the Title Page. Fill in the blanks.

Title: ________________________________
Author: _______________________________
Illustrator: ___________________________
Publisher: ____________________________

Is there a table of contents? If so, which chapter sounds the most interesting to you?

____

Is there a glossary? Write three new words.

____________ ____________ ____________

Look through the book. Do you think it's a book you would want to read more carefully?

Subject Area: Spelling and Vocabulary Development

Level: Intermediate

Objectives: Given a list of spelling/vocabulary words, the student will demonstrate his/her knowledge of the spelling and meaning of the words by correctly spelling (orally or in writing) and correctly identifying the definition of each word.

Materials:

1. For each game set, duplicate 2 copies of page 53.
2. Cut up one copy of the letters for play. Discard empty blocks.

> Use tagboard for more lasting set.

3. Paper and pencil to make score sheet for each player. Make 3 columns:

Word	No. of Letters	Points
1.		
2.		
3.		
4.		

(Number the WORD column 1-13)

Procedure:

1. The game should be played after the children have been introduced to the vocabulary.
2. Cut out and attach the following instructions to the back of the game.

GAME RULES FOR 2-4 PLAYERS

1. Turn all the letters over and mix them up.
2. Each player picks five letters.
3. The first player matches and covers 2 letters on the board with 2 letters from his/her hand.
4. He picks 2 more letters from the pile. (Players should always have five letters to choose from.)
5. Play proceeds in the same way.
6. When a player places the last letter in a word, he/she says the word and everyone writes the word and the # of letters on their score sheet. The person who placed the last letter writes this same number under points. All others write 0.

Example of Score Sheet

Word	No. of Letters	Points	
Martin	6	6	Person who placed last letter
Martin	0	0	All other players

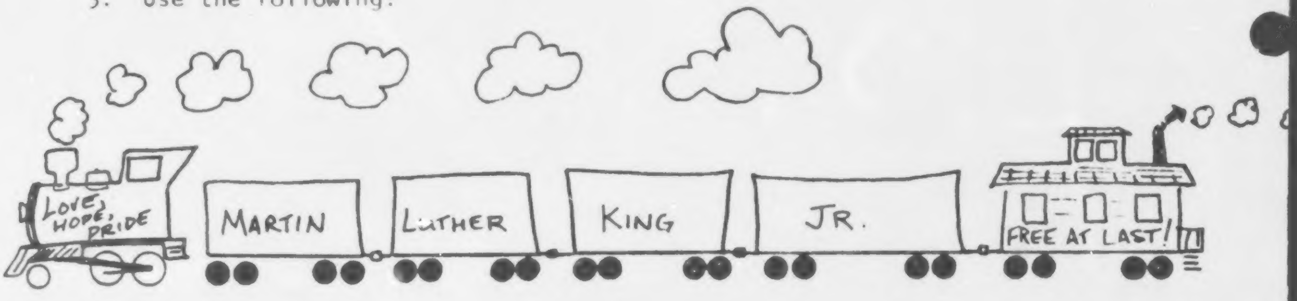
7. When two words are finished with the same letter, player gets credit for both words.
8. When all letters are used, the points column is added.
9. Winner is the person with the most points.

m	a	r	t	i	n		l	u	t	h	e	r	
a					o								
r			k	i	n	g		j	r				
c					v								
h		c	i	v	i	l		r	i	g	h	t	s
e					o								p
s					l					p			e
			p	r	e	a	c	h	e	r			e
					n					i			c
		b	o	y	c	o	t	t		z			h
					e				p	e	a	c	e
n	o	b	e	l									s

Activity:	"Events in Dr. King's Life: A Bulletin Board Display"
Subject:	Social Studies (Manipulative Display)
Level:	Elementary
Objectives:	The student will demonstrate a knowledge of Dr. King's life by making a display for the classroom bulletin board in which the major events of Dr. King's life are placed in sequential order.
Materials:	Construction paper, tagboard, or large envelopes cut in half to make "boxcars" with pockets and circles for wheels 6" x 5" construction paper box Descriptions of events. See page 56 .

Procedure:

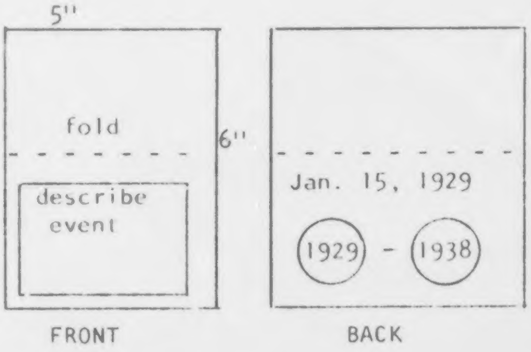
1. Make train to fit size of the bulletin board space. Be sure that boxcar pockets are large enough to hold 3 x 5 cards.
2. Write dates in wheels.
3. Use the following:



4. Make a "train station" with a pocket to hold description cards.
5. Cut out descriptions on page 56 . Glue or write descriptions on bottom half of 6" x 5" construction paper.

   Write the date and illustrate correct boxcar wheels on other side of description. Fold on the line to "hide" date.

   Cards can be stored in the train station.



6. More able students can make their own description cards to add to the ones already made.

7. Directions to Students:

   A. Read each description.

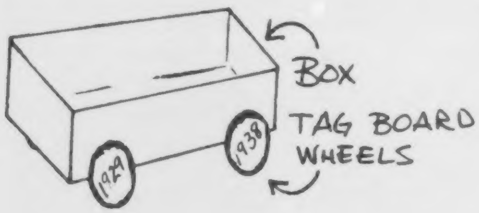
   B. What year do you think this event happened? Place the card in the "boxcar" that you think it should be in.

   C. When you've deposited all the cards, check your work. Take all the cards out of the first boxcar. Look at the dates on each card. Do they all belong in the 1929 - 1938 box car? If not, deposit them in the right places. Check the other boxcars in the same way.

   D. When you're done, put all the cards back into the station.

Variations:

1. Make a table top display. Use boxes, glue on tagboard wheels.



2. Use outline of buses instead of trains.

LIST OF SOME OF THE EVENTS IN DR. KING'S LIFE

1929, January 15 - Martin Luther King, Jr. is born in Atlanta, Georgia.

1948, June 1948 - 19 year old Martin Luther King graduates from Morehouse College.

1953, June 18 - King marries Coretta Scott in Marion, Alabama.

1954, October 31 - King becomes pastor of the Dexter Avenue Church, Montgomery.

1955, June 5 - King receives a PH.D. degree from Boston University.

1955, December 1 - Mrs. Rosa Parks is arrested when she refuses to give up her seat on the bus.

1955, December 5 - 1st day of the bus boycott.

1956, January 30 - A bomb is thrown onto the porch of Dr. King's home in Montgomery.

1956, December 21 - After one year of boycotting the busses, Dr. King and his followers see victory.

1957, September 9 - The first civil rights act since Reconstruction is passed by Congress.

1959 - Dr. and Mrs. King visit India to learn more about Gandhi's method of non-violence.

1960, January 24 - Dr. King becomes co-pastor of the Ebenezer Baptist Church in Atlanta.

1961, May 4 - The Freedom Riders start their campaign to integrate buses.

1963 - Dr. King is arrested in Birmingham, Alabama.

1963, April 16 - Dr. King writes his famous letter from the Birmingham jail.

1963, August 28 - Dr. King leads the march on Washington, D.C.

1964 - Year of the passage of the Civil Rights Act.

1964, December 10 - Dr. King is honored with the Nobel Peace Prize.

1965, August 6 - President Johnson signs the Voting Rights Act.

1966 - Dr. King works in Chicago for open housing, fair employment and equal schools.

1967 - Rioting in big cities took place as some people become impatient with non-violent methods.

1968, March 28 - Dr. King leads a march to support striking sanitation workers in Memphis, Tennessee.

1968, April 4 - Dr. King is assassinated in Memphis.

Card front	Card Back
Martin Luther King, Jr. was born in Atlanta, Georgia. His parents are Rev. Martin Luther King, Sr. and Alberta King.	January 15, 1929 1929 1938
Young Martin was ready to enter Morehouse College when he was only 15 years old.	1944 1939 1948
Martin Luther King marries Coretta Scott whom he met while working on his doctorate degree at Boston University.	June 18, 1953 1949 1958

Rosa Parks refuses to give up her seat on the bus. She is arrested. This is the start of the bus boycott!

Back - DECEMBER 1, 1955

1949 1958

Dr. Martin Luther King, Jr. wins the Nobel Peace Prize. He travels to Oslo, Norway to receive the $54,000 prize which he donates to the Civil Rights movement. He was the youngest person to ever receive this honor.

Back - DECEMBER 10, 1964

1959 1968

Dr. King leads more than 200,000 people in a march on Washington, D.C. Here he makes his most famous speech "I have a dream..."

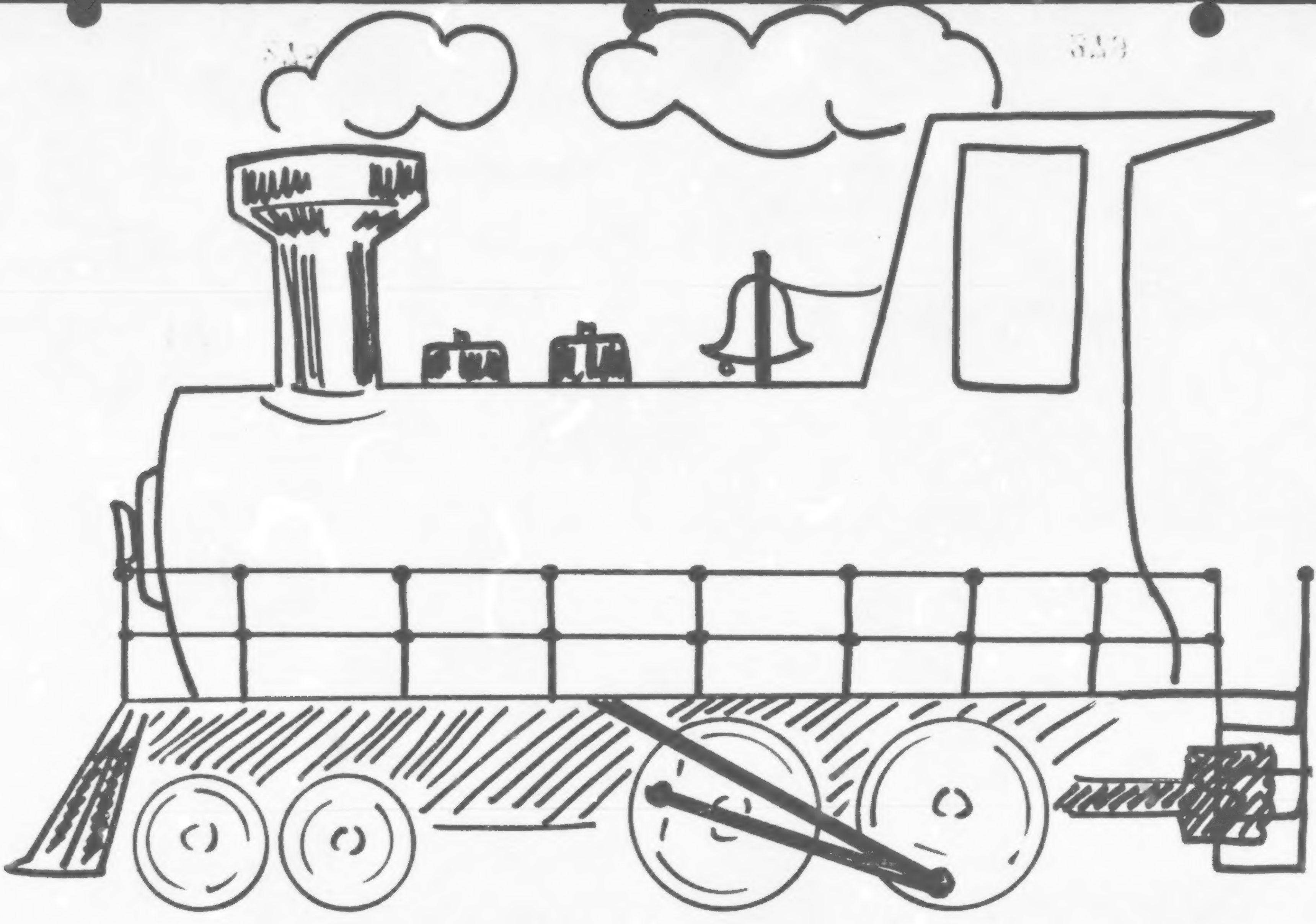
Back - AUGUST 28, 1963

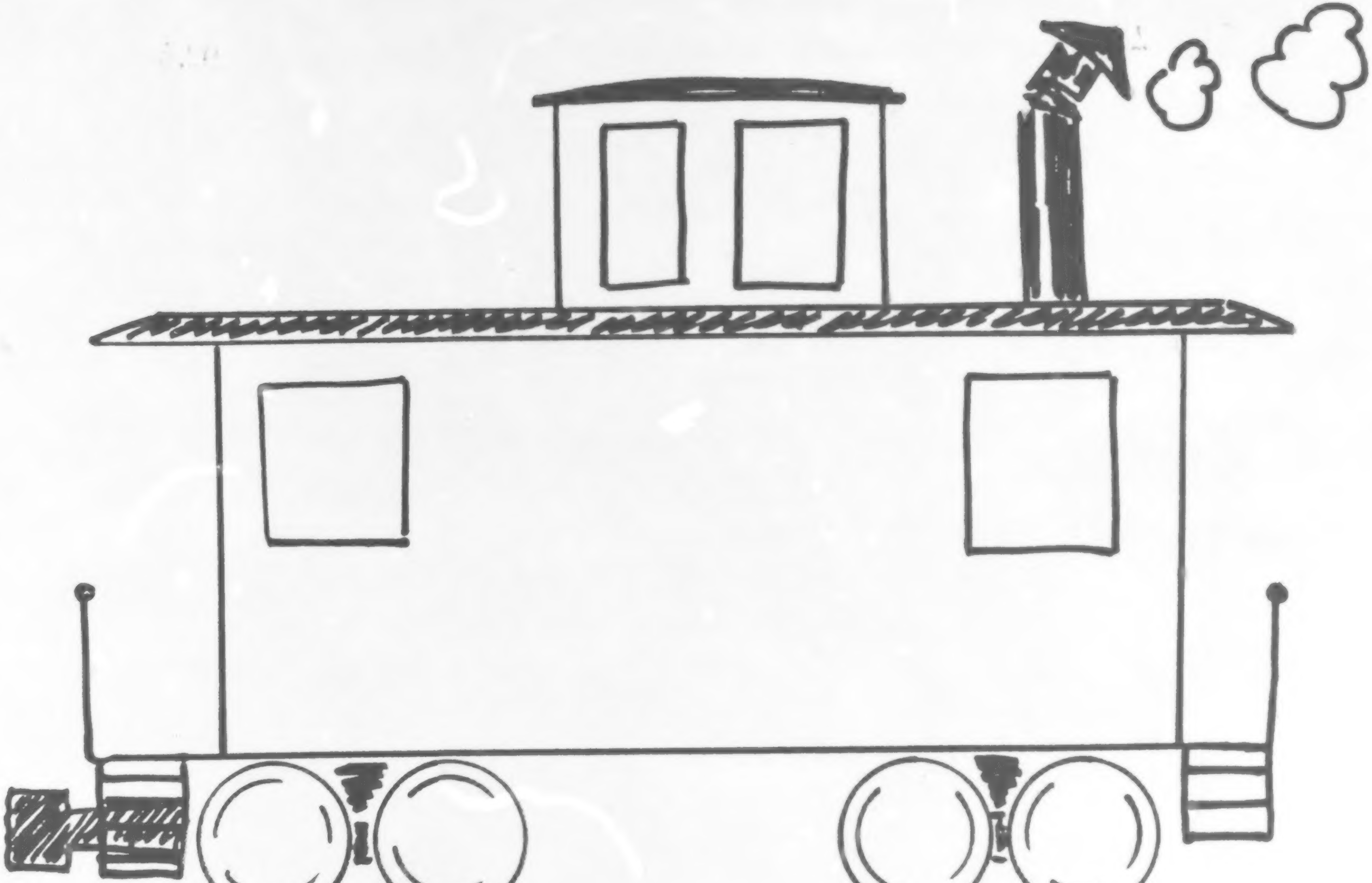
1959 1968

Dr. King is assassinated in Memphis, Tennessee. He was in Memphis to help garbage workers in their strike for better wages and working conditions.

Back - APRIL 4, 1968

1959 1968





Subject Area: Social Studies (History)

Level: Intermediate

Objectives: The student will demonstrate his/her knowledge of Martin Luther King by correctly completing the questions asked in the activity.

Materials:

1. Duplicated copy of the game sheet (1 per student)
2. List of possible answers.
3. Pencil
4. Markers (if you plan to use the game sheet again)
5. Question cards.

Procedure:

1. Have the students fill in one answer from the "Possible Answers" list in each block of the grid.
2. Teacher should announce which game grid is to be used. Questions should be read randomly by the teacher.
3. Students should mark the answers that they have on their game grid. (Students should use just one grid per game.)
4. A student wins when he/she has marked 3 answers in a row.
5. Check by having the student explain the 3 answers.

Example:

Game 1

sold newspapers	Coretta Scott	Seattle
Gandhi	Nobel Peace Prize	[✓ Georgia]
Rosa Parks	April 4, 1968	Time

Teacher: In what state was Martin Luther King born?

(answer Georgia)

Student marks Georgia

QUESTIONS TO USE FOR BINGO GAME

Cut out each card. Use them randomly

In what state was Martin Luther King born?	When was he born?	How did Martin earn money when he was a young boy?
Who was the woman who did not give up her seat on the bus?	What was it called when people refused to ride the buses in Montgomery?	What important prize did Dr. King win in 1964?
Who became Mrs. Martin Luther King in 1953?	What famous Indian leader and philosopher did King follow?	Dr. King was pastor of what church?
What law forbade segregation in many public places?	To where did the largest protest march in our country's history lead?	What song became popular among civil rights groups?
What is the highest court in our country?	What did Dr. King study to become?	At the age of 15, what college did he enter?
What must you do before you can vote?	When was Dr. King assassinated?	What magazine made him "Man of the Year" in 1963?
About how many people marched to Washington?	What group was he trying to help when he was killed in Memphis?	In what city is the Martin Luther King Early Childhood Center located?
Gandhi and King believed in what method of protest?	What phrase from his speech at Washington is now famous?	

Possible Answers List

Fill in each block on your grid with one of these answers. Be sure you know what your chosen answers mean.

1. Georgia
2. January 15, 1929
3. sold newspapers
4. Rosa Parks
5. Bus boycott
6. Nobel Peace Prize
7. Coretta Scott
8. Gandhi
9. Dexter Avenue Church
10. Civil Rights Law
11. Washington, D.C.
12. "We Shall Overcome"
13. Supreme Court
14. Minister
15. Morehouse
16. Register to vote
17. April 4, 1968
18. Time
19. 200,000 people
20. Garbage workers
21. Seattle
22. Non-violence
23. "I have a dream..."

GAME SHEET

Game 1

Game 2

Game 3

Game 4

Game 5

Game 6

III

SECONDARY ACTIVITIES

Nobel Peace Prize

Subject Area: Social Studies (History, Research Skills, Discussion Skills, Human Relations), Language Arts (Vocabulary Development, Creative Writing, Letter Writing)

Level: Secondary

Objectives: The student will demonstrate a knowledge of the Nobel Peace Prize by briefly describing (in writing or orally) the prize and its origin.

The student will demonstrate an understanding of why Dr. Martin Luther King was awarded the Nobel Peace Prize by actively participating in a discussion of King's activities and ideals or by writing a short paper describing King's activities and ideals which made him deserving of the honor.

The student will demonstrate an understanding of Dr. Martin Luther King's ideals and relate them to his/her own life by completing activity number 1 or 2.

Background Information:

In 1964, Dr. Martin Luther King, Jr. won the Nobel Peace Prize for his non-violent fight for civil rights. He was a man who believed in equal rights for everyone.

His prize was $54,600.00. He donated it to the civil rights movement.

Suggested Activities:

1. Discuss the ideals of Martin Luther King. Relate these values of respect, peace, cooperation to their own lives.

2. Have each student think of someone in his/her own life who tries to live up to some of these ideals.
    - make up a "prize" or award to give to this person.
    - make up some questions, then interview the person. Use a cassette recorder
    - write a story about the person
    - write a letter to the person about why you have chosen him/her for this type of award.

3. Find out about Alfred Nobel and why the Nobel Peace Prize is given in his name.

Background Information:

Alfred Nobel was a Swedish scientist who helped develop dynamite and other explosives. He was also a very wealthy man. He was unmarried, unhappy and in poor health for most of his life. But apparently he also had hope for the future. Upon his death, he left most of his money to establish the five Nobel Prizes. The prizes are given in physics, chemistry, physiology or medicine, literature, and peace. Each winner receives a gold medal, a certificate and from $30,000 to over $40,000. The prizes are given each year only if a deserving candidate is found. It is open to anyone regardless of nationality.

DR. MARTIN LUTHER KING, JR.

Biography Worksheet

DIRECTIONS: Read the biography of Martin Luther King. Fill in the blanks for each clue below. Biography is on pages 1-5

1. The birthplace of Martin Luther King. (City) ____________________
2. The first name of King's mother. ____________________
3. King was a paper carrier for this newspaper. ____________________
4. King's first experience with the humiliation of segregation occurred in this city. ____________________
5. King received his B.A. from this college. ____________________
6. The famous essay by Henry David Thoreau which impressed King with the idea of non-violent protest. ____________________
7. King attended Crozier Theological Seminary which is located in this state. ____________________
8. Famous East Indian leader whose teachings had an influence on King. ____________________
9. King received his Ph.D. from this university. ____________________
10. King's wife's maiden name. ____________________
11. The first name of the King's first child. ____________________
12. King's first position was as pastor of the Dexter Avenue Baptist Church in this city. ____________________
13. King was the leader of this revolt. ____________________
14. This lady refused to give up her seat to a white man and she was arrested. ____________________
15. A non-violent method used by King against the buses of the Montgomery City Lines. ____________________
16. This judge found Dr. King guilty of violating a state anti-labor law. ____________________
17. After King was found guilty he made a speech and declared that this method of resistance was still the one to be used. ____________________

18. This court overruled the Alabama judge's decision. ____________________

19. As the leader of the Southern Christian Leadership Conference, King and his followers walked ____________________ . ____________________

20. Martin Luther King's first son was born in this month. ____________________

21. King's second son's first name. ____________________

22. The NAACP awarded this medal to Dr. King. ____________________

23. King's daughter Bernice was born in the year of the hundredth anniversary of the ____________________ Proclamation. ____________________

24. King received an honorary Doctor of Law degree from this university. (Not his Alma Mater) ____________________

25. In 1963, minorities still did not have freedom guaranteed by this document. ____________________

26. In this city, police used dogs, horses, and electric prods to break up Civil Rights demonstration. ____________________

27. The largest protest march in this country's history took place in this city. ____________________

28. King spoke to marchers at the famous memorial to this President. ____________________

29. King was chosen "man of the year" by this magazine. ____________________

30. King's marches and demonstrations led to the passage of this act in 1964. ____________________

31. King received this high honor in 1964. ____________________

32. This president proposed the Voting Rights Act in 1965. ____________________

33. Martin Luther King was assassinated in this city on April 4, 1968. ____________________

34. This man was tried and convicted for assassinating Martin Luther King. ____________________

Secondary classrooms in either Language Arts or Social Studies may find the following materials useful for a 1-2 day class session on Dr. King.

The following materials are available from the Teacher Resource Center

Class Set of Afro-American Authors by William Adams.

Includes "I Have a Dream" by Dr. Martin Luther King and three discussion questions. The teacher's guide gives some general direction that the discussion could take.

Multi-Cultural Studies - Mini Plays -

contain two plays appropriate to the occasion. One is entitled Martin Luther King, Jr. and begins with the Montgomery Bus Boycott and highlights civil rights causes King was involved in up to and including his trip to Memphis where he was assassinated.

Another play in this series, Hazel Brannon Smith -

would be an excellent play which explores how certain individuals of the majority group reacted to the Civil Rights movement in the South. This play is based on the book by Carl Rowan Go South to Sorrow. The play is also a decision making play where at certain intervals the students must decide what the characters should do. At the end of the play an account of what really happened is given.

The plays can be duplicated. There is also a student activity sheet and a crossword puzzle for both plays.

MARTIN LUTHER KING, JR.

"How We Teach About King"

In 1978-79, one of the goals of the Massachusetts Teachers Association (MTA) Human Relations Committee was to make Massachusetts teachers more aware of the achievements of Martin Luther King, Jr. We believe that he is significant today not only as the leader of a movement that changed the country, but as an advocate of nonviolent methods of social change in our violent time.

To reach our colleagues, we put together for the December 13, 1978, issue of *MTA Today*, a four-page section on teaching about Dr. King and his work. In it, we provided teaching ideas and background information that we had found especially useful with our own classes. This article will describe how we put some of those ideas into practice. (For more of our ideas and those of others, see the teaching suggestions that follow this article.)

Dr. King's birthday, January 15, is a holiday in Massachusetts, and we've found the week leading up to it an excellent time to study about his life and what it means.

Our school districts, and many parts of Massachusetts, contain people from many ethnic groups, from Chinese to Italian, Irish to Portuguese. Karen teaches in a suburb to which many Boston families have moved in recent years; Barbara, in an old manufacturing city. Neither of us has many Black students in her classes.

Our students learn a lot about understanding other people while they are studying Dr. King. They find out about one another's backgrounds and examine and discard many stereotypes about people who are different from themselves. In a school system where violence sometimes occurs, Barbara's students see in Dr. King a model of nonviolence—and effectiveness. Their study opens their eyes to other things, too; for example, that a minister with a Ph.D. can lead a movement for social justice.

Barbara is a member of an instructional team that teaches English, math, history, and science to a school-within-a-school of 100 students. Karen is a member of an instructional team that teaches the same subjects as Barbara's team to approximately 120 students.

Both of us have been able to interest many of our colleagues in taking part in the study.

Teachers have thus introduced different aspects of Dr. King's life and work to students in different ways throughout the week. As a result, we have found that in May the unit is one that stands out in students' minds.

In both our schools, the English teachers have joined in the study of Dr. King by giving special reading or writing assignments and discussing the subject in class. The school reading rooms display books about Dr. King, civil rights, and nonviolence. (For names of some such books, see the list of resources at the end of this feature.)

During the week when we are teaching the unit, the art teachers have had students draw pictures of Dr. King or of scenes from his life. (The art teacher in Karen's school brings in records from the 60's—by Judy Collins, Bob Dylan, Arlo Guthrie—to set the tone while the students work on their pictures.) The music teachers have taught students some of the Movement songs, like "Oh, Freedom," "Ain't Goin' Let Nobody Turn Me Roun'," and, of course, "We Shall Overcome."

Coordination like this doesn't come about without effort, however. Teachers do not like to teach about subjects or persons they're not familiar with, so a great deal of preparation is necessary for those teaching about Dr. King for the first time.

Local education associations in the state are providing materials to help members get started teaching about Dr. King. Last year, for example, the New

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By **BARBARA SPENCE**
Eighth Grade Social Studies Team Teacher, Worcester East Middle School, Worcester, and Chairperson, Human Relations Committee, Massachusetts Teachers Association, and
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Eighth Grade Social Studies Team Teacher, Hanover Junior High School, Hanover; and Cochairperson, Human Relations Committee, Massachusetts Teachers Association.

BEST COPY AVAILABLE

Bedford Education Association produced a bookmark with a picture of Dr. King, a quotation from him, and a few of the most important facts about him. Teachers thus have a compact memento of Dr. King to give their students.

The MTA Human Relations Committee held a statewide poster contest for India ink portraits of Dr. King by students from kindergarten through grade 12. The Committee is reproducing the winning poster for teachers to use in their classrooms in January 1980. NEA Teacher Rights provides teaching suggestions and a resource list. Also, in conjunction with the Martin Luther King, Jr., Center for Social Change, it cosponsors an annual summer Institute on Nonviolence. By giving members aids like these, associations encourage teachers to work with the subject.

How do we get our students into the study of Dr. King? For Barbara's students, the unit may begin with the reading of Booker T. Washington's *Up from Slavery* in English classes. Barbara goes on to discuss with her students successive Black leaders in the United States and the conditions they have had to fight against, describing some of the discrimination she herself had to face growing up as a Black in New York City. She opens discussion of the Civil Rights Movement and Dr. King by stressing the astonishing scope of the changes that Dr. King's nonviolent movement brought about.

MARTIN LUTHER KING JR.

Many excellent reading and display materials are available for use in teaching about Dr. King.

Karen may start by discussing Gandhi's nonviolent liberation movement in India—how it worked and what conditions were like in India at the time it was carried out. From there she goes on to describe the nonviolent Civil Rights Movement in the United States and the conditions of discrimination the Movement sought to eradicate.

Another way to start the unit is to show the television movie of *The Autobiography of Miss Jane Pittman*, which both of us have found works well with our classes. It seizes the students' attention, gives them a great deal of information, and starts them thinking about the status of Black people in the United States. Karen sometimes has her more advanced students read the book, by Ernest J. Gaines.

Early in the unit we also like to have students read *It Started in Montgomery*. This paperback tells how Rosa Parks's refusal to give up her bus seat to a White man set off the Montgomery bus boycott of 1955-56.

Once students begin their study of Dr. King, Barbara holds a contest among them for the best designed mobile that features 12 events in Dr. King's life. All the students keep close watch through the week on the latest mobiles to go up, and teachers of other subjects get involved by judging the contest.

The students learn several kinds of things by making the mobiles. They do research on the events they want to show; they learn about design, color, balance, symbolism; they learn new words. They think about whether to make their mobiles the red, black, and green of Black liberation—or red, white, and blue. They get excited about this project, and they really grow. One little boy who had never stood out turned out to have artistic ability.

Another favorite activity of Barbara's classes is very different from the mobile contest: working a word-search puzzle in which words like *unconditional*, *boycott*, and *philosophy* are hidden in a grid of letters. Dr. King's life gives students a chance to learn a lot of vocabulary they might not encounter in other parts of a history course, and the ideas the words represent start the students thinking about some new concepts.

The videotape of the television production *King*, an NBC production, is another resource we both like. State associations or local associations can contact NBC and arrange a showing of *King*.

We are revising our teaching kit this year. Last year, after it appeared in *MTA Today*, 2,000 requests for reprints came in. We know that teachers across the country have taught or plan to teach their students about Martin Luther King, Jr., and the meaning of his work for all of us today. We hope this account of our experiences is helpful to them. ☐

Today's Education invites brief letters from teachers who have developed original methods of teaching about Dr. King, the Civil Rights Movement, or nonviolence, or who have had interesting classroom experiences in dealing with these subjects.

Additional Suggestions for Teaching About Martin Luther King, Jr.

The following are some ideas for teaching about Martin Luther King, Jr., and observing his birthday, January 15. They are suitable for students at various levels: Choose the ones that will be right for your students. Many of the suggestions derive from the NEA Black Caucus; from *MTA Today*, published by the Massachusetts Teachers Association, for December 1978; or from the unit developed for the *NJEA Review* each January by the New Jersey Education Association's Human Rights unit. (Other suggestions appear in the preceding article.)

Topics for class or panel discussions

Many of these are also suitable topics for compositions.

1. Leaders of revolutionary movements
2. What makes a hero
3. Civil rights movements in the United States, past and present
4. Freedom fighters of all races and the qualities that help them succeed
5. The proper work of a member of the clergy: within the church exclusively?
6. Causes and effects of the assassinations of John F. Kennedy, Martin Luther King, Jr., and Robert F. Kennedy
7. Different types of discrimination
8. Nonviolent protest as a cause of social change.

Topics for compositions

Many of these are also good topics for discussion.

1. What one of the marches was like from a marcher's point of view
2. An event in Dr. King's life as reported in a newspaper
3. Working with Dr. King or in the Southern Christian Leadership Conference (SCLC) as described in a letter from a member of SCLC
4. One of Dr. King's stays in jail as described by a cellmate
5. A day in the life of a Black child in a Northern or Southern city or on a Southern farm, in 1950 and today
6. Montgomery, Alabama, just before, during, and just after the bus boycott of 1955-56
7. Birmingham, Alabama, just before, during, and just after the demonstrations of 1963
8. The major causes of one of the marches
9. The life of James Earl Ray and his present situation
10. The work of the U.S. House of Representatives Committee on Assassinations
11. Dr. King and the peace movement
12. Dr. King and the Poor People's Campaign
13. The influence of Mahatma Gandhi on Dr. King
14. John F. Kennedy and civil rights
15. The role of the Black church and the White church in the Civil Rights Movement
16. Dr. King's place in U.S. history
17. The nonviolent mass movement as a weapon against injustice
18. The most important lessons for today from one of Dr. King's books or from his activities
19. What Dr. King would want to change in the United States—or in the world—today.

Art assignments

1. Pictures of scenes from Dr. King's life, perhaps joined in a mural
2. A scrapbook about Dr. King
3. A collage about Dr. King
4. An abstract painting based on Dr. King's life, work, or times
5. A bust of Dr. King in any medium.

Topics for dramatizations or role playing

1. Incidents from Dr. King's life, such as his stay in Birmingham jail
2. Rosa Parks refusing to give up her seat on the bus
3. Senator John F. Kennedy's telephone call during the 1960 Presidential campaign to Mrs. Coretta King, when Dr. King was confined in a Georgia jail.
4. A nonviolent resolution to a fictional conflict between people or groups of people that might otherwise be resolved violently or to a violent historical conflict, such as that between the United States and North Vietnam.

Other Activities

1. Divide the class arbitrarily, by last name or location of seat, into two sections. For one day, favor the first group for all games, jobs, errands, and participation in class. Ignore the rest. The next day, favor the other group. Then discuss with the class how it feels to be discriminated against for something that isn't your fault.
2. Assign a list of vocabulary words related to events in Dr. King's life, for example, *boycott, racism, discrimination, assassination.*
3. Recommend two or three suitable books about Dr. King to your students. Ask them to go to the library and add to this list.
4. Each day ask a student to bring to class a quotation from Dr. King and write it on the chalkboard.
5. Have the students prepare maps of the United States, choosing symbols, filling in the locations where the major activities of Dr. King occurred, and tracing the routes taken. Use the routes and symbols on the maps as starting points for discussion.
6. Observe Dr. King's birthday. (Write to NEA Teacher Rights or to the Martin Luther King, Jr., Center for Social Change for an idea booklet on how to have a unique birthday party.)

The whole school and community can be involved in the observance of Dr. King's birthday through such activities as public programs, writing and art contests, concerts, drama contests and performances, and radio talk shows.

For more ideas about teaching about Dr. King and observing January 15, write NEA Teacher Rights, 1201 16th St., N.W., Washington, DC 20036. ☐

Resources

Books by Martin Luther King, Jr.

King, Martin Luther, Jr. *Strength To Love* Cleveland, OH: William Collins, 1977. 146 pp. Paper, $2.95.*

———. *Stride Toward Freedom.* New York: Harper and Row, 1958. 230 pp. $10.*

———. *The Trumpet of Conscience.* New York: Harper and Row, 1968. 78 pp. $10.95.

———. *Where Do We Go from Here? Chaos or Community.* New York: Harper and Row, 1971. 208 pp. Cloth, $4.95; paper, 95¢.

———. *Why We Can't Wait.* New York: Harper and Row, 1964. 178 pp. $10.95.*

Books About King for Mature Readers

Bennett, Lerone. *What Manner of Man: A Biography of Martin Luther King, Jr 1929-1968.* Chicago: Johnson, 1968. 251 pp. $9.95.*

Johnson Publishing. *Martin Luther King, Jr. 1929-1968: An Ebony Picture Biography.* Chicago: Johnson, 1968. 77 pp. $1.50.*

Lewis, David L. *King: A Biography.* Second edition. Chicago: University of Illinois Press, 1978. 481 pp. Cloth, $17.50; paper, $5.95.

Lincoln, C. Eric, editor. *Martin Luther King, Jr.: A Profile.* New York: Hill and Wang, 1969. 232 pp. $4.50

Schulke, Flip, editor. *Martin Luther King, Jr.: A Documentary . . . Montgomery to Memphis.* New York: W. W. Norton, 1976. 224 pp. Cloth, $15; paper, $8.95.

Books About King for Children

Clayton, Edward Taylor, editor. *Martin Luther King: The Peaceful Warrior.* Third edition. Englewood Cliffs, NJ: Prentice-Hall, 1968. 95 pp. $5.95. (Grades 4-7.)

Dr. Kay, James T. *Meet Martin Luther King, Jr.* New York: Random House, 1969. 89 pp. $3.95. (Grades 3-6.)

Jones, Margaret Boone. *Martin Luther King, Jr.: A Picture Story.* Chicago: Children's Press, 1968. Unpaged. $5.50. (Grades 1-4.)

Patterson, Lillie. *Martin Luther King, Jr.: Man of Peace.* Champaign, IL: Garrard, 1961. 96 pp. $4.48. (Grades 3-6)

Preston, Edward. *Martin Luther King: Fighter for Freedom.* Garden City, NY: Doubleday, 1970. 142 pp. $5.95. (Grades 7-8.)

Wilson, Beth P. *Martin Luther King, Jr.* (A See and Read Biography.) New York: Putnam, 1971. 64 pp. $4.49. (Grades 2-4.)

Young, Margaret B. *The Picture of Life of Martin Luther King, Jr.* New York: Franklin Watts, 1968. 45 pp. $5.90. (Grades K-3.)

Audiovisual Materials

Free at Last. Three speeches by Martin Luther King, Jr.: "I've Been to the Mountain Top," "I Have a Dream," and "Drum Major Instinct." G 7929 R1. Detroit: Motown, 1968. 10-inch record, 33 ⅓ rpm. $4.*

Martin Luther King, Jr.: Apostle of Nonviolence. (Narrated by Ossie Davis.) 35 min., color filmstrip with taped (cassette) narration. Teacher's guide. Black American Civil Rights Series. New York: McGraw-Hill (Webster Div.), 1971. $21.

King: Montgomery to Memphis. 180 min., 16 mm b & w film. (Also available in two shorter versions and in 35 mm.) New York: Film Images, 1969. Rental, $200.

For a more extensive resource list, including a bibliography on nonviolence, write to NEA Teacher Rights, 1201 16th St., N.W., Washington, DC 20036.

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*This can be obtained from the Martin Luther King, Jr., Center for Social Change, 503 Auburn Ave., N.E., Atlanta, GA 30312. The Center will also provide on request an order form for books, pictures, and other materials about Martin Luther King, Jr.

IV

RESOURCES AND BIBLIOGRAPHY

SEATTLE PUBLIC SCHOOLS

Audio-Visual

16MM Films

Gandhi	27 minutes	b/w	SS	9-12
"I Have A Dream" - Life of Martin Luther King	35 minutes	b/w	SS	7-12
Martin Luther King, Jr. From Montgomery to Memphis	26 minutes	b/w	SS	7-12
Freedom Movement: 1877-Today	20 minutes	b/w	SS	10-12
Legacy of a Dream	29 minutes	color		5-12

Filmstrip

Martin Luther King: The Choice to be Great grades 2-6

Cassette Master Tapes

004304	The Essential Gandhi	50 minutes	Senior High School
037214	Martin Luther King and Integration	24 minutes	Senior High School

RESOURCES AVAILABLE AT THE TEACHER RESOURCE CENTER, MARSHALL

KING: The Man and His Meaning, filmstrip/cassette

CORETTA KING: A Woman of Peace, 1 cassette/1 book

BLACK AMERICAN STRUGGLE FOR EQUAL RIGHTS, 20 pictures, 64 page Resource Material, David C. Cook, Publisher

BLACK AMERICA - YESTERDAY AND TODAY
Pictures, David C. Cook, Publisher

MARTIN LUTHER KING, JR., A Documentary...Montgomery to Memphis (Book which includes lots of pictures of King's activities) edited by Flip Schulke

MARTIN LUTHER KING, JR., A mini play by Larry Stevens
script may be duplicated

The following material is available for teachers on the stage area of the Teacher Resource Center:

Portrait of Martin Luther King, 11 x 17
Portrait of King family, 11 x 17
Biography of King

BIBLIOGRAPHY

1. Bein, L. and J. - Two is a Team, Harcourt, Brace World Inc.
   White and black boy learn to cooperate rather than compete.
2. Clayton, Ed - Martin Luther King: The Peaceful Warrior, Prentice-Hall, Inc.
   Excellent teacher's resource book with emphasis toward children in intermediate grades.
3. deKay, James T. - Meet Martin Luther King, Jr. - Step-Up books - Random House
   Easy-to-read book for children.
4. Ebony - May, 1968 - Martin Luther King - Johnson Publishing Co.
   Selection from magazine.
5. Ebony - Martin Luther King, Jr. - Johnson Publishing Co.
   Picture biography from Ebony photo files and extracts from some of his speeches are included - mainly a teacher's reference book with excellent black and white photographs.
6. Ebony, Jr. - Johnson Publishing Co.
   Magazine with activities for children in elementary grades.
7. Famous Black People in American History, - Edu-cards Corp.
   Self-study cards to give students and teachers a broader and more factual statement on the Black-American role in our Nation's history.
8. Hughes, Langston - Don't Turn Back - Alfred A. Knopf, Inc.
   Poems selected by children. They speak of love, hate, hope, despair. Treats basic elements of humanity in language of our times.
9. Hughes, Meltzer, and Lincoln - A Pictorial History of Black Americans - Crown Publishers, Inc.
   Reference book - a pictorial history of the Negro in America.
10. Hurley, Jane - Afro-Americans, Then and Now - Benefic Press.
    Brief descriptions of famous people with questions for discussion.
11. Justus, May - New Boy in School - Hastings House.
    Lennie a Black boy, is new to an integrated school.
12. McGovern, Ann - Black is Beautiful - Four Winds Press.
    Black and white photos in one-line narratives pointing out all in the world that is beautiful and black.
13. Patrick, John J. - The Progress of the Afro-American - Benefic Press.
    Discusses various aspects of the Afro-American progress. Vocabulary and questions are included.
14. Patterson, Lillie - Martin Luther King, Jr. - Man of Peace - Garrard Publishing Co.
    Highlights on life story - specific abilities, character and accomplishments are emphasized.
15. Ploski, Harry - Marr, Warren II - Negro Almanac, Bellwether Co.
    Comprehensive reference book on history and culture with significant contributions to our society.

16. Rowe, Jeanne A. - An Album of Martin Luther King, Jr. - Franklin-Watts, Inc.
Comprehensive book beginning with his early life and continuing until his death.

17. Schulke, Flip - Martin Luther King, Jr. - A Documentary - Montgomery to Memphis, W. W. Norton and Co., Inc.
A word and picture documentary book.

18. Young, Margaret B. - The Picture Life of Martin Luther King, Jr. - Franklin-Watts, Inc.
Easy to read book with good black and white photographs.

Numbers 1-18 are from Martin Luther King Reading Activities for Involvement, Reading Office

19. Harrison, Deloris - We Shall Live in Peace: the Teachings of Martin Luther King, Jr. Hawthorn. c1968.

20. Merriam, Eve - I Am a Man: Ode to Martin Luther King, Jr. Doubleday.
Highlights of Dr. King's Civil Rights activities outlined in simple evocative poetry with full page, grayish-black illustrations.

21. Time Life Book, Eds. - I Have a Dream. Time, Inc. c1968
A journalistic account of Dr. King, as a main force of the Civil Rights Movement with emphasis on the years from 1956 until Dr. King's death.

afro-american history month

SEATTLE PUBLIC SCHOOLS
Multi-Ethnic Curriculum Office
Revised February 1980

Preface

This booklet contains background information and classroom activities about Afro-American History Month. The booklet was prepared under the supervision of the Multi-Ethnic Curriculum Office.

The information and activities are intended to acquaint teachers and students with a few of the many aspects of the Afro-American culture. It should by no means be considered a complete or definitive explanation about these ethnic people, their history, or their culture.

Please be sure to review all the material before engaging students in the activities. A careful examination of the resources and activities should assist the teacher in integrating ethnic information throughout the course of study during the school year.

Sharon L. Green, Coordinator
Multi-Ethnic Curriculum Office

Cover illustration by Mark Gilstrap

Acknowledgments

This booklet was compiled/revised by

Gloria Baldwin	Blaine Intermediate School

Other contributions include:

Detroit Public Schools	Title I Black Studies	Black Inventors
Frances P. Myers	Hale High School	Langston Hughes' Poems on Dreams
Seattle Public Library	The Afro-American Black is Brown is Tan 1979 Afro-American Bibliography	
Alan Sprague	Helping Teacher	Illustrations

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I

BACKGROUND INFORMATION

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Introduction

In February 1926, Dr. Carter Godwin Woodson, the director of the Association for the Study of Negro Life and History launched the celebration of Negro History Week--a short period devoted to public exercises emphasizing the salient facts of history influenced by the Negroes--mainly facts brought to light by the research and publications of the Association during its first eleven years. This step was regarded as timely, and the enlightened public warmly responded to the proclamation of this observance. The effort was widely supported by schools, churches and clubs among Negroes and the movement gradually found support among institutions of other races in America and abroad. Today the celebration enjoys widespread participation.

The observance came each year about the second Sunday in February, the objective being to select the week which would include both February 12 and 14. Negro History Week was meant to embrace the birth dates of both Abraham Lincoln and Frederick Douglass--in the latter case, the date that Douglass calculated must have been his natal day. Sometimes the celebration can include only one date. At such times the selected date must include the Negro, Frederick Douglass.

Adapted from 1965 Negro History Week Pamphlet published by the Association for the Study of Negro Life and History.

During the 1960's with the growing Black Pride movement, the term Negro was considered inappropriate and lacking in self-pride for many Blacks. Hence, Negro History Week became known as Black History Week.

With the 1970's, a new international awakening has led to the use of the term Afro-American by some Black Americans. This term reminds all of us of the ties between Africa and America.

Another change has been the duration of the observance. In 1976, the Association for the Study of Negro Life and History, devoted the entire month of February to the observance of Black people's contributions to American history. This practice has been continued by the Association which has also changed its name to The Association for the Study of Afro-American Life and History.

Carter G. Woodson

Carter Godwin Woodson, the son of former slaves, James and Eliza (Riddle) Woodson, was born December 19, 1875 at New Canton in Buckingham County, Virginia. One of a large poor family, he could not attend regularly such schools as were provided, but he was able, largely by self instruction, to master the fundamentals of common school subjects by the time he was seventeen.

Hoping to further his education, Carter and his brother, Robert Henry, moved to Huntington, West Virginia. But he was forced to earn his living as a miner in the Fayette County coal fields. Not until 1895 was he able to enter the Douglass High School in Huntington, where he won his diploma in less than two years. He received his high school certificate with creditable grades. It is thus easy to understand that he earned the degree of Litt.B. from Berea College, Kentucky in 1901, after two years of study.

In his career as an educator, he served as principal of the Douglass High School, Supervisor of schools in the Philippines, teacher of languages in the high schools of Washington, D.C., and Dean of the Schools of Liberal Arts at Howard University and West Virginia State College. Ever a seeker for more knowledge, he earned the B.A. degree in 1907, and the M.A. degree in 1908 from the University of Chicago, and the Ph.D. degree in 1912, from Harvard University. A year of study in Asia and Europe, including a semester at the Sorbonne, and his teaching and travels abroad, gave him a mastery of several languages.

Convinced by this time that among scholars the role of his own people in American history and in the history of other cultures was being either ignored or misrepresented, Dr. Woodson realized the need for special research into the neglected past of the Negro. The Association for the Study of Negro Life and History, founded in Chicago September 9, 1915, is the result of this conviction. In the same year appeared one of his most scholarly books, The Education of The Negro Prior to 1861. In January the following year, Dr. Woodson began the publication of the scholarly Journal of Negro History which, despite depressions, the loss of support from Foundations and two World Wars, has never missed an issue.

A chronical of Dr. Woodson's far-reaching activities must include the organization in 1921 of the Associated Publishers to make possible the publication of valuable books on the Negro not then acceptable to most publishers; the establishment of Negro History Week in 1926; the initial publication of the Negro History Bulletin, the voice of the Association which has maintained continuous publication since 1937; the direction and subsidizing of research in Negro History by the Association; and the writing of numerous articles, monographs and books on the Negro. The Negro in Our History, now in its ninth edition, has sold more than 80,000 copies. Dr. Woodson's most cherished ambition, a six volume Encyclopedia Africana, was not completed at the time of his death April 3, 1950. Nevertheless, any encyclopedia of the Negro will have to rely heavily upon the writings of Dr. Woodson, upon the "Journal" and the "Bulletin" and upon the other publications of those whom he encouraged and inspired.

For his scholarly works and publications, Dr. Woodson is accorded a place among ranking historical schools of the nation and the world.

Source: The 1965 Negro History Week Pamphlet published by the Association for the Study of Negro Life and History.

JAMES WELDON JOHNSON

by Estelle Gilman

James Weldon Johnson was born in Jacksonville, Florida, June 7, 1871. His father, James Johnson, was known to have been a quiet, cautious, and honest man. He was self-educated. Educational opportunities were few in his day. To make up for this he did a great deal of reading and collected quite a library. The senior Johnson seemed to have passed on this love for reading to his son. Before James Weldon Johnson was ten years old he had read every book in his father's library which included Dickens as well as books on Greek history.

His mother was educated and possessed a fine singing voice. She was the first Negro school teacher in Florida.

James attended high school and Atlanta University. He led a well-rounded life. He was a good student and a good athlete. Later he studied law and was admitted to the bar in 1897. In 1901 he went to New York where he and his brother wrote songs for five years.

In 1906 he was appointed U.S. Consul to Nicaragua. This appointment made him the first Negro to serve in that capacity.

Later he became contributing editor of The New York Age, a Negro newspaper. While serving as editor he achieved a reputation as a writer and defender of Negro rights. He served thus for ten years.

His next position was field secretary of the National Association for the Advancement of Colored People, that nation-wide organization composed of both white and colored people. The chief aim of this organization is to fight for the rights of Negroes.

In 1922 Johnson's The Book of American Negro Poetry appeared and proved to the world that Negro poetry could compare with the finest poetry written.

In 1927 appeared his God's Trombones, a group of seven sermons, the most popular of which is the "Creation." These sermons he had heard intoned by Southern Negro ministers.

Some of his other publications are: First Volume of Spirituals, Second Volume of Spirituals, Autobiography of An Ex-Colored Man and Black Manhattan. This last mentioned book tells the history of the Negro in New York City over a period of three hundred years; Along This Way, an autobiography, recorded this distinguished man's journey through life.

James Weldon Johnson is best known for the song "Lift Every Voice and Sing," sometimes referred to as the Black National Anthem.

Source: The 1965 Negro History Week Pamphlet published by the Association for the Study of Negro Life and History.

LIFT EVERY VOICE

Words by James Weldon Johnson--Music by J. Rosamond Johnson

Lift every voice and sing,
Till earth and heaven ring,
Ring with the harmonies of Liberty;
Let our rejoicing rise
High as the listening skies,
Let us resound loud as the rolling sea.
Sing a song full of the hope that the dark past taught us;
Sing a song full of the hope that the present has brought us;
Facing the rising sun of our new day begun,
Let us march on till victory is won.

Stony the road we trod,
Bitter the chast'ning rod,
Felt in the days when hope unborn had died;
Yet with a steady beat,
Have not our weary feet,
Come to the place for which our fathers sighed?
We have come over a way that with tears has been watered,
We have come treading our path through the blood of the slaughtered,
Out from the gloomy past,
Till now we stand at last
Where the white gleam of our bright star is cast.

God of our weary years,
God of our silent tears,
Thou who has brought us thus far on the way;
Thou who hast by thy might
Led us into the light,
Keep us forever in the path, we pray,
Lest our feet stray from the places our God where we met thee,
Lest our hearts, drunk with the wine of the world, we forget Thee;
Shadowed beneath Thy hand
May we forever stand,
True to our God,
True to our native land.

Source: The 1965 Negro History Week Pamphlet published by the Association for the Study of Negro Life and History

Bulletin Board Displays

Bulletin board displays can be used to visually present Black History.

A possible display might be done using as background colors red, black and green. The history of these colors dates back to 1054 A.D. in ancient Ghana. The red represented the blood shed in the defense of their land, the black represented the African people and the green represented the great Green Savannah, which was the Sahara before it became a desert.

Today, many Afro-Americans look upon these colors in relation to the struggle, hardships and achievements Blacks have experienced here in the United States.

A description of a possible Black History bulletin board follows on the next page.

Suggestions for materials:

A visual display does not have to consist entirely of pictures. Newspaper headlines, book jackets, poetry, song titles can all express the story of Black people.

If you do not have access to pictures and other materials, students might be assigned to write newspaper headlines, as well as articles, after reading accounts of slave revolts, the 1960's Civil Rights demonstrations and other events.

Books or book jackets representing Black authors could cover a wide spectrum of topics. Magazines such as Black Enterprise (a magazine of Black business) and Ebony are excellent sources for pictures. In many mainstream magazines you will find Black people in advertisements and these could be another source of pictures for the bulletin board.

Black History Bulletin Board

Red	Black	Green
The color red represents struggle. Appropriate material for this panel could include the following types of visuals: Slave revolts Civil Rights marches and demonstrations Violence such as lynchings, bombings Discrimination of various forms such as separate facilities	The color black represents the people of Afro-American descent. Appropriate material for this panel could include visuals of both well-known Black people as well as visuals of Black people who are not celebrities. It is important to achieve a balance among sports figures, entertainers, authors, scientists, entrepreneurs, artists, etc.	The color green represents hope as seen through the achievements of Black people. Appropriate materials for this panel could include visuals of Black "firsts" in all areas of life, including Black self-help efforts.

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Association and Memory Exercise

Subject Area: Language Arts/Handwriting

Grade Levels: 1 - 3

Student Activities: Students will listen to short biographies about each Black person represented by the symbol on the ditto sheet.

Students will be given a ditto sheet with the names of the Black personalities.

Students will print the name of the person under the correct symbol for that personality.

Materials:
Short biographies
Ditto sheet of names
Ditto sheet of symbols

Procedure: The teacher can read either the biography attached to this lesson or use other biographical material. A discussion of what a symbol means would also be appropriate before students are asked to associate the symbols with names.

Biographies

Hank Aaron (Baseball)

Hank Aaron is the man who broke Babe Ruth's home run record. He did this by hitting his 715th home run in 1974.

Arthur Ashe (Tennis)

Arthur Ashe is a tennis player from Richmond, Virginia. He started playing tennis as a child. In 1975, Arthur defeated another top tennis player, Jimmy Connors, at Wimbledon, in England.

Benjamin Banneker (Clock)

Benjamin Banneker made what was probably the first wooden clock made in America. It was a striking clock and kept perfect time for more than 20 years.

George Washington Carver (Peanut)

George Washington Carver was an agricultural scientist. He used his scientific knowledge to develop over 200 products from the peanut.

Lee Elder (Golf)

Lee Elder is a promising golfer who was the first Black to qualify for the Masters Tournament. This he did in 1975, but he failed to make it through the entire tournament.

Jan Matzeliger (Shoe)

Jan Matzeliger invented the shoe-lasting machine. This machine could make a shoe in one minute's time. He invented this machine around 1880.

Garrett A. Morgan (Traffic Light)

Garret A. Morgan was an inventor of many items. One that is used by all of us is the automatic traffic light. The General Electric Company paid him $40,000 for this invention in 1923.

Wilma Rudolph (Track)

Wilma Rudolph was a member of the U.S. Olympic Team in 1960. She was the first American woman to win three gold medals for running.

Dr. Daniel Hale Williams (Heart)

Dr. Williams was a pioneer in open heart surgery. He performed what was probably the first successful heart surgery in the U.S. in 1893 at Provident Hospital in Chicago.

Hank Aaron

Arthur Ashe

Benjamin Banneker

George W. Carver

Lee Elder

Jan Matzeliger

Garrett A. Morgan

Wilma Rudolph

Dr. Daniel H. Williams

Hank Aaron

Arthur Ashe

Benjamin Bannecker

George W. Carver

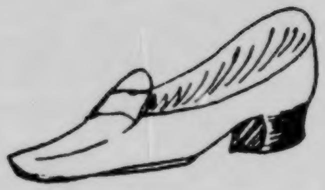
Lee Elder

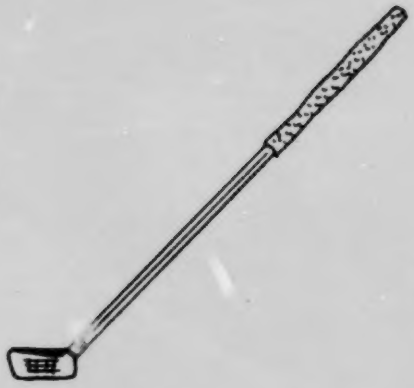
Jan Matzeliger

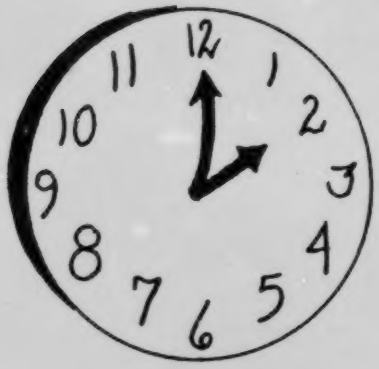
Garrett A. Morgan

Wilma Rudolph

Dr. Daniel H. Williams



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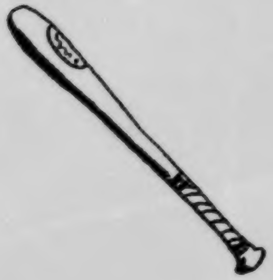

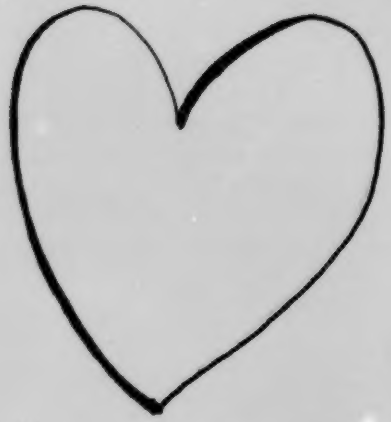

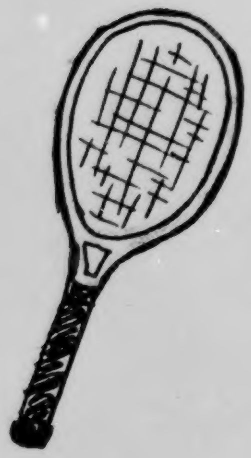

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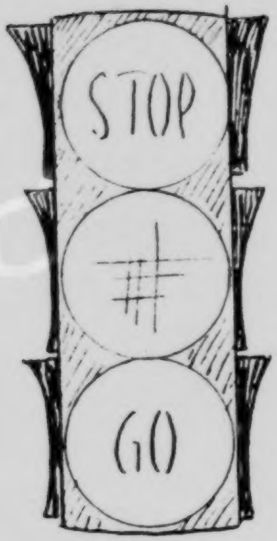

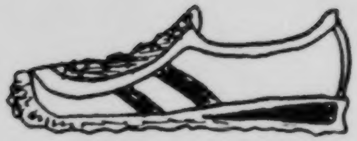

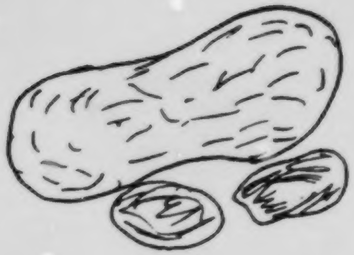

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George Washington Carver

Subject Area: Science

Grade Level: 2 - 4

Student Activities: Students will listen to a short biography of George Washington Carver.

Students will find pictures of these products from the peanuts and sweet potato or draw representations of the products and paste them in the correct squares

Materials:
Biography of George Washington Carver
Sheet of products from the peanut and sweet potato

Procedure:
Read the story of Carver to the class.
Duplicate the worksheet for students
Have students cut out pictures from magazines representing the products listed on the worksheet

Other materials about George Washington Carver:

Story of Dr. Carver 16MM 10 min. b/w SS 5-12 (A-V Film Catalog)

A Weed is a Flower: The Life of George Washington Carver, Aliki. Prentice-Hall, Inc., 1965.

Dr. George Washington Carver, Scientist, Shirley Graham. Lipscomb, 1944.

George Carver, Boy Scientist, Augusta Stevenson. Bobbs, 1959.

George Washington Carver, The Story of a Great American, Anne White. Random, 1953.

George Washington Carver

George Washington Carver was born in 1864 at Diamond Grove, Missouri. He attended two colleges, receiving the degree Master of Science from Iowa State College. In 1896 , Booker T. Washington invited Carver to join the faculty of Tuskegee Institute.

Carver began a career at Tuskegee that brought him world-wide recognition. His scientific experiments resulted in tremendous agricultural successes for the South.

In an attempt to diversify the South's economy, Carver through experimentation, developed more than 300 different products from the peanut and 100 different products from the sweet potato.

Several years before his death, Carver donated $30,000.00 to begin a foundation which could assist Black students pursuing scientific careers.

George Washington Carver was known throughout the world. One of the many honors Carver received was in 1916 when he was named a Fellow of the Royal Society, London.

Carver died on January 5, 1943.

Products from the Peanut

SOAP

COFFEE

MILK

CHEESE

INK

WOOD STAINS

Products from the Sweet Potato

VINEGAR

MOLASSES

RUBBER

PASTE

TAPIOCA

FLOUR

Rum, Slaves and Sugar

Subject Area: Social Studies - Geography

Grade Levels: 5 and 7

Student Activities:

Students will be able to trace the route of the triangle trade on the map

Students will be able to define the term "triangle trade" by listing the three items of trade

Students will be able to demonstrate an understanding of directional terms such as southeast, west and north by correctly placing them on the map

Materials:

Map of the world areas involved in the triangle trade
Story of the Triangle Trade (page 24)

Procedure:

Read the story of the Triangle Trade to students

Have students take their maps and draw a triangle between the three points involved in the trade and mark each line with its cargo

Have students mark the directional terms of southeast, west and north on the correct lines

The Triangle Trade

The "Triangle Trade" refers to the route that many slave ships from the New England colonies followed. It has also been called the trade in rum, slaves and molasses.

Ships would be loaded with manufactured goods and rum and then would sail across the Atlantic Ocean to the west coast of Africa.

Once there, the slave traders would use their manufactured goods and rum to purchase African males and females who had been captured by other African peoples. At other times, the slave traders would capture African peoples without the help of other Africans.

After a slave ship had its human cargo, it would begin the long sail to the West Indies. This part of the triangle was called the Middle Passage.

During this part of the journey there were many Africans who died and were buried at sea. Still many others tried mutiny and some were successful. There are at least fifty-five written accounts of revolts on slave ships between 1699 and 1845.[1]

Once a slave ship arrived at its destination in the West Indies, its "cargo" of African peoples was sold to plantation owners in return for money, sugar and molasses.

The last part of the journey involved sailing from the West Indies to New England where the sugar and molasses were sold. These goods were used in part to make rum, which was then loaded onto the ships and the triangle trade began again.

---

[1] Banks, James. March Toward Freedom: A History of Black Americans. California: Fearon Pitman Publishers. 1978.

Black Historical Landmarks

Subject Area: Social Studies - Geography

Grade Levels: 5 - 7

Student Activities:

- Students will be able to locate the eight (8) states and District of Columbia on the map of Black Historical Landmarks after listening to a description of the state.
- After locating the correct states, students will color it a specific color.
- Students will write the name of the state next to the matching color on the color key.

Materials: Black Historical Landmarks Map and Color Key (page 29-30)
Teacher's Black Historical Landmarks Description and Color Key (page 26-28)

Procedure:

- Pass out Black Historical Landmarks map
- Describe certain characteristics of the state and have students guess the state to which you are referring e.g., a famous statue welcoming immigrants sits in this states' harbor (New York).
- After students have identified the state, have them color the state according to the color key.
- Read to students the description of the Black historical landmark.

Extra Credit:

- Have students research the lives of the persons for whom each landmark is named.

Black Historical Landmarks Color Key
Teachers Key

Color	State
Red	Oklahoma
Orange	Alabama
Purple	New York
Pink	Illinois
Blue	Missouri
Yellow	North Carolina
Green	Washington
Brown	California

Since Washington, D.C. is not a state, it has not been given a color. You may want to have students place an X where Washington, D.C. is located.

Teacher's Black Historical Landmarks Descriptions

All countries have places or monuments designated as historical landmarks because of the significant events that took place during the nations' history.

In the United States, all states have places of historical significance for the same reason.

The following is an abbreviated list of some Black historical landmarks throughout the United States which have significance in the history of our country.

Alabama - Dexter Avenue Baptist Church, Montgomery

It was from this church, that Dr. Martin Luther King, Jr. organized the bus boycott to bring an end to segregated buses in 1955. The Church was established in 1878.

District of Columbia - Blanche K. Bruce House, Washington, D.C.

Blanche K. Bruce was the first Black elected to the U. S. Senate. He served a full term from 1875-1881. He represented the state of Mississippi. The house in which he lived while serving in the Senate was erected in 1865.

Illinois - Daniel Hale Williams House, Chicago

Dr. Daniel Hale Williams was one of the first Black American surgeons in the U. S. Dr. Williams is credited with having accomplished one of the first successful heart operations in 1893.

Missouri - Scott Joplin Residence, St. Louis

Scott Joplin is best known for his ragtime music, including the famous "Maple Leaf Rag", recently popularized by the film "The Sting". He also wrote a Black opera entitled "Treemonisha".

New York - H. Tubman Home for the Aged, Auburn

Harriet Tubman, the famous underground railroad "Conductor" established this home in 1908 for aged and indigent Blacks. Ms. Tubman died in 1913.

New York Amsterdam News Building, New York City

The New York Amsterdam News is one of the best known newspapers published by Black Americans. The paper has a circulation of 82,000 weekly.

North Carolina - North Carolina Mutual Life Insurance Company, Durham

North Carolina Mutual Life Insurance Company was founded in 1898, is still today one of the major Black owned insurance agencies in the United States.

Oklahoma - Boley Historic District, Boley

This town was established in 1903 to provide Black Americans with the opportunity for self government. It is the largest of the Negro towns established in Oklahoma during this time period.

Although the following has not been officially designated as an historical landmark, it is worth noting as a part of Washington State history.

Washington - Bush Prairie, present site of Olympia Airport

George Washington Bush came to the Oregon Territory from Clay County, Missouri by wagon train. The man who led the wagon train was Mike Simmons. The original plans were to settle in the Willamette Valley.

Those plans were changed, however, when they heard about a new law which prohibited Negro settlement. So the party headed north where Simmons founded what is now Tumwater, Washington.

In 1846 the boundary dispute between England and the United States was settled so that the U.S. boundary now extended to the 49th parallel. This meant that Bush could not claim title to his land since the area was now covered by the Oregon Territory laws.

In 1854 the Washington Territorial Legislature asked the U.S. Congress to pass a special act giving Bush claim to his land. This act was accomplished in 1855.

California - Beckwourth Pass - east of the junction with U.S. Route 395

James P. Beckwourth was one of a number of Black traders and trappers known as "The Mountain Men". He is credited with discovering a pass through the Sierra Nevada Mountains used by travelers to California. Today, this pass is known as the Beckwourth Pass.

California - Leidesdorff Street - San Francisco

William Alexander Leidesdorff was a wealthy and influential California pioneer of Black and Danish ancestry and a native of the Danish West Indies. Leidesdorff operated the first steamer to pass through the Golden Gate. He also was recognized as a civic and educational leader in San Francisco.

Black Historical Landmarks Map

Black Historical Landmarks Color Key

Color	State
Red	
Orange	
Purple	
Pink	
Blue	
Yellow	
Green	
Brown	

Since Washington, D.C. is not a state, it has not been given a color. You may want to have students place an X where Washington, D.C. is located.

Colorful African Expressions

Subject Area: Language Arts

Grade Levels: 6 - 9

Student Activities: Students will demonstrate their understanding of the "idiomatic expression" by successfully completing the worksheet

Materials: Colorful African Expressions Teacher Instructions (page 33-34)
Student Worksheet (page 36)

Procedure: Teacher will complete a lesson on "idiomatic expression"

Teacher will engage students in one of the listed activities to be found on Teacher Instructions sheet

Teacher will have students complete student worksheet

Extra Credit: Allow students to make up their own idiomatic expressions using today's English

Colorful African Expressions
Teacher Instructions

People trying to speak a new language are apt to carry over into it the idiomatic expressions and grammatical forms of their mother tongue. The results are sometimes amusing and always refreshing. Those who have read books describing African life are particularly conscious of graphic, colorful and poetic expressions. Below are some riddles based on literal Bantu expressions that may be used in various kinds of guessing games, such as these:

Divide your players into two equal groups and alternately ask the questions below. A scorekeeper can keep score to see which side gives the most correct answers. Arrange the questions and answers in two separate columns so that the answers and riddles are not paired off. Type the question in the right column and the jumbled answers in the left. Give each person a set and see who can correctly match the most. Copy each question and answer on a separate sheet of paper and pass out the sheets. See how many can find their correct partners. Since this is a game of appreciation rather than competition, help with hints when needed.

1. In the world of nature, what would be the great ball of fire?--the sun; Nyoka, the multi-colored snake?--the rainbow; a slice of life?--a day
2. What are the tom-toms on which the thunder beats?--the clouds
3. What part of the anatomy is a bag of breath?--the lungs
4. What is a never-never land?--any place the speaker has not been
5. What is the one rice season?--one year
6. What is the jungle telegraph?--the talking drum
7. What is the hour when the sun bores through your head?--noon
8. What do you mean when you say the clouds are crying?--it is raining; before the sun sleeps?--before the sun goes down
9. When is water ready to roll in vex?--when it is ready to boil
10. Who is The-One-Who-Put-Things-in-Order?--God
11. When does your stomach stick to your back?--when you are hungry
12. When you tie your eyebrows, what do you do?--you frown; when you wait small?--you wait a minute
13. What do you mean when you say your liver is vexed?--you are annoyed; your back feels heavy"--you think someone is behind you
14. Geographically speaking, what would be the Smoke-That-Thunders?--Victoria Falls
15. What is a book that makes trouble for the head?--a study book
16. What would be the Town-of-the-Men-of-the-Tribe-of-God?--the mission station

The African recognizes that his digestive organs and his heart are affected by his emotions and refers to them quite naturally. In describing any emotion, he might say, "My liver is vexed" for "I am vexed." There is a story about Saranga, the Pygmie, who was "worried in his chest, in his belly and in his mind. Never before had he been so worried in so many places at one time." Here are some picturesque speeches that might be used in riddles, which shows how important the African considers his heart to be in relation to his deeper feelings:

1. Your heart is let down.--You are worried.
2. Your heart is broken loose.--You have no control over it, and so you are a treacherous person
3. In your eye it is finished; in your heart it is not.--You agree outwardly, but not inwardly, or you appear to have forgiven when you haven't.
4. Knives are turning in your heart.--You are hating someone.
5. You are laughed to sadness of heart.--Someone is making fun of you so that it really hurts.
6. You have lost your heart.--You are indifferent to the consequences of your own actions.

Acknowledgment: The following activity was developed by Sacramento City Unified School District teachers. Used with permission of the Sacramento Human Relations Office.

Teacher's Key

Colorful African Expressions

H 1. Great balls of fire

I 2. Book that makes trouble for head

J 3. Multi-colored snake

K 4. A slice of life

L 5. Tom-toms

D 6. Bag of breath

F 7. Never-never land

M 8. One rice season

C 9. Jungle telegraph

N 10. Clouds are crying

P 11. Sun sleeps

S 12. One Who Put Things in Order

G 13. When does your stomach stick to your back

E 14. Hour when the sun bores through your head

Q 15. To tie your eyebrows, what do you do

R 16. To wait small

B 17. Liver is vexed

T 18. Knives are turning in your heart

O 19. Your heart is broken loose

A 20. Your heart is let down

A. You are worried

B. You are annoyed

C. The talking drum

D. The lungs

E. Noon

F. Any place the speaker has not been

G. When you are hungry

H. The sun

I. Study book

J. The rainbow

K. A day

L. The clouds

M. One year

N. It is raining

O. You have no control over it, you are a treacherous person

P. Before the sun goes down

Q. You frown

R. Wait a minute

S. God

T. You are hating someone

Student Worksheet

Colorful African Expressions

____1. Great balls of fire

____2. Book that makes trouble for head

____3. Multi-colored snake

____4. A slice of life

____5. Tom-toms

____6. Bag of breath

____7. Never-never land

____8. One rice season

____9. Jungle telegraph

____10. Clouds are crying

____11. Sun sleeps

____12. One Who Put Things in Order

____13. When does your stomach stick to your back

____14. Hour when the sun bores through your head

____15. To tie your eyebrows, what do you do

____16. To wait small

____17. Liver is vexed

____18. Knives are turning in your heart

____19. Your heart is broken loose

____20. Your heart is let down

A. You are worried

B. You are annoyed

C. The talking drum

D. The lungs

E. Noon

F. Any place the speaker has not been

G. When you are hungry

H. The sun

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N. It is raining

O. You have no control over it, you are a treacherous person

P. Before the sun goes down

Q. You frown

R. Wait a minute

S. God

T. You are hating someone

Black Americans and Literature

Subject Area:	Reading - Clozure Exercise
Grade Levels:	7-9
Student Activities:	Students will demonstrate their understanding of the written language by inserting appropriate words in each blank.
Materials:	Ditto sheet - "Blacks and Literature" (page 38)
Prodecure:	The teacher will distribute the ditto material and have students read silently. Students should be encouraged to insert words which they feel are appropriate; teachers should discourage the idea that the original word is the "correct" one. All words that fit well should be encouraged.

Teachers' Guide to "Black Americans and Literature"

Suggested words:

1. the
2. about
3. fiction
4. write
5. chose
6. about
7. be
8. and
9. have
10. literary
11. contributions
12. author
13. century
14. wrote
15. written
16. a
17. Black
18. appears
19. United States
20. traced
21. won
22. was
23. include
24. heritage

Black Americans and Literature

Directions: Fill in the missing words.

Throughout history, writers have taken it upon themselves to let 1 __________ world know how they feel 2 __________ certain aspects of American life or life in general. They have written both 3 __________ and non-fiction books, poetry, plays and songs. Many have chosen to 4 __________ about Black people's struggle in America, while others 5 __________ to write inspirational poems and songs 6 __________ the beauty around us.

Black writers have contributed much to the literary world. Carter G. Woodson, a great Black historian, is considered to 7 __________ the "Father of Negro History". Langston Hughes, James Weldon Johnson 8 __________ Paul Laurence Dunbar are Black men who 9 __________ made great 10 __________ contributions. But, these men were not alone; others have made distringuished 11 __________.

James Baldwin in the 12 __________ of the following books: The Fire Next Time, Another Country, and Tell Me How Long the Train's Been Gone. Another productive writer of the 20th 13 __________ was Arna Bontemps.

Richard Wright 14 __________ Native Son, which became both a Broadway play and a motion picture. And, the first play by an American Black was 15 __________ by William Wells Brown. Later, Gwendolyn Brooks was the first Black to win 16 __________ Pulitzer Prize in Literature.

The first 17 __________ woman in the United States to write a novel and have it published was Frances E. Harper. Morris Turner is the Black cartoonist responsible for the "Wee Pals" comic strip, which 18 __________ in more than seventy newspapers in the 19 __________ and abroad.

Alex Haley is an internationally known writer who co-authored the Autobiography of Malcolm X and recently 20 __________ his ancestry back to Africa and documented it in a book. Invisible Man, a book written by Ralph Ellison, 21 __________ the National Book Award in 1952, the year it 22 __________ published.

Of course, the list could go on indefinitely and could 23 __________ such people as: Dr. Martin Luther King, Jr., Lorraine Hansberry, the playwright; W.E.B. Du Bois, the writer; Imanu Amiri Baraka, the poet and playwright; and Phillis Wheatley, the poet.

These and many other Blacks have produced works that are a vital part of our American 24 __________.

Famous Black Americans
Word Puzzle

Subject Areas:	Social Studies/Language Arts
Grade Level:	7-9
Student Activities:	Students will test their current knowledge of contemporary Black Americans by solving a word puzzle. Students will choose one individual - whose name appears in the puzzle - and research his/her life.
Materials:	Ditto sheet of "Famous Black Americans" word puzzle (page 40) Selected copies of Ebony magazines and Current Biography.
Procedure:	Teachers can distribute copies of the puzzle and allow students to work on their own or with a partner Depending on the class, the teacher might want to provide additional clues. When all persons have been identified, teacher should have each student choose one person on which to do further research. (It would be a good idea to have the students choose persons with whom they're unfamiliar.)

Further Activities:

After researching a person's life and achievements, students share what they have discovered by role playing that person. The student might begin by saying, "I am Bill Cosby". Continuing in the first person, they tell about the life of the person selected.

Students could pretend to be someone from the past who is visiting the neighborhood. How might Benjamin Franklin, for example, react to problems of today? What would he think of the schools and/or Seattle? How would he react to being introduced to Barbara Jordan or Patricia Harris?

Famous Black Americans

Fill in the last name of famous Black Americans to solve this puzzle. The first name and one letter from the last name have been given as clues. (They are politicians, singers, musicians, writers, actresses and actors.)

1) _ _ r _ _ _	1) Patricia ______________________
2) _ _ u _ _	2) Andrew ______________________
3) _ _ r _ _ _	3) Barbara ______________________
4) _ o _ _	4) Diana ______________________
5) _ _ n _ _ _ _	5) Jimi ______________________
6) _ _ n _ _	6) James Earl ______________________
7) _ _ o _ _ _	7) Gwendolyn ______________________
8) _ _ l _ _ _ _	8) James ______________________
9) _ r _ _ _ _	9) Edward ______________________
10) _ s _ _	10) Arthur ______________________
11) _ _ v _ _	11) Ossie ______________________
12) _ e _	12) Ruby ______________________
13) C _ _ _ _ _ _	13) Ray ______________________
14) _ _ s _ _	14) Bill ______________________
15) _ _ r _ _ _ _	15) Diahann ______________________
16) _ _ l _ _ _	16) Gary ______________________
17) _ _ l _ _	17) Alex ______________________
18) _ _ r _ _ _	18) Ben ______________________
19) _ _ p _ _ _ _ _	19) Minnie ______________________

Famous Black Americans Word Search
Teachers' Guide

1) Patricia Harris - Former Secretary of Health, Education and Welfare.

2) Andrew Young - Former Ambassador to the United Nations.

3) Barbara Jordan - First Black Congresswoman elected from Deep South.

4) Diana Ross - Singer and film star; star of the movie, "The Wiz".

5) Jimi Hendrix - Rock star; graduate of Garfield High School.

6) James Earl Jones - Star of the television series, Roots: The Next Generation.

7) Gwendolyn Brooks - Poet; first Black writer to win a Pulitzer Prize in literature.

8) James Baldwin - Author of many books including The Fire Next Time, Another Country and Tell Me How Long the Train's Been Gone

9) Edward Brooke - Former United States Senator from Massachusettes; was first Black Senator since Reconstruction.

10) Arthur Ashe - The first Black tennis player to join the United States Davis Cup tennis team.

11) Ossie Davis - Actor, playwright and civil rights activist.

12) Ruby Dee - One of the few Black actresses to have gained recognition in serious roles on the stage.

13) Ray Charles - Singer, pianist, composer; often called "genius of soul".

14) Bill Cosby - Actor and comedian; first Black to co-star in a weekly dramatic television series. Recently, completed Educational Doctorate Degree.

15) Diahann Carroll - Star of TV, film and stage.

16) Gary Colman - Pint-sized star of the television series, "Diff'rent Strokes".

17) Alex Haley - Author of Roots.

18) Ben Vereen - Actor, singer, dancer. Played "Chicken" George in Roots.

19) Minnie Riperton - Talented singer and songwriter. Very active in American Cancer Society; died of cancer, July, 1979.

Black Inventors

Did you know that a Black man, W.B. Purvis, invented the fountain pen? Did you know that another Black man, Garrett Morgan, invented the automatic stop light or that the slogan "it's the Real McCoy" comes from a Black man putting his OK on a piece of machinery? Look for these talented Black people, as listed below, in the puzzle, look up and down, across, and even backwards. To help you get started, J. L. Love is already circled. For this puzzle, ten minutes is about average, eight minutes is fantastic and four minutes - dynamite!

A. J. Beard	Invented the "Jenny Coupler" which automatically secures two railroad cars together (1897).
C. J. Dorticus	Invented a hose leak stop which caused water hoses to stop leaking (1899).
J. Forten	Invented devices for improving sailing equipment (early 1800's).
W. Johnson	Invented the egg beater (1884).
F. M. Jones	Invented refrigerated boxcars (1900's).
L. Latimer	Invented the electric light attachment (late 1800's).
J. L. Love	Invented the pencil sharpener (1897).
J. Matzeliger	Invented the lasting and nailing machines for putting shoes together (1896).
E. J. McCoy	Invented lubrication devices (late 1800's). He is the father of "it's the Real McCoy" slogan.
G. T. Morgan	Invented the gas mask (late 1800's) and the automatic stop sign (1923).
G. W. Murray	Invented the cultivator, planter and cotton chopper (1894).
W. B Purvis	Invented the fountain pen (1890).
A. C. Richardson	Invented the butterchurn (1891) and child's carriage (1891).
B. Rillieux	Invented the vacuum evaporating pan system (1845) for manufacturing a superior refined sugar.
J. W. Smith	Invented the lawn sprinkler (1897, 1898).
B. H. Taylor	Invented the rotary engine (1897).
L. Temple	Invented the toggle harpoon for catching whales (early 1800's).
G. T. Woods	Invented the incubator, railroad telegraph and the magnetic brake for railroads (1800's).

S	P	I	B	E	A	R	D	K	E	M	S	S
R	E	M	I	T	A	L	C	C	O	X	E	P
O	P	V	S	M	T	Z	A	R	S	N	D	S
W	I	L	O	E	L	I	G	M	O	N	O	R
P	B	L	A	L	C	A	J	J	P	O	R	E
U	S	K	C	P	N	C	O	X	Z	S	T	G
R	B	M	R	M	I	B	H	N	R	D	I	I
V	U	B	I	E	L	O	N	B	T	R	C	L
I	R	Y	N	T	L	N	S	L	A	A	U	E
S	D	O	O	W	H	M	O	A	Y	H	S	Z
N	E	T	R	O	F	A	N	I	L	C	B	T
D	R	I	L	L	I	E	U	X	O	I	R	A
T	J	W	M	C	C	O	Y	A	R	R	U	M

Black Inventors - Teacher's Key

Did you know that a Black man, W.B. Purvis, invented the fountain pen? Did you know that another Black man, Garrett Morgan, invented the automatic stop light or that the slogan "it's the Real McCoy" comes from a Black man putting his OK on a piece of machinery? Look for these talented Black people, as listed below, in the puzzle, look up and down, across, and even backwards. To help you get started, J. L. Love is already circled. For this puzzle, ten minutes is about average, eight minutes is fantastic and four minutes - dynamite!

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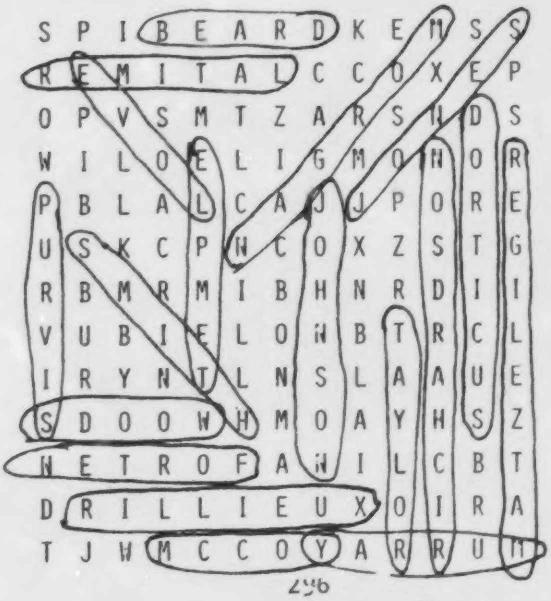


S P I B E A R D K E M S S
R E M I T A L C C O X E P
O P V S M T Z A R S N D S
W I L O E L I G M O N O R
P B L A L C A J J P O R E
U S K C P N C O X Z S T G
R B M R M I B H N R D I I
V U B I E L O N B T R C L
I R Y N T L N S L A A U E
S D O O W H M O A Y H S Z
N E T R O F A N I L C B T
D R I L L I E U X O I R A
T J W M C C O Y A R R U M

Langston Hughes' Poems on Dreams
Grade 11

Purpose of lesson: To experience empathetically these statements of dreams frustrated and dreams fulfilled

To develop a more sensitive response to the aspect of tone in poetry

Description of lesson:

The lesson presents the Martin Luther King quotation and the cluster of Langston Hughes poems on the ditto enclosed, and proceeds through the following steps.

1. The quotation and the poems are read aloud, each by a different student, with special attention to these aspects:

   "I Dream a World" What are the qualities which this author wants in his dream world? Do they belong in your dream world too?

   "I, Too" What is meant by the metaphor of "eating in the kitchen"? How does the speaker feel about his situation?

   "Lenox Avenue Mural: Harlem" Try to remember an instance when you dreamed intensely about something which you then were unable to attain. What feelings did you experience about the disappointment? What feelings are being described in the poem? Consider each of the images separately.

   "Dreams" Simply read as a final statement.

2. The concept of tone is reviewed, as "the author's attitude toward subject and reader."

3. A comparative analysis of tone in these poems is made.

   Do these poems express identical emotions, similar ones, or a wide spectrum?

   In the margin, write names of emotions or attitudes expressed by individual lines and images.

   In what degree do the different poems express tones of wistfulness, bitterness, anger, rage, militancy, or hope?

4. The poems are related to the story "Flying Home" by Ralph Ellison, which they have studied just previously.

   Which of these poems, or which images within them, might best express the emotions of Todd, in "Flying Home"?

Quotations from a famous speech by Martin Luther King

"Now, I say to you today, my friends, so even though we face the difficulties of today and tomorrow, I still have a dream. It is a dream deeply rooted in the American dream.

"I have a dream that one day this nation will rise up and live out the true meaning of its creed: 'We hold these truths to be self-evident that all men are created equal.'

"I have a dream that my four little children will one day live in a nation where they will not be judged by the color of their skin, but by the content of their character.

"This is our hope. This is the faith that I go back to the South with--with this faith we will be able to hew out of the mountain of despair a stone of hope."

Poems by Langston Hughes

I Dream a World

I dream a world where man
No other will scorn,
Where love will bless the earth
And peace its paths adorn.
I dream a world where all
Will know sweet freedom's way,
Where greed no longer saps the soul
Nor avarice blights our day.
A world I dream where black or white,
Whatever race you be,
Will share the bounties of the earth
And every man is free,
Where wretchedness will hang its head,
And joy, like a pearl,
Attend the needs of all mankind,
O such I dream--O
Our world!

Lenox Avenue Mural: Harlem

What happens to a dream deferred?
Does it dry up
like a raisin in the sun?
Or fester like a sore--
And then run?
Does it stink like rotten meat?
Or crust and sugar over--
like a syrupy sweet?

Maybe it just sags
like a heavy load.

Or does it explode?

I, Too

I, too, sing America.

I am the darker brother.
They send me to eat in the kitchen
When company comes,
But I laugh,
And eat well,
And grow strong.

Tomorrow,
I'll be at the table
When company comes.
Nobody'll dare say to me,
"Eat in the kitchen,"
Then.

Besides,
They'll see how beautiful I am
And be ashamed--

I, too, am America.

Dreams

Hold fast to dreams
For if dreams die
Life is a broken-winged bird
That cannot fly.

Hold fast to dreams
For when dreams go
Life is a barren field
Frozen with snow.

III

RESOURCES AND BIBLIOGRAPHY

A. Community Resources 300

B. Resources Available From Teacher Resource Center 301

C. Audio-Visual List 303

D. Seattle Public Library Bibliographies 304

COMMUNITY RESOURCES

1. Douglass-Truth Library
23rd and E. Yesler Way
Seattle, Washington 98122
(206) 625-4904   Monday-Thursday 1pm-9pm   Saturday 10am-6pm

Excellent collection of books, magazines, records and portrait file on the Afro-American experience for both adults and children.

2. Facts   The Northwest's Largest Black Owned Publication
2765 E. Cherry
Seattle, WA 98122
(206) 324-0552

3. The Medium   The Unsung Newspaper
2600 S. Jackson
P.O. Box 22047
Seattle, WA 98122
(206) 323-3070

4. Langston Hughes Community Center
104 17th Avenue S. (at Yesler)
Seattle, Washington 98144
(206) 329-0115 or (206) 329-0116   Monday-Friday 10am-10pm

5. KYAC Radio Station
1305 3rd Avenue
Seattle, Washington 98101
(206) 624-9650

6. Seattle Urban League
105 14th Avenue (at Yesler)
Seattle, Washington 98122
(206) 447-3792

Teacher Resource Center

Marshall

The Teacher Resource Center at Marshall has a wide selection of material on Black Americans. Included in this selection are posters, filmstrip sets, records, jackdaw kits on slavery and Nat Turner as well as numerous individual book titles.

Listed below is a small sampling of what is available for checkout by Seattle School District employees.

K - 12	Black Americans in Science and Engineering	Eugene Winslow
T	Teaching the Black Experience	James A. Banks
T	Pride: Elementary Black Studies	Clifford D. Watson
7 - 12	Sojourner Truth, A Self-Made Woman	Victoria Ortiz
7 - 12	Discovering Our African Heritage	Basil Davidson
4 - 9	Famous Black People in American History	Edu-cards
10 - 12	Contemporary African Literature	Edris Maleward
7 - 11	Slavery in the United States	Jackdaw No. A 30
8 & T	George W. Bush, Early Black Pioneer	Iris Heikell
7 & 11	Nat Turner's Slave Revolt - 1831	Jackdaw No. A 1
7 & 11	Minorities in American History Series	William Katz
11	Afro-American Authors	William Adams

Every secondary school library has a copy of The Negro Almanac: A Reference Work on the Afro-American. This massive work is divided into 36 sections and covers virtually every aspect of Black life in the United States. It is an excellent resource.

"The Afro-American Tradition in Decorative Arts" kit includes:

1) Set of 20 slides
2) Written narrative describing slides
3) Instructional Activities
4) Bibliography

All secondary school libraries received one complete kit. There are four kits for circulation available from the Teacher Resource Center. Recommended for grades 4-12.

Duplicating Masters

The following books are available at the Teacher Resource Center, Marshall Curriculum Center:

		Suggested Grade Level
1)	Accomplishments of Famous Black Americans	5 - 7
2)	Reader of Young Black Americans	7 - 9
3)	The Black Experience, Part 1	U.S. History 7 & 11
4)	The Black Experience, Part 2	U.S. History 7 & 11

All four of these books contain duplicating masters. Teachers may come to the TRC and run a set of ditto sheets for use in their classroom. Each book also contains a teacher's guide with suggestions on using the lesson, vocabulary definitions and answers to quizzes. Since these pages cannot be reproduced it is suggested that you give yourself enough time to review the teacher's guide.

A brief synopsis of each book follows:

Accomplishments of Famous Black Americans

The first part of the book is on Africa. The next fourteen pages are on individual Black Americans who have made significant contributions to America and her people. All but one person has a quiz following the reading consisting of matching, multiple choice, completion, true or false and yes or no questions. Answers are found in the teacher's guide section of the book.

Reader of Young Black Americans

Twenty-eight pages devoted primarily to Black Americans who have made significant contributions to America and her people are found in this book. There are no quizzes in this book. The teacher's guide has further information on each personality. A suggestion for use would be to have students compile the copies of each story into a book and do further research on their favorite person.

The Black Experience Part I and II

This book would be a useful supplement for U.S. History courses. The reading is a little more difficult and the concepts, review questions and vocabulary study more advanced than the first two books listed above.

Part I begins with Africa, slavery, the American Revolution, the Civil War and ends with a two-part test over the material covered in the book.

Part II begins with Reconstruction, industrial growth, the World Wars, the Civil Rights movement and individual personalities. The unit type reviews are limited because each ditto has an individual review including essay questions, vocabulary study, and individual research suggestions.

Audio-Visual List

The following films and filmstrips are listed in the Seattle Public Schools Audio-Visual Teaching Materials catalog. Please refer to the latest issue of the Central Library of Audio Visual Teaching Materials catalog for new films, etc.

16mm Film List

ELEMENTARY

ARTS AND CRAFTS IN WEST AFRICA	010 min	col	A,SS 4-12
BLUE DASHIKI-JEFFREY AND HIS CITY NEIGHBORS	016 min	col	SS,LA 3-5
ANANSI, THE SPIDER	009 min	col	LA,SS K-5
THE LEGEND OF JOHN HENRY	011 min	col	LA,MU 5-12
AFRO-AMERICAN MUSIC: ITS HERITAGE	016 min	col	MU 5-12
NEGRO KINGDOMS OF AFRICA'S GOLDEN AGE	017 min	col	SS 4-12
JACKIE ROBINSON	025 min	b/w	SS,PE 5-12

SECONDARY

WEAPONS OF GORDON PARKS	028 min	col	SS 7-12
THE BLACK SOLDIER	026 min	b/w	SS 7-12
BODY AND SOUL, PART II-SOUL	028 min	col	SS 7-12
FREDERICK DOUGLASS, PART I & II	050 min	b/w	SS 7,11
THE HERITAGE OF SLAVERY, PTS. I & II	053 min	col	SS 7-12
LIVING WITH SICKLE CELL ANEMIA	012 min	col	H,SC 9-12

Sound Filmstrips

ELEMENTARY

THE MIX HEATS UP, 1 FS, 1 tape	018 min	MU,SS 5-12
SICKLE CELL: AN INHERITED DISEASE, 1FS, 1 tape		H 4-12

SECONDARY

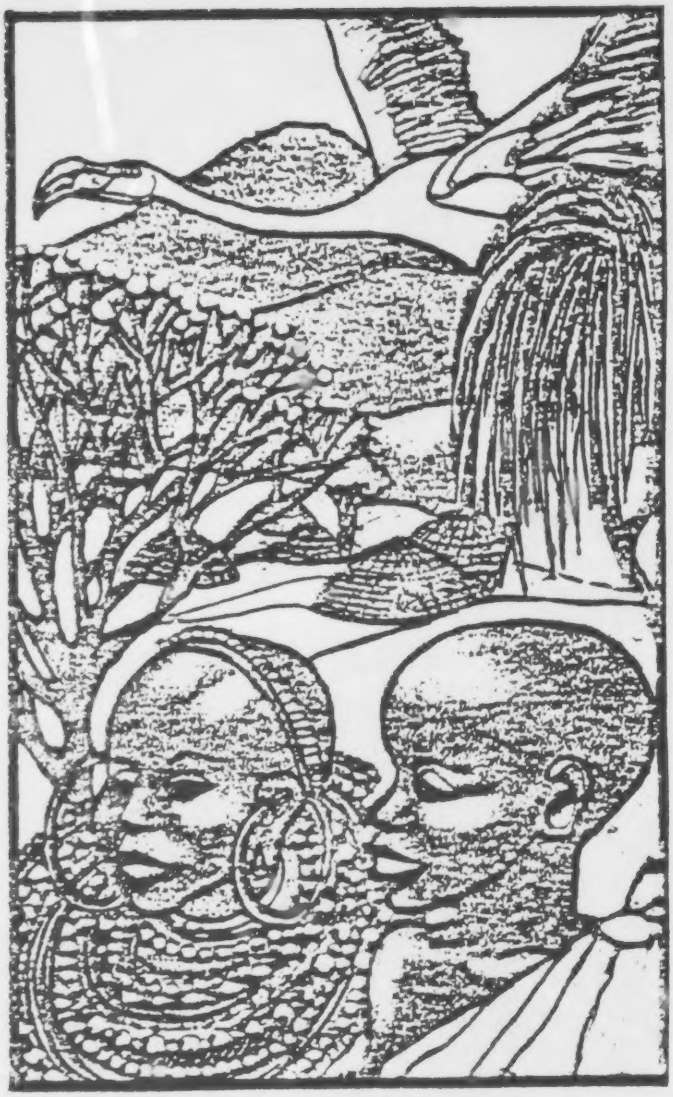
A SOCIAL HISTORY OF BLACK AMERICANS 6 FS, 3 tapes	SS 7-12

Miscellaneous

AFRICAN VILLAGE KIT	SS 3-12
AFRICAN MUSICAL INSTRUMENT KIT	MU,SS 3-12

black
is
brown
is
tan

books about black children



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PICTURE BOOKS

jl Adoff
BIG SISTER TELLS ME THAT I'M BLACK
A little boy is proud to be black.

jl Adoff
BLACK IS BROWN IS TAN
A black mother, a white father, tan children, a h
family.

jl Breinburg
SHAWN'S RED BIKE
Shawn works hard to buy his first bike.

jl Caines
ABBY
Abby is adopted.

jl Clifton
EVERETT ANDERSON'S 1, 2, 3
A small boy's mother considers re-marriage..

jl Greenfield
FIRST PINK LIGHT
Tyree struggles to stay awake until his daddy comes h

jl Jensen
SARA AND THE DOOR
Pre-school Sara is trapped by a door.

jl Sharmat
I DON'T CARE
Jonathan loses his wonderful blue balloon.

jl Steptoe
MY SPECIAL BEST WORDS
Javaka's favorite words are "takeabreak" and "wha
peninman".

jl Thomas
WALK HOME TIRED, BILLY JENKINS
Billy is so-o-o tired, but he makes it home.

jl Thomas
MY STREET'S A MORNING STREET
As you walk to school you can see a lot.

FOR YOUNG READERS

J Clifton
MY BROTHER FINE WITH ME
Johnetta's brother runs away.

J Greenfield
ME & NEESIE
Invisible friend, Neesie, causes trouble.

J Jordan
NEW LIFE, NEW ROOM
A new baby and 3 children move into and decorate
own room.

J Mathis
THE HUNDRED PENNY BOX
Great-great Aunt Dew tells the stories of her pr
pennies.

J Shearer
BILLY JO JIVE, SUPER PRIVATE EYE
Billy solves the stolen bike caper.

OLDER READERS

J Fitzhugh
NOBODY'S FAMILY IS GOING TO CHANGE
Emma wants to be a lawyer, but her father has other ideas.

Graham
RETURN TO SOUTH TOWN
David returns to South Town a doctor.

J Greene
PHILLIP HALL LIKES ME I RECKON MAYBE
Elizabeth lets Phillip think he is smarter.

J Hamilton
ARILLA SUN DOWN
A family that dosen't quite fit anywhere.

J Myers
FAST SAM, COOL CLYDE AND STUFF
Good friends make facing life easier.

J Steptoe
MARCIA
Decision: does she give in or risk losing her boyfriend?

J Taylor
ROLL OF THUNDER, HEAR MY CRY
A family struggles to keep their land and themselves together.

J Wilkinson
LUDELL
Ludell swears she will leave her small Georgia town.

NON-FICTION

j301.45104 Forrai
LOOK AT PREJUDICE AND UNDERSTANDING
It helps to see each other as individuals.

j398 Aardema
WHY MOSQUITOES BUZZ IN PEOPLE'S EARS
Insect with a guilty conscience. 1976 Caldecott Winner.

jB Mann
St54M MAN WHO BOUGHT HIMSELF story of Peter Still.
Man buys himself and family out of slavery.

j599.03909 Dossenbach
ANIMAL BABIES OF EAST AFRICA
Wild animal families.

j790 D'Amato
AFRICAN CRAFTS FOR YOU TO MAKE
Make masks, drums, and costumes.

j790 Gallagher
GAMES IN THE STREET
From stickball to penny pitching.

j796.32309 Burchard
DR. J
Julius Erving, star basketball player.

811 Fufuka
MY DADDY IS A COOL DUDE
27 poems about black urban life.

2 Korty
PLAYS FROM AFRICAN FOLKTALES
Includes ideas for acting and music.

EXPLORING BLACK AMERICA
Guide to places important in Black American history.

j960 Musgrove
ASHANTI TO ZULU
Detailed look at 26 African tribes.
1977 Caldecott Winner.

j960.03 ENCYCLOPEDIA OF AFRICA
Covers people, arts, economy and places.

j916 Bernheim
IN AFRICA
The different ways of life in modern Africa.

j973.0496 Blake
QUIZ BOOK ON BLACK AMERICA
How much do you know about Black America?

j973.41092 Griffin
PHOEBE AND THE GENERAL
Phoebe saves George Washington from would be assassin.

jB Tobias
M692T ARTHUR MITCHELL
First black dancer in the NYC Ballet.

jB Greenfield
R5488G PAUL ROBESON
Poignant, sometimes tragic story of a man of diverse talents.

jB.0 Richardson
GREAT BLACK AMERICANS 2nd rev. ed.
Famous men and women in our history.

OTHER MATERIALS TO TRY

Records

Giovanni
THE REASON I LIKE CHOCOLATE

Jenkins, Ella
YOU'LL SING A SONG AND I'LL SING A SONG

Magazines

EBONY JR. MAGAZINE
It has great ideas, games, stories.

Illustration from ASHANTI TO ZULU, by Margaret Musgrove; illustrated by Leo and Diane Dillion, published by Dial Press, 1976.

Title from BLACK IS BROWN IS TAN, by Arnold Adoff; published by Harper & Row, 1973.

Seattle
Public
Library

February 1978

1979 AFRO-AMERICAN BIBLIOGRAPHY

BLACK LIFE AND HISTORY

AM I NOT A MAN AND A BROTHER? 322.44097 Am1
A documentary history of the anti-slavery movement in America from 1688-1788.

ALCOHOL ABUSE AND BLACK AMERICA 362.84 AL18
Distinguished contributors analyze the causes and effects of the Black community's major social and health problem.

Birmingham, Stephen
CERTAIN PEOPLE: AMERICA'S BLACK ELITE 301.45196 B537C
Many photographs illustrate this history of Black upper-class society.

Blockson, Charles
BLACK GENEALOGY 929.1028 B62B
Where to start and what sources are available for Black Americans trying to trace their family roots.

Brady, Terence
THE FIGHT AGAINST SLAVERY 322.44094 B729F
The story of Britain's anti-slavery struggle taken from a BBC documentary.

Burkett, Randall K., ed.
BLACK REDEMPTION: CHURCHMEN SPEAK FOR THE GARVEY MOVEMENT. 209.73 B917B
Speeches, sermons, and editorials from prominent members of the Black clergy comment on Garvey's Universal Improvement Association.

Cheek, Donald K.
ASSERTIVE BLACK...PUZZLED WHITE 158.02403 C414A
"A positive program for developing black self-assertion and personal effectiveness."

Connolly, Harold X.
A GHETTO GROWS IN BROOKLYN 974.723 C762G
Beginning in the seventeenth century, the author traces the growth of Bedford-Stuyvesant, Brooklyn's massive slum ghetto.

Davis, George
LOVE, BLACK LOVE 301.41745 D293L
Personal interviews provide an intimate look at eighteen Black Americans.

"DEAR MASTER:" LETTERS OF A SLAVE FAMILY 976.10049 D347
Correspondence between a slave family living in Alabama and their freed relatives in Liberia.

Gilliam, Reginald
BLACK POLITICAL DEVELOPMENT 320.973 G414B
The author encourages Blacks to acquire a share of political power still denied them.

Griffin, John Howard
A TIME TO BE HUMAN 301.451 G875T
The author of Black Like Me describes his encounters with racism and prejudice.

Haskins, James
THE COTTON CLUB 974.71 H273C
A pictorial history of Harlem nightlife in the 1930's and '40's.

Ladner, Joyce A.
MIXED FAMILIES 362.734 L125M
A look at transracial adoption and its effect on the children, their friends and relatives.

Lane, Mark 364.1524 L242C
CODE NAME ZORRO
Dick Gregory co-authored this investigation into the murder of Martin Luther King, Jr.

Levine, Lawrence W.
BLACK CULTURE AND BLACK CONSCIOUSNESS 398.2 L578B
The author studies the Black oral culture that existed during slavery and its development since emancipation.

Major, Gerri
BLACK SOCIETY 929.373 M288B
Many photographs accompany this readable account of the people who represent money and authority in the Black community.

Martin, Elmer P.
THE BLACK EXTENDED FAMILY 301.4213 M363B
The composition, function and future of the Black extended family structure.

Noble, Jeanne
BEAUTIFUL ALSO, ARE THE SOULS OF MY BLACK SISTERS 301.41209 N667B
A history of the Black woman in America and her struggle for racial and sexual equality.

PROTEST, POLITICS, AND PROSPERITY 301.45196 P946
Numerous tables and graphs supplement a detailed history of the Black protest movement in the U.S.

Raboteau, Albert J.
SLAVE RELIGION 299.60975 R113S
Oral history, church records, and travel accounts are some of the sources used in analyzing the origins of Black religion in America.

Sloan, Irving J.
THE BLACKS IN AMERICA, 1492-1977 973.0496 Sl52B4
A digest of facts about the Black American including a detailed chronology.

Stewart, James B.
HOLY WARRIORS 322.44097 St49H
The abolitionist movement, concisely examined.

Tucker, David M.
BLACK PASTORS AND LEADERS 280.0922 T795B
A documentary on the growth of Black religion in America which focuses on Memphis, Tennessee.

Westin, Alan
TRIAL OF MARTIN LUTHER KING 343.1 W527T
The full story of the landmark Supreme Court case involving the 1963 arrest of Dr. King in Birmingham, Alabama.

BIOGRAPHY AND AUTOBIOGRAPHY

Avery, Burniece
WALK QUIETLY THROUGH THE NIGHT AND CRY SOFTLY B Av37
A famous playwright, director and actress tells her own story of success.

Baker, Josephine
JOSEPHINE B B1735
The fabulous story of "La Baker:" star of the Folies Bergere, winner of the French Medal of Resistance, and mother of twelve adopted children.

Cleaver, Eldridge
SOUL ON FIRE B C5824A
The author of Soul on Ice relates the changes in philosophy which have taken him from being a fugitive militant to the leader of a prison ministry.

Gayle, Addison
WAYWARD CHILD: A PERSONAL ODYSSEY B G2556
Known as the Black intellectual of his time, Addison describes his youth in the South during the 1940's and '50's.

Gilliam, Dorothy
PAUL ROBESON, ALL AMERICAN B R5488Gi
A sensitive biography which places this phenominally talented man in a new perspective.

Hemenway, Robert E. B H946H
ZORA NEALE HURSTON: A LITERARY BIOGRAPHY
The first full-length biography of this daughter of the Harlem Renaissance who published more books during her lifetime than any other Black American woman.

Himes, Chester
MY LIFE OF ABSURDITY B H5718 V.2
The second volume of Himes' autobiography deals with his professional years.

Knaack, Twila
ETHEL WATERS: I TOUCHED A SPARROW B W315K
A great entertainer tells her life story.

Kotz, Nick
PASSION FOR EQUALITY B W6478K
Traces the life of George Wiley, civil rights activist.

Lee, Helen Jackson
NIGGER IN THE WINDOW B L5115
A widow with young children in Depression-hit Philadelphia, Helen Lee had to fight to find fair employment.

Murray, Pauli
PROUD SHOES B P5769Ma
One of the first women to be ordained an Episcopal minister has written a sensitive and entertaining history of her family.

Parks, Gordon
FLAVIO B S138P
The poignant story of a Rio de Janeiro slum child, befriended by a famous photographer and actor.

Poindexter, Haldrus
MY WORLD OF REALITY B P7554
A successful microbiologist tells of his struggle for success and recognition.

Reston, James
THE INNOCENCE OF JOAN LITTLE: A SOUTHERN MYSTERY B L7235R
The sensational trial of the Black woman prisoner who killed her jailer in self-defense.

Stewart, Ruth Ann
PORTIA B P6875S
The life of Portia Washington Pittman, only child of Booker T. Washington.

Woods, Donald
BIKO B B4895W
The story of Stephen Biko's tragedy was smuggled out of South Africa by his journalist friend, Donald Woods.

Wright, Richard
AMERICAN HUNGER B W935Ab
The previously unpublished account of Wright's years as a member of the Communist party.

LITERATURE

Chapman, Dorothy H.
INDEX TO BLACK POETRY R811.008 C366i
A valuable index to Black poetry with title, author, first line and subject listings.

Franklin, J.E.
BLACK GIRL: FROM GENESIS TO REVELATIONS 812.54 F854B
A hit off-Broadway play and the author's own story behind the story.

Jemie, Onwuchekwa
LANGSTON HUGHES: AN INTRODUCTION TO THE POETRY 811.52 H874Xj
A famous poet and his works are viewed from the perspective of the Afro-American oral tradition.

King, Woodie
THE FORERUNNERS 811.508 K589F
The selected works of sixteen Black poets who published between the Harlem Renaissance and the 1960's.

McElroy, Colleen
MUSIC FROM HOME 811.54 M154M
Poems of childhood reminescence and adult involvement.

Mandela, Zindzi and Peter Magubane
BLACK AS I AM 896 M312B
A stunning exploration of contemporary South Africa in poetry and photography.

O'Daniel, Therman B.
JAMES BALDWIN, A CRITICAL EVALUATION 818.5409 B193Xo
Original essays comment on James Baldwin's numerous and varied writings.

Redmond, Eugene
DRUMVOICES 811.009 R248D
A critical and historical look at Afro-American poetry.

VOICES FROM THE HARLEM RENAISSANCE 810.8896 V87
An anthology of writers who figured prominently in the cultural awakening of Harlem.

Wright, Richard
THE RICHARD WRIGHT READER 813.52 W935R
Fiction, poetry, essays and criticism selected from the writings of the author of Native Son.

ART AND ENTERTAINMENT

Abdul, Raol
BLACKS IN CLASSICAL MUSIC 780.922 Ab32B
A noted reviewer looks at Black composers, singers, conductors and instrumentalists from the 18th Century to date.

BLACK MUSIC 784.7 B561
The great stars of Black music including James Brown, Al Green, Billy Preston and the Pointer Sisters.

Cole, Bill
JOHN COLTRANE 788.66092 C722C
A look at the life of an influential jazz musician.

[illegible]
Epstein, Dena J.
SINFUL TUNES AND SPIRITUALS 784.756 Ep85S
The author traces the course of early Black folk music.

Fax, Elton C.
BLACK ARTISTS OF THE NEW GENERATION 709.22 F289B
Profiles of nine women and eleven men who entered artistic maturity during the civil rights upheavals of the 1960's.

Foxx, Redd
THE REDD FOXX ENCYCLOPEDIA OF BLACK HUMOR 791.0922 F833R
The story of Black stand-up comedians from plantation days to television.

Jewell, Derek
DUKE: A PORTRAIT OF DUKE ELLINGTON 785.42092 E156J
Both a tribute to Duke's genius and a revealing account of the public and private man.

Marquis, Donald
IN SEARCH OF BUDDY BOLDEN: THE FIRST MAN OF JAZZ 785.42092 B637M
The myth and the reality surrounding this early New Orleans jazz figure.

Compiled by: Barbara McKeon
Beth Kashner
Douglass-Truth Library
1979

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The AFRO-AMERICAN

a selective reading list

"I don't think that the Negro problem in America can be even discussed coherently without bearing in mind its context; its context being the history, traditions, customs, the moral assumptions and preoccupations of the country; in short, the general social fabric. Appearances to the contrary, no one in America escapes its effects and everyone in America bears some responsibility for it." NOTES OF A NATIVE SON, by James Baldwin. 1955

SEATTLE PUBLIC LIBRARY
History, Government & Biography Department

February 1971

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AFRO-AMERICAN HISTORY

Bennett, Larone 32
BEFORE THE MAYFLOWER 1966 B439
Good overview of Negro life in America from settlement to the present.

Franklin, John Hope 32
FROM SLAVERY TO FREEDOM: A F854Fr
HISTORY OF AMERICAN NEGROES

Hughes, Langston q32
A PICTORIAL HISTORY OF THE NEGRO H874P
IN AMERICA 1968
Good, quick overview of black history.

Aptheker, Herbert 32
A DOCUMENTARY HISTORY OF THE Ap84D
NEGRO PEOPLE IN THE UNITED
STATES 1963
A two-volume scholarly study.

Katz, William, ed. 32
EYEWITNESS; THE NEGRO IN K159
AMERICAN HISTORY 1967

Meltzer, Milton 32
IN THEIR OWN WORDS 3 vols M496
Vol 1: 1619-1865, Vol 2: 1865-1916, ia, ib
Vol 3: 1916-1966 1967
Anthologies of first-person accounts.

Stampp, Kenneth M. 326.
THE PECULIAR INSTITUTION: SLAVERY St23
IN THE ANTE-BELLUM SOUTH 1956

Meier, August 32
FROM PLANTATION TO GHETTO: AN M475
INTERPRETIVE HISTORY OF AMERICAN
NEGROES 1966

DuBois, W.E.B. 326
BLACK RECONSTRUCTION IN AMERICA, D852Bab
1860-1880 1935
Study of the role of American Negroes in the post Civil War Reconstruction by an outstanding early Negro historian.

Jacobson, Julius, ed. 331.
THE NEGRO AND THE AMERICAN J158
LABOR MOVEMENT 1968
A history; Civil War years to the present.

Adoff, Arnold, ed. 326
BLACK ON BLACK 1968 Ad71
Excellent anthology of black writing from Frederick Douglass to Kenneth Clark.

THE CIVIL RIGHTS MOVEMENT

Franklin, John Hope 323.4 F854N
THE NEGRO IN TWENTIETH CENTURY AMERICA. A READER ON THE STRUGGLE FOR CIVIL RIGHTS 1967

Brisbane, Robert H. 326 B773B
THE BLACK VANGUARD: ORIGINS OF THE NEGRO SOCIAL REVOLUTION 1900-1960 1970
". . .the author has laid the groundwork for understanding the desperate mood of the American Negro in the second half of our century."

Miller, Loren 326 M6153P
THE PETITIONERS. THE STORY OF THE SUPREME COURT OF THE UNITED STATES AND THE NEGRO 1966

King, Martin Luther, Jr. 326 K585S
STRIDE TOWARD FREEDOM 1958
Story of the year-long Montgomery bus boycott.

Lomax, Louis 326 L837N
NEGRO REVOLT 1962
Analysis of the groups, persons and places that made the civil rights struggle in the fifties.

Hansberry, Lorraine q326 H198M
THE MOVEMENT: DOCUMENTARY OF A STRUGGLE FOR EQUALITY 1964
Pictorial recording of the SNCC successes in the South during the early sixties by a well-known playwright.

Huie, William Bradford 326 H876Ts
THREE LIVES FOR MISSISSIPPI 1964
The murder of three voter-registration workers in Mississippi.

Conot, Robert 326 C7628R
RIVERS OF BLOOD, YEARS OF DARKNESS 1967
Story of the 1965 Los Angeles riot, considered by many as a turning point in race relations in the United States.

Carmichael, Stokely 326 C2127B
BLACK POWER: THE POLITICS OF LIBERATION IN AMERICA 1967
Early exponent of it explains black power.

Lester, Julius 326 L567L
LOOK OUT, WHITEY! BLACK POWER'S GON' GET YOUR MAMA! 1968
An angry and sometimes humorous history and explanation of the black power movement.

UNCOVERING THE PROBLEMS

U.S. National Advisory Commission on Civil Disorders
REPORT 1968 323.1 Un35R
SUPPLEMENTAL STUDIES 1968 323.1 Un35Ra
Study of the 1967 summer riots by a blue-ribbon committee which concluded the most basic cause was white racism. Supplement includes a study of racial attitudes in fifteen American cities.

Clark, Kenneth B. 325 C548D
DARK GHETTO: DILEMMAS OF SOCIAL POWER 1965
This study has become a classic description of ghetto life.

Rainwater, Lee 326 R136M
THE MOYNIHAN REPORT AND THE POLITICS OF CONTROVERSY 1967
Analysis of the family structure in the black community and the furor it aroused.

Grier, William 326 G872B
BLACK RAGE 1968
Psychological study of black American frustration and its roots.

Drake, St. Clair 325 D789B
BLACK METROPOLIS 1945
First in-depth study of life in the big city ghetto—Chicago.

Liebow, Elliot 326 L622T
TALLY'S CORNER: A STUDY OF NEGRO STREETCORNER MEN 1967

Frazier, Edward Franklin 326 F869B
BLACK BOURGEOISIE 1957
Study of the black middle class.

Coles, Robert 371.94 C679C
CHILDREN OF CRISIS 1967
Psychiatric study of ghetto education.

Kohl, Herbert 371.94 K823T
36 CHILDREN 1967
Poignant record of a year in a classroom in Harlem.

Kozol, Jonathan 371.94 K849D
DEATH AT AN EARLY AGE 1967
Heartrending tale of the irrelevance and actual cruelty in education for ghetto children.

Myrdal, Gunnar 326 M997A3
AN AMERICAN DILEMMA 1964
A Swedish sociologist's famous in-depth study of the American race problem.

Daedalus 326
THE NEGRO AMERICAN 1966 D13Np
Several issues of a scholarly magazine bringing together outstanding sociological studies.

Smith, William Gardner 326
RETURN TO BLACK AMERICA 1970 Sm68R
A negro reporter's impressions after sixteen years of self-exile. Dramatically presented, it includes interviews with black and white Americans of all ages and all philosophies.

Baldwin, James 326
THE FIRE NEXT TIME 1963 B193F
Prophetic, angry book about the consequences if whites ignore the black struggle.

WHERE FROM HERE?

King, Martin Luther, Jr. 326
WHERE DO WE GO FROM HERE: CHAOS OR COMMUNITY? 1967 K585Wh
Slain civil rights leader's last book.

Cruse, Harold 326
THE CRISIS OF THE NEGRO INTELLECTUAL; FROM ITS ORIGINS TO THE PRESENT 1967 C8885C
A sophisticated work on the built-in contradictions of the Negro revolution up to now; opens up a new level in the debate over the question of just how black people should go about finding their proper role in America.

Abrahams, Roger D. 326
POSITIVELY BLACK 1970 Ab82P
A series of essays on the integrity of black culture in America; an attempt to improve communication between whites and blacks.

Murray, Albert 326
THE OMNI-AMERICAN; NEW PERSPECTIVES ON BLACK EXPERIENCE AND AMERICAN CULTURE 1970 M961o
"With verve, wit, and keen intelligence, Murray argues that U.S. Negroes are neither hapless victims of 'cultural deprivation' nor uprooted Africans cruelly denied their rightful heritage, but are in fact an essential part of the American cultural mainstream."

Schuchter, Arnold 326
REPARATIONS; THE BLACK MANIFESTO AND ITS CHALLENGE TO WHITE AMERICA 1970 Sch78R
In 1969 James Forman demanded that the churches of America pay $500 million in reparations to blacks; Schuchter examines the issues and argues the critical problem is how to mobilize the power to bring about revolutionary changes in the lives of poor blacks and whites in an 'anti-revolutionary' nation.

Cross, Theodore L. 331.6
BLACK CAPITALISM; STRATEGY FOR BUSINESS IN THE GHETTO 1969 C884B
The editor-publisher of *Bankers Magazine* offers hard and realistic ideas on how business and government can help blacks improve ghetto economy.

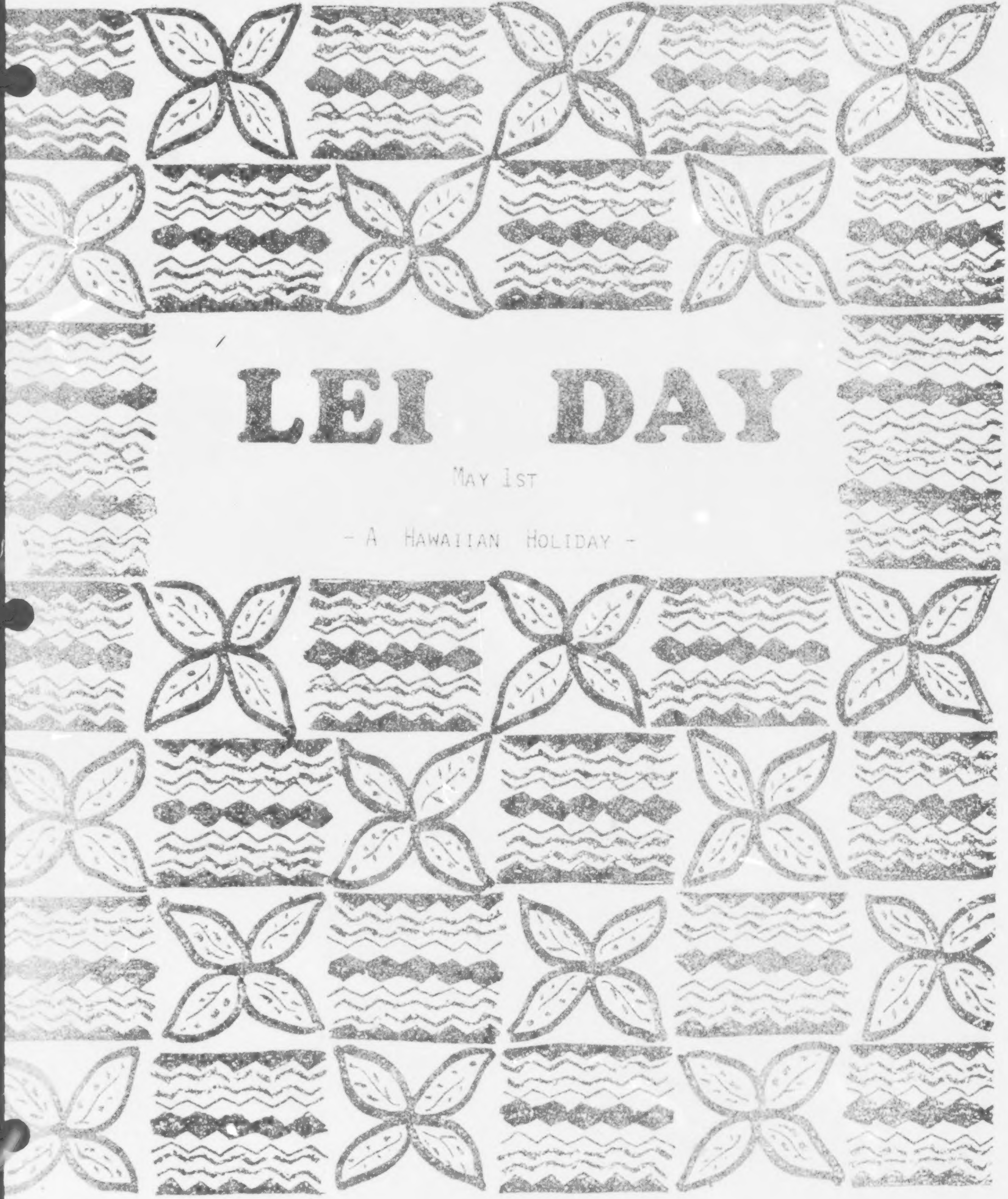
McKissick, Floyd 326
3/5 OF A MAN 1969 M217T
The author, a constitutional lawyer and former national director of the Congress of Racial Equality (CORE), writes a powerful and constructive proposal for solving our nation's racial crisis through honest application of the United States Constitution and through Black Economic Power.

Pantell, Dora and Edwin Greenidge 326
IF NOT NOW, WHEN? THE MANY MEANINGS OF BLACK POWER 1969 P195
". . .attempts to continue a dialogue that is only beginning to emerge from centuries of fear and distrust, a dialogue which demands that all of us face a changing world and a restructuring of personal values and beliefs."

Curry, Gladys J., ed. 326
VIEWPOINTS FROM BLACK AMERICA 1970 C937V
Essays selected to show the thinking of blacks on those issues in American society that have been of vital concern to them.

Banton, Michael 326
RACE RELATIONS 1967 B228R
A scholarly, historical survey of worldwide patterns of racial contact. How will the increasing concentration of people in crowded cities affect the future of race relations?

Knowles, Louis L. and Kenneth Prewitt, eds. 326
INSTITUTIONAL RACISM IN AMERICA 1969 In75
Reveals the manner in which institutions under white control deny to blacks a relevant education, a voice in the political process, the rights of economic self-determination, just treatment under the law and decent health care. Only by reforming their own institutions will white Americans correct the inequities inherent in institutional racism.



LEI DAY

MAY 1ST

- A HAWAIIAN HOLIDAY -

Preface

This booklet contains background information and classroom activities about a specific ethnic holiday. The booklet was prepared under the supervision of the Multi-Ethnic Curriculum Office.

The information and activities are intended to acquaint teachers and students with just one aspect of a particular ethnic people's culture. It should by no means be considered a complete or definitive explanation about these ethnic people, their history, or their culture.

Please be sure to review all the material before engaging students in the activities. A careful examination of the resources and activities should assist the teacher in integrating ethnic information throughout the course of study during the school year.

Sharon L. Green, Coordinator
Multi-Ethnic Curriculum

SEATTLE PUBLIC SCHOOLS
Multi Ethnic Curriculum Office
April, 1979

Acknowledgments

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Alan Sprague	Helping Teacher

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Verna Sorenson

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"Piapa", "Kahuli Aku", "Pupu Hinu Hinu", and "Promise of the Tree Shells" by Wiona Beamer published by the Kamehameha Schools, Honolulu, Hawaii

"May Day is Lei Day" published by the Charles E. King Music Company, Pompano Beach, Florida

This project was coordinated by Geri Baenen, Consultant
Multi-Ethnic Curriculum

LEI DAY

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Audio Visual Resources
Seattle Public Schools

The following audio-visual materials are available through Seattle Public Schools. A short description of each may be found in the A-V catalog.

Films: (*Films are also available at the Seattle Public Library)

Hawaii... Our Sugar Islands	20 min.	col.	SC,SS 5-12	(1975)
Hawaiian Islands - Their Origin and Nature Today	10 min.	col.	SS,SC 4-12	
Hawaii's History: Kingdom to Statehood	15 min.	b/w	SS 4,7	
*Hiram Fong	15 min.	col.	SS 5-12	(1970)
I Live in Hawaii	13 min.	col.	SS 4	
*Map of Hawaii - Hawaii's Land and Its Uses	18 min.	col.	SS 4	(1964)
*Map of Hawaii - Hawaii's Origin, Land and Climate	18 min.	col.	SS,SC 4-8	(1964)
Operation Freighter	20 min.	col.	SS 3-4	

Filmstrips:

Hawaii	color	SS 5-9
Hawaii, The Island State		SS 4

Records:

RA550x	Folk Music of Our Pacific Neighbors	5-6
LP94	Hawaii (Act for Statehood)	5-12

Cassette:

037125	Hawaii	30 min.

Teacher Resource Center

Filmstrip-Sound Sets- The Teacher Resource Center at Marshall has several sets of filmstrips about Lei Making in Hawaii from the Polynesian Arts and Crafts Series.

1. Hawaiian Feather Leis - This filmstrip could accompany the lesson on the use of bird feathers in Hawaii found in this booklet on Page 12. The filmstrip shows some of the birds that were used and how their feathers were made into leis for royalty.

2. Kui, Hawaiian Flower Leis - The beautiful flowers used to make leis are shown in this filmstrip. It also gives directions for making them.

3. Niihau Shell Lei Making - The introductory part of this filmstrip shows the official leis from each island. The rest of the filmstrip tells how to make shell leis.

Teacher Resource Center (Continued)

Island Heritage Folk Stories adapted by Guy and Pam Buffet.

1. Adventures of Kama Pua'a Vol. 1
2. Pua Pua Lena Lena

Records

1. Dances of Hawaii, Ancient and Modern, Bowmar - includes written instructions for a variety of Hawaiian dances.
2. Hawaiian Chant, Hula and Music, Folkways Records.

Kit

1. Lei Day Activities Kit - contains samples of some of the projects suggested in this Lei Day booklet.

Audio-Visual Resources

Seattle Public Library

The following films are available for check-out through the Seattle Public Library. To reserve a film, call 625-4986.

(* Films are also available through Seattle Public Schools)

Eruption of Kilauea, 1959-60 27 min. col. (1961)
Spectacular shots of the Hawaiian Volcano in action

*Hiram Fong 15 min. col. (1970)
Senator Hiram Fong narrates his own story.

Lee Suzuki Home in Hawaii 26 min. col. (1973)
Lee is determined to help his lame grandfather keep the old sightseeing launch running.

Legend of the Niu: 11 min. col. (1964)
Two boys of ancient Hawaii set out on their trial of manhood.

*Map of Hawaii-Hawaii's Land and Its Uses 18 min. col. (1964)

*Map of Hawaii-Hawaii's Origin, Land and Climate
18 min. col. (1964)

POLYNESIAN SONGS

(From Music texts available in most Seattle Schools)

MAKING MUSIC YOUR OWN, Holt, Rinehart, Winston Pub. Co.
- Grade III
  - p.42 "Tongo"
- Grade IV
  - p.77 "Siva Siva Maia" (Samoa)

DISCOVERING MUSIC TOGETHER, Follett Pub. Co
- Grade III
  - p.92 "Heeia" (Hawaii)
  - p.121 "Tongo" (Polynesian words)
- Grade VI
  - p.72 "Aloha Oe" (Polynesian and English)
  - p.108 "Song of the Islands" (Polynesian and English)

VOICES OF THE WORLD, Gr. VI, Follett Pub. Co.
- p.160 "Aloha Oe"
- p.158 "Song of the Islands"
- p.94 "Kohala's Breezes"

SILVER BURDETT MUSIC (c. 1978)
- Grade II
  - p.91 "Hawaiian Rainbows"
  - p.92 Alekoki" (Hawaiian puili stick song)
- Grade III
  - p.19 "Beautiful Hawaii"
- Grade IV
  - p.138 "He Mele O Ke Kahuli" (Polynesian words)
- Grade V
  - p.52 "Paahana" (Hawaii)
  - p.188 "Lovely Hala Trees" (Nani Wale Na Hala) (Hawaii)
  - p.189 "Puili Dance"
- Grade VI
  - p.152 "John Kanaka" (Sea Chantey)
  - p.154 "Samoan Drill Dance (Sasa)

INVESTIGATING MUSIC, Gr. IV, American Book Co.
- p.107 "Canoe Song" (Maori)

EXPERIENCING MUSIC Gr. V, American Book Co.
- p.132 "Aloha Oe"
- p.134 "Song of the Islands" (Na Lei O Hawaii) Polynesian and English

BIRCHARD MUSIC SERIES, Summy Birchard Pub. Co.
- Grade V
  - p.101 "Song of the Islands"
  - p.102 "Hawaiian Boating Song"
- Grade VI
  - p.65 "E Piki E Rata" (Maori)
  - p.66 "Maori Stick Game" (E Papa Waiari)

POLYNESIAN SONGS (continued)

MUSIC NEAR AND FAR, Gr. IV, Silver Burdett Pub. Co.
- p.94 "South Sea Isle" (Tahiti)
- p.111 "Hawaiian Boat Song"

MUSIC IN OUR COUNTRY, Gr. V, Silver Burdett Co.
- p.152 "Aloha Oe"
- p.189 "Feasting By the Ocean"

MUSIC AROUND THE WORLD, Gr. VI, Silver Burdett Pub. Co.
- p.4 "Isalei" (Fiji)
- p.45 "The Sandpiper" (Ulilile) (Hawaii)
- p.141 "Canoe Song" (Maori)

GROWING WITH MUSIC, Prentice Hall Pub. Co.
- Grade VI
  - p.37 "Aloha Oe"
  - p.146 "My Boat Is Sailing" (Hawaiian Boat Song)
  - p.160 "Hawaiian Song"

THIS IS MUSIC FOR TODAY, Allyn and Bacon Pub. Co.
- Grade III
  - p.140 "My Boat (Hawaiian Boat Song)
- Grade V
  - p.34 "Hawaiian Serenade" (Kuu ipo ika hee pue one)
  - p.193 "My Sweet Sweeting" (Kuu ohu) (Hawaii)
  - p.200 "Aloha Oe"

THE MAGIC OF MUSIC, Ginn Pub. Co.
- Grade VI
  - p.54 "Oh, Come Back" (Maori)
  - p.98 "Dawn in Hawaii" (Pili Aoao)
  - p.173 Glides Our Canoe (Maori)

STUDYING MUSIC, Gr. VI, American Book Co.
- p.94 "Lovely Islands of Hawaii"
- p.95 "Aloha Oe"
- p.96 Hawaiian Chant" (Kuaika)

Suggested Use

The activities in this booklet may be used at any time during the year. Leis are used throughout the year, in Hawaii.

Page

- I. Background Information 327-328
  - A. All Levels for Teachers Information
- II. Social Studies (4-6)
  - A. The Islands of Hawaii 329-331
    - 1. Gives a short description of each island. Duplicate for student use.
    - 2. Worksheet - p. 11 - to be worked independently.
- III. Science - Ecology (3-6)
  - A. Using Feathers in Hawaii 332-334
    - 1. Duplicate pages 13 and 14 for independent work grades 3-6.
    - 2. Primary students may enjoy being told about the bird feathers - discuss - do worksheet page 14.
- IV. Language Arts (Legends) (all grades)
  - A. "Don't Pick the Lehua" and Maui Legends read and use Legend Cards page 340. 336
  - B. "The Promise of the Tree Shells" Listen to and learn the song "Kahuli Aku." 338
  - C. Legend Cards - Use the Legend Cards with all of the legends. 340
  - D. "Who are the Menehunes?" Worksheet for students 341
  - E. Searching for "Little Folks" Wordsearch 342
  - F. The Night the Islands Were Built 343-347 A legend in play form with some follow-up activities
- V. Art (all grades)
  - A. Some Ideas for Lei Making! 349 Includes directions and patterns (page 353) Make and wear a lei for Lei Day
  - B. Tapa "Cloth" 354 especially good for making Aloha Cards to be sent on Lei Day.
- VI. Music (all grades)
  - A. List of Polynesian songs found in some of our Seattle Public Schools text. 355 (See Available Resources Section)
  - B. Index of Music Section 355
  - C. Some notes on teaching music 357

PRONUNCIATION GUIDE: HAWAIIAN WORDS

Vowels:

a - ah
o - oh
e - eh
i - ee
u   oo

Consonants:

h
k
l
m
n
p
w or v sound

Some common vowel combinations:

ae - eye
au - ow as in cow
ea - eh ah
ei - ay as in lay

Try these words:

aloha	ah loh hah	greetings
kamaaina	kah mah eye nah	old-timer
kane	kah neh	male
kaukau	kow kow	food
keiki	kay kee	child
luau	loo ow	feast, Hawaiian party
mahalo	mah hah loh	thank you
malihini	mah lee hee nee	newcomer
pau	pow	all done
pehea oe	pay hay ah oy	How are you?
wahine	wah hee neh	female

****

The numbers:

1. ekahi
2. elua
3. ekolu
4. eha
5. elima
6. eono
7. eheku
8. ewalu
9. eiwa
10. umi

Lei Day in Hawaii

Aloha is a Hawaiian word which has become almost universal. Aloha means hello, goodbye, love. Leis are a beautiful symbol of Aloha. A lei is a long necklace, usually made of flowers or other natural materials, which is given to someone to say Aloha or is made to be worn on a special occasion. Leis have always been a part of Hawaiian life. Royalty, as well as commoners, often bedecked themselves with leis. Each of the eight islands has an official lei. (see p. 9)

Many different kinds of fresh flowers are used to make leis. Leis are also made of leaves, vines, pods, seeds, shells, teeth. In ancient days, leis were made of the feathers of some beautiful Hawaiian birds. Even human hair was used to make leis reserved for royalty. Today candy or gum leis are made by tying wrapped pieces of candy or gum together. In Hawaii, Chinese preserved seed leis are popular too.

May 1st is Lei Day

The idea of Lei Day was presented by Don Blanding, a reporter for the Honolulu Star-Bulletin in 1927. His idea was to have a day of general rejoicing of living in Hawaii, with everyone giving and wearing leis and spreading the feeling of "Aloha" throughout the land. May 1 was proposed as Lei Day and it became official in 1929.

Lei Day Pageant

Originally starting out with a queen and eight princesses representing the flowers of the eight different islands, the Lei Day court has been expanded to include a king and queen, the eight princesses, kahili (royal standard) bearers, and conch shell blowers.

The queen wears a white holoku (long gown with a train) and white flowers. The princesses wear the flowers and holokus in the colors of the islands they are representing. Their escorts are dressed in white with a color-matching sash.

Celebrating with a Multi-Ethnic Emphasis

Schools in Hawaii often have Lei Day programs with their own royal court as the focal point. More recently, children in ethnic dress representing the different ethnic groups living in Hawaii have been added to the procession.

Ethnic songs and dances, are performed before the court and audience of proud parents and community people. The celebration truly emphasizes the spirit of Aloha and the beauty of diversity among American people.

Lei Contests

Throughout the state and in each school Lei contests may be held. There are categories for most beautiful, most original or creative, most colorful leis.

Hopefully, the spirit of Aloha - love, friendship, mutual respect - can be experienced and shared in our Seattle classrooms with some Lei Day activities.

Leis for All Occasions

In Hawaii, leis are used to mark any event... weddings, birthdays, retirements, etc. When people arrive or leave the islands they are given leis. When a special guest comes to visit a school or any other organization, they may be presented with a lei. After graduation ceremonies, the graduates are laden with leis by their friends and relatives. Lei giving is really a beautiful custom which is very much a part of past and present Hawaiian culture.

The Islands of Hawaii

> *- The loveliest fleet of island that*
> *lies anchored in any ocean.*
> - Mark Twain

Hawaii is actually 132 islands - large and small - extending across 1600 miles of Pacific Ocean. There are eight major islands with a population of more than 865,000. Hawaii has become an eastern and western tourist playground as well as the location for many major United States military bases. It is an exporter of sugar, pineapple, coffee, and macadamia nuts. Hawaii became a state in 1959.

The Major Islands

Niihau: "The Forbidden Island" Color: White Lei: Shell Lei

Niihau is home to about 250 Hawaiians. The island is "forbidden" to outsiders except by invitation. It is privately owned by the Robinson family. Their ancestors bought Niihau in 1864 from King Kamehameha V for $10,000.

Kauai: "The Garden Island" Color: Royal Purple Lei: Mokihana

Kauai is a beautiful island featuring the majestic Waimea Canyon, lush Hana Lei Valley, the NaPali Coast, the Fern Grotto. The wettest spot on earth is in Kauai - Mt. Waialeale averages about 486 inches of rain a year.

Oahu: "The Gathering Place" Color: Yellow Lei: Ilima

Oahu is home of Honolulu, the capital city of the state of Hawaii. Famous Waikiki Beach, Diamond Head and Pearl Harbor are all located on this island. Most (700,000) of the population of the whole state live and work on Oahu. Historic Iolani Palace, the only palace in the United States, is locate in Honolulu.

Molokai: "The Friendly Isle" Color: Green Lei: Kukui Nut

Father Damien, a Belgian priest, made Molokai famous in the 1880's by establishing a Leper Colony in remote Kalaupapa.

Lanai: "The Pineapple Isle" Color: Orange Lei: Kauna'oa

The Dole Pineapple Company owns Lanai where they grow about 25 billion pineapples each year.

Kahoolawe: "The Little Isle" Color: Gray Lei: Hinahina

No one lives on this island. It is used as a target range by the United States Navy and Marines.

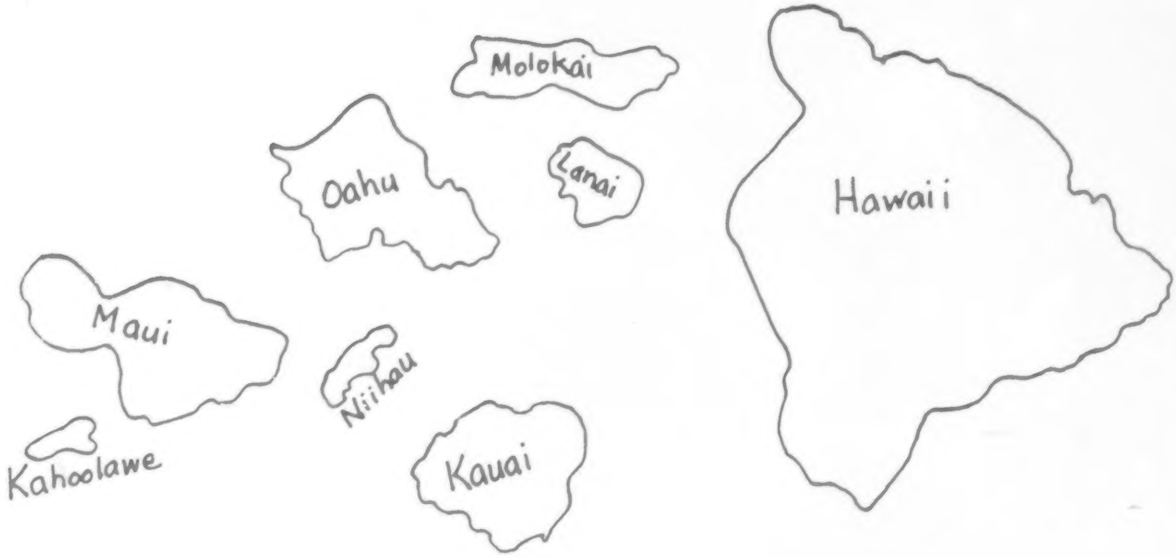
Maui: "The Valley Isle"   Color: Pink   Lei: Lokelani

Maui boasts a number of national wonders. Haleakala (Home of the Sun) Volcano where the rare silver sword grows; Lahaina, an old whaling port; the Kaanapali Coast and the Seven Sacred Pools.

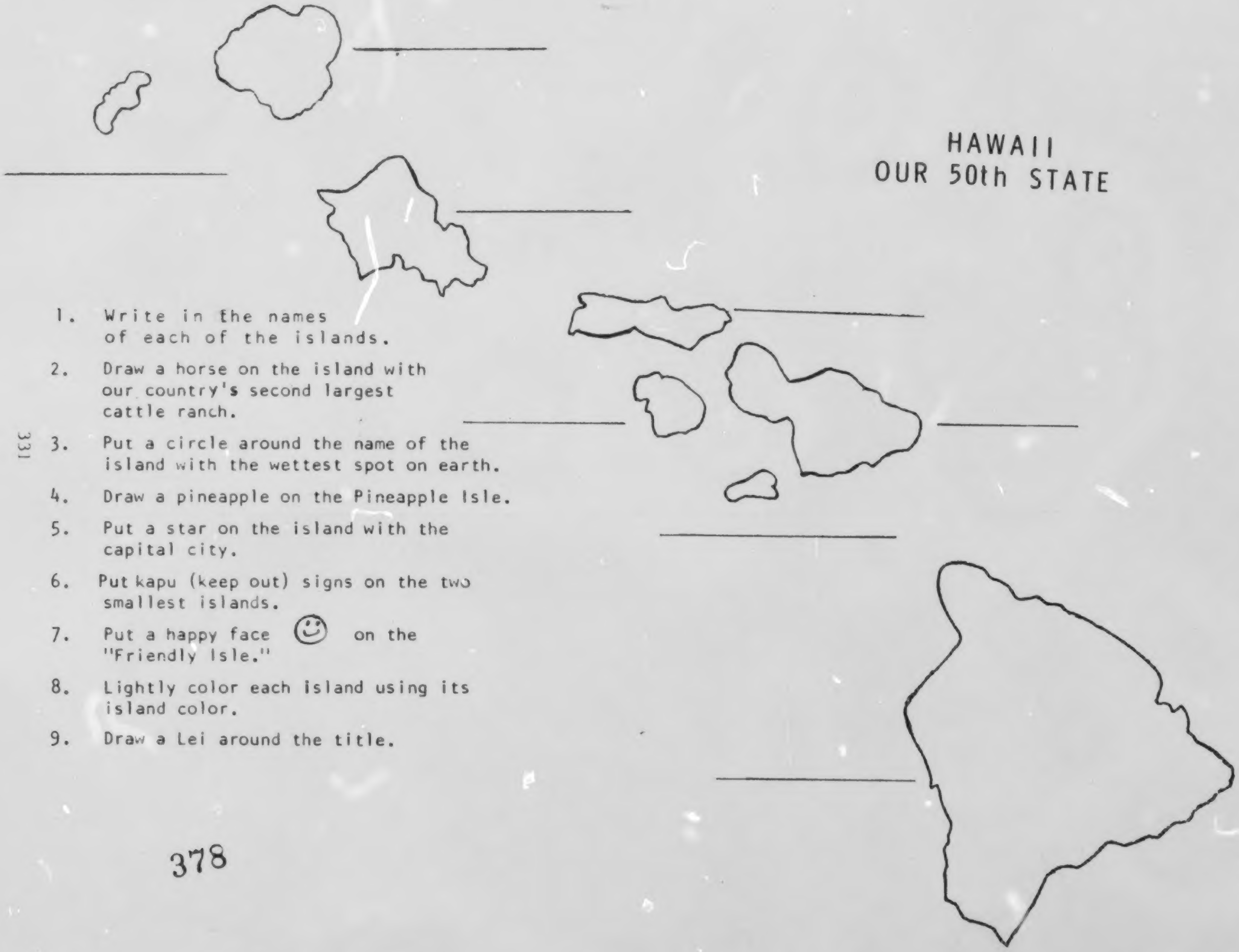
Hawaii: "The Big Island"   Color: Red   Lei: Lehua

This island has much to be proud of: it is the largest of all the islands; it has Mauna Kea, the world's tallest mountain, when measured from the ocean floor (33,476 feet); it offers skiing on Mauna Kea; it has two active volcanoes - Mauna Loa and Kilauea; it has black sand, gray sand, green sand, white sand and golden sand beaches; ancient Hawaiian ruins and petroglyphs can be found on the island; coffee farms and macadamia nut orchards have become profitable industries here, our country's second largest cattle ranch is located here. The visitor to this island is easily amazed because it is so different.

Look at the shapes of each of the islands of Hawaii before going on to the next activity "Hawaii, Our 50th State".



HAWAII
OUR 50th STATE



1. Write in the names of each of the islands.
2. Draw a horse on the island with our country's second largest cattle ranch.
3. Put a circle around the name of the island with the wettest spot on earth.
4. Draw a pineapple on the Pineapple Isle.
5. Put a star on the island with the capital city.
6. Put kapu (keep out) signs on the two smallest islands.
7. Put a happy face ☺ on the "Friendly Isle."
8. Lightly color each island using its island color.
9. Draw a Lei around the title.

USING FEATHERS IN OLD HAWAII

Grade Level: Intermediate, Middle School

Subject Area: Science, Ecology

Objectives: The student will become familiar with the use of bird feathers by old Hawaiians. The student will become aware of two methods of conservation of birds: plucking feathers then releasing the birds and limited use (feathers were used only by royalty).

Procedure: Ditto and pass out the worksheets of the reading and of the bird pictures. Students work independently on the sheets. Students may do suggested activities according to teacher's directions.

Additional Activity: Use filmstrip "Hawaiian Feather Leis", available for checkout from the Teacher Resource Center, Marshall.

USING FEATHERS IN OLD HAWAII

Feathers were an important part of the clothing of Hawaiian royalty. Capes, headdresses, leis, and kahilis used feathers from birds such as the o'o and mamo. Hawaiians practiced conservation by snaring the birds, pulling out the feathers needed, then releasing the birds to grow new feathers. This method of getting feathers was practiced for many years with no threat to the numbers of the birds. Some birds like the iiwi bird were caught and after their feathers were plucked, the birds were killed. These birds could not live without feathers.

When non-Hawaiians arrived and saw how they could make money with these feathers, thousands of birds were killed just for their feathers. Today, many species of birds that once were plentiful in Hawaii are now extinct.

1. What are some ways that bird feathers were used in Hawaii?
   1. ______________ 3. ______________
   2. ______________ 4. ______________
2. Name three Hawaiian birds that had feathers which were used by royalty.
   1. ______________ 2. ______________ 3. ____________
3. How did the old Hawaiians keep their birds from going extinct?
4. Why are many species of birds in Hawaii now extinct?

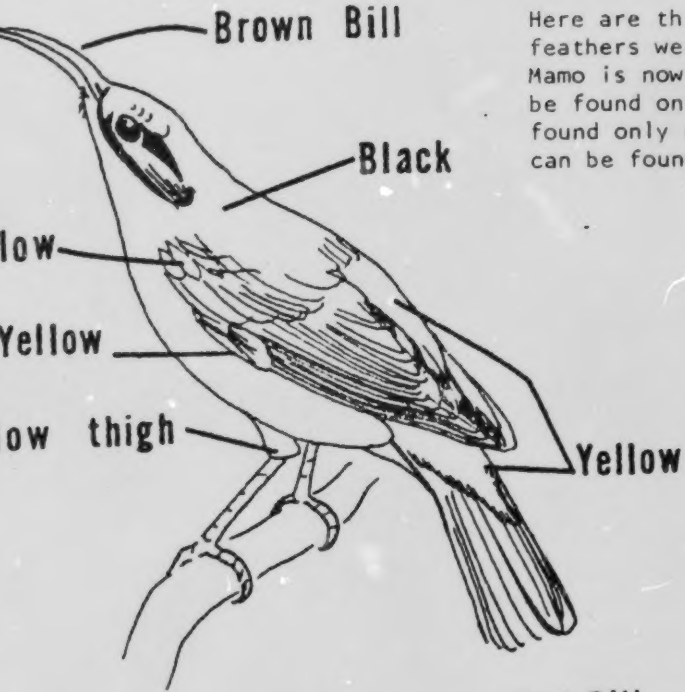
Other Activities for You to Do -

1. Find the names of some birds that have become extinct in other areas of the United States. Is there a special reason why they are extinct?
2. Find out about the Nene Goose, Hawaii's state bird.
3. Find out what animals are on the endangered species list today.
4. Pretend that you were an environmentalist in old Hawaii. Plan your strategy to stop the slaughter of birds simply for their feathers.
5. Give your ideas as to what might have happened if feathers were not reserved just for royalty. What if they were used by all the people of Hawaii? Would the feathers have been valued as much by others?

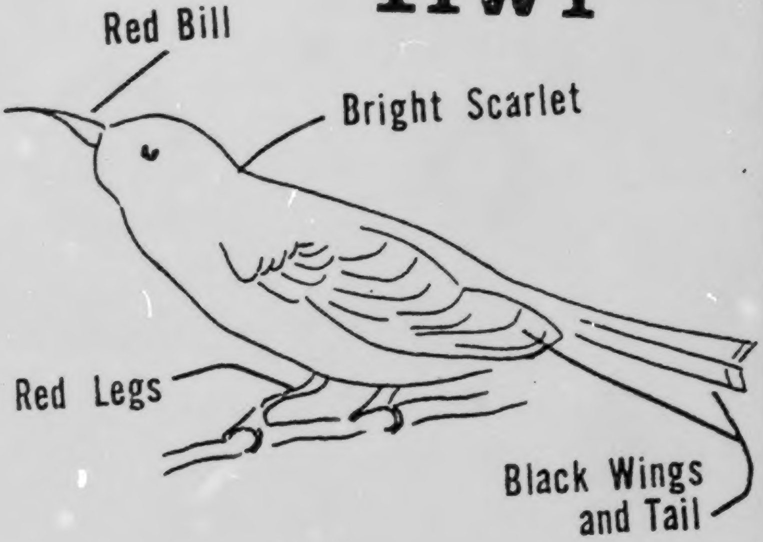
Mamo

Some Hawaiian Birds to Color

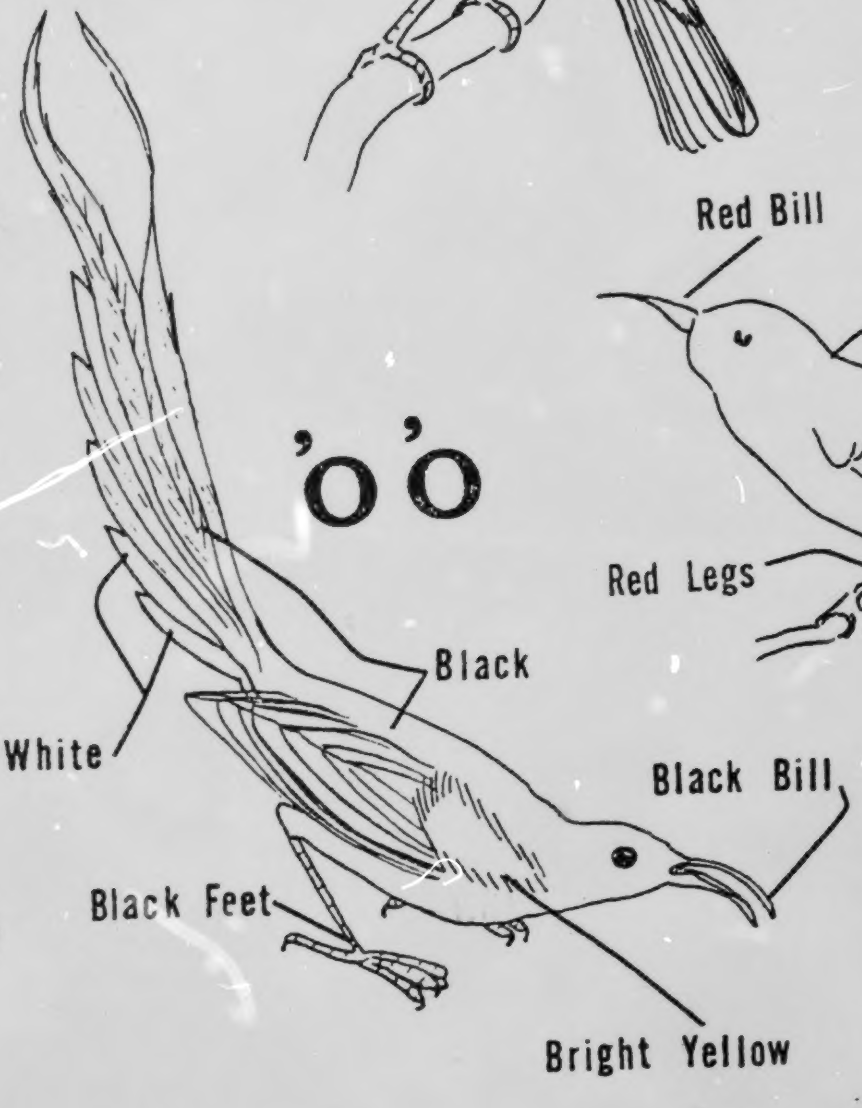
Here are three Hawaiian birds whose feathers were used to make leis. The Mamo is now extinct. The O'O' used to be found on all the islands but is now found only on Kauai. The Iiwi bird can be found on all the islands.


Brown Bill
Black
Yellow
Pale Yellow
Yellow thigh
Yellow

Iiwi


Red Bill
Bright Scarlet
Red Legs
Black Wings and Tail

'O'O


Black
White
Black Bill
Black Feet
Bright Yellow

Legends

As in many cultures, legends were used by the Hawaiians to explain events for things that were seemingly unexplainable. For example, there are legends that tell why there are eight Hawaiian islands, how man got fire, and why the day is as long as it is.

Hawaiian legends have their own gods, goddesses and "little people" too. The following legends include some of the super people in Hawaiian mythology. They may be duplicated for your students to read or the class may enjoy hearing them read aloud.

Don't Pick the Lehua

Long ago on the island of Hawaii there lived the goddess of the Volcano. Her name was Pele. Pele lived in Kilauea, which means to push out and spread. And this is what Pele would do if someone or something made her angry. She would push out the lava from the volcano and make it spread until the person or thing that had angered her had been destroyed.

Pele loved the red lehua flowers that grew around Kilauea. After a time she became selfish and thought that all the lehua belonged to her. She would get very angry when anyone picked the flowers.

One day an old woman was picking lehua flowers to wear in her hair. Pele appeared in front of her and said, "Do not pick my flowers."

The old woman answered, "These flowers do not belong to you. They are for everyone to enjoy."

This made Pele angry and she followed the old woman home. That night Pele sent lava to destroy the old woman's house. But the old woman was really another goddess in disguise. She stood in front of the house and the lava went around it.

"Pele," the old woman said, "You have become selfish and do not share the lehua with others. Because of this I am stopping the rain from falling and the lehua will dry up and die."

When Pele heard this she sent more lava but it flowed around and the house was safe.

Just as the old woman had said, days and weeks went by with no rain and the lehua began to die.

Pele was sorry she had been so selfish but she could not save the lehua. Finally there were only two plants left.

"If these plants will stay alive I will share the lehua with others," she said to herself. And she began to cry.

The old woman saw that Pele was sorry for how she had acted and she turned Pele's tears into rain. The lehua grew and blossomed and Pele was never selfish again.

But even today, if you pick lehua flowers, rain will fall for Pele still thinks of them as hers and cries whenever one is picked.

Pau

Pele (Peh - leh)

lehua (leh - hoo - ah)

Kilauea (Kee - lah - way - ah)

How Maui Put the Sky in Place

Long, long ago, the sky almost touched the land. It covered the hills and mountains. Trees and their leaves were flattened. The fields were burned by the sun's hot rays. People were not happy.

Maui, a boy with magical powers decided to lift the sky. He put his shoulders under the sky and pushed. The sky was lifted enough so the trees could stand tall. But their leaves were so flat, that they are still flat today.

Maui pushed again. The sky went up so high that people could see mountains and hills for the first time.

Maui pushed once more. This time the sky went to the place where we see it today.

That is why we can see mountains and tall trees and why the sun no longer burns the land.

Why Hawaii Has Long Days of Sunshine

After Maui lifted up the sky, the Sun continued to hurry across it. The day was not long enough for people to finish their work.

Maui's mother, Hina, made kapa all day long. By the time she finished working the Sun had set and the kapa would never dry. She wished that the Sun would shine a little longer each day.

Maui planned to help her. He made sixteen nooses in some long, strong cord. When the Sun rose from his house in Haleakala ("house of the sun") the next morning, Maui was waiting for him.

As the Sun put each of his legs over the edge of the mountain, Maui threw a noose over it. The sun was caught and could not get away.

The Sun said, "Let me go!"

Maui said, "I will let you go if you will promise to go across the sky more slowly. People need longer days to finish their work."

At first the Sun refused. But when he saw that he could not get away he finally promised to go more slowly.

That is why Hawaii has long, but mild days of sunshine.

The Promise of the Tree Shells

by: Nona K. Beamer

In the beautiful forests of Hawaii, there live tiny shells called "Kahuli". They were named the Kahuli because of the funny way they turn from side to side when they walk. They live in the cool branches of the hau trees and on the leaves of the ti leaf plants. They are beautiful little animals, like snails of delicate pink, yellow, and green.

Our story begins a long, long time ago, before Hawaii was discovered by the sea captains of Europe. Legends tell us that millions of these tiny shells lived in the Hawaiian forests. The little shells would crawl down from their tree-top homes to search along the mountain streams for a lovely fern called the "Akolea". The akolea has beautiful bright red blossoms filled with sweet nectar. The shells loved the taste of this delicious nectar, and they would eat and eat until their tiny shell stomachs were very very full. Then they would climb back up into the trees and fall fast asleep.

One day when the little animals of the Hawaiian forests looked out over the ocean they saw sailing ships coming closer and closer to the islands. They began chattering in a most excited manner because they had never seen such a sight. The ships landed on the sandy shores of Hawaii; and the creatures of the forest were stirred from their afternoon naps by the sound of loud, heavy footsteps entering their quiet land. What a frightening experience for all the little living things of the woods. Cows, horses, and other large animals were coming to live in the Hawaiian forests.

At first, the little tree shells were too frightened to move or even make a sound. But soon their stomachs were so empty that they knew they must go once again to the stream beds to search for the bright red Akolea blossoms. But, alas, they feared that if they left the trees and walked along the forest floor many of them would be trampled under the hooves of these large animals. In great concern, they held a council meeting of their elders high in the leafy tree tops. The other animals of the forest could hear them saying, "What shall we do? We are so hungry. We have not tasted the sweet nectar of the Akolea for many days. What shall we do?"

Their friends, the birds, were sitting in the branches of the trees and they listened to these sad words. These were the Kolea birds, and they had shared many happy and carefree days with the tree shells. The birds cocked their little feathered heads and thought about the sad little shells. "Little shells, little shells", said the Kolea, "we are your friends and we will help you. We will fly down to the streams where the Akolea blossoms grow, and bring the sweet nectar to you." When the little shells heard this they were very excited and happy. "Oh yes, oh yes, our friends, the Kolea birds will help us. We will no longer be hungry."

Just then a very old and very wise tree shell began to shake his head. "Now, now. Before we ask the birds to do this for us, let us think of something we can do for them." So, once again, all the little tree shells were silent; as they thought and thought about doing a favor for the Kolea birds. Then suddenly, the birds and the shells heard a small squeaky voice coming from under a young sheet of ti leaf plant. As the voice grew louder and clearer, they were amazed to find that it came from the tiniest of all the tree shells. "Listen, listen, everyone," said the tiny shell with the big voice. "We can do something very wonderful for our friends, the birds. We can promise to sing to them every night of the full moon." This pleased the Kolea birds very much. They loved to hear the sweet trilling notes of the tree shells as their singing filled the forest air. "It is agreed," said the birds. "We will fly down to the streams where the red Akolea grows, and fill our beaks with sweet nectar. Then we will fly back to the trees and feed you until you are no longer hungry. In return, you will sing to us every night of the full moon."

When the Akolea blossoms heard this, they were very happy. They too were friends of the tiny tree shells. They put their pretty little heads together and whispered in low tones, "Let us put on our brightest red dresses. It will be easier for the birds to find us among the green leaves." When the birds flew down to the streams, they found many beautiful bright red Akolea blossoms. After they had sipped the nectar, they flew swiftly to the Kahuli shells. It wasn't long before the Kahuli shells, full of nectar, fell happily asleep.

Since that day, long, long ago, the tree shells and the Kolea birds have kept their promise. Every night of the full moon, the forests of Hawaii vibrate with the high trilling notes of all the tree shells singing to their friends, the birds.

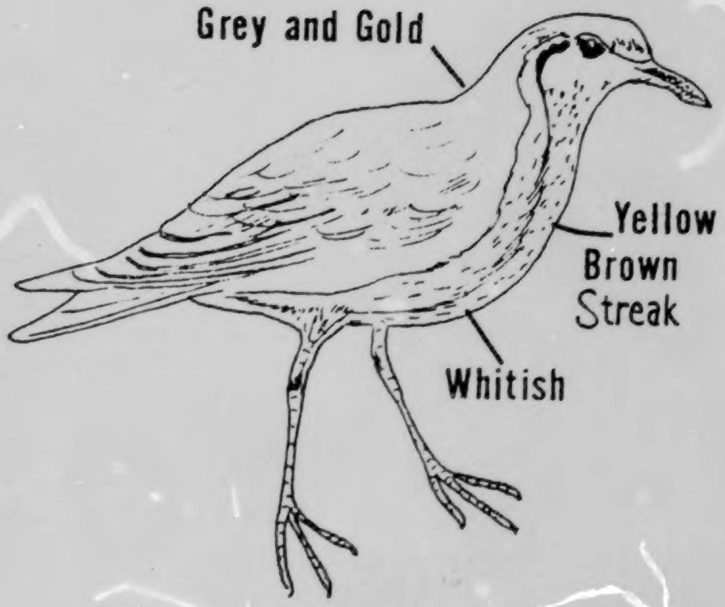
This is the song they sing:

"Kahuli aku
Kahuli mai
Kahuli lei ula
Lei Akolea
Kolea Kolea
Ki'i Ka wai
Wai Akolea
Wai Akolea"

And, this is the story they tell:

"Turn little tree shell
Turn back again,
Here is a red lei
The lei of Akolea
Little bird, little bird,
Go down to the stream,
Bring the sweet nectar of the
flower."

Kolea



Legend - Job Cards

Cut out each job card and give appropriate job cards to individual students. This page may be first duplicated on tag board for a greater number of more durable copies. The 8th card was left for the teacher to use for any other legend activity.

Legend Card - 1

Underline each noun in one of the Maui legends. Rewrite the legend, adding an adjective or describing the word before each noun.

Legend Card - 2

Make as many words as you can from "Hawaiian menehunes". e.g., man, men, when

Legend Card - 3

Draw a set of pictures that show one of the legends. Tell the story as you show your pictures.

Legend Card - 4

Illustrate your favorite part of one of the legends.

Legend Card - 5

Find a legend or folk tale that teaches people a lesson. Make a book report on it. What was the lesson it was teaching? Do you agree with it?

Legend Card - 6

Find a story about a troll, elf, dwarf, brownie, gnome, or leprechaun. Read it then write how the creature is alike and how it is different from a menehune. Include things such as where they came from, how they look, how they dress, what they eat, and what they do.

Legend Card - 7

Write your own legend, using one of the following ideas or an idea of your own: Why there is a rainbow.
Why we have four seasons.
Why people grow old.
Why people walk on two legs and animals on four.

Legend Card - 8

Who are the Menehunes?

Menehunes were the "little folks" in Hawaiian legends. They were invisible to everyone except those who believed in them. They were strong and hard-working, but they also liked games and were good at sports. They loved to eat. Two of their favorite foods were ōpae (shrimp) and kulolo (a pudding made of taro and coconut).

Menehunes worked at night and any job that could not be finished before dawn was left undone. They were kind to those who treated them well, but played tricks on those who did not.

What did you learn about menehunes?

1. Write three words from the story that describe Menehunes.

_______________ _______________ _______________

2. Give the Hawaiian names for two of their favorite foods.

_______________ _______________

3. What advice can you give to people about how they should treat a Menehune?

____

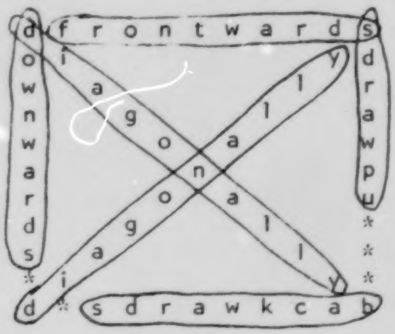
4. Can you think of other "little folks" you've read or heard about?

_______________ _______________ _______________

Searching for "Little Folks"

Stories and legends have many other kinds of "little folks". Eleven of them are hidden in this puzzle. Can you find them?

Search for them -


d f r o n t w a r d s
o i y d
w a l r
n g l a
w o a w
a n p
r o a u
d g l *
s a l *
* i y *
d * s d r a w k c a b

t	e	i	n	w	o	r	b	m	s
f	r	a	w	d	a	q	l	e	e
g	n	o	m	e	s	s	i	n	t
o	s	m	l	p	o	r	t	e	i
b	a	f	t	l	i	n	b	h	r
l	l	k	r	a	s	x	h	u	p
i	t	n	f	k	y	d	i	n	s
n	u	a	h	c	e	r	p	e	l

The Night the Islands were Built
A Play About Menehunes

Suggested Activities

Grade Level: 3 and 4

Subject Area: Language Arts, Reading, Social Studies

Objectives:
- students will learn the names of the eight major Hawaiian Islands.
- students will have a chance to participate in the reading and presenting of a play.

Suggested Procedure:
Read the play to the students
Reproduce the play and have students do a reading themselves.
Perform the play as a regular play, a puppet show, a T.V. show, etc.

Worksheet: Kapakahi (mixed-up) Menehunes page 27

Grade Level: 3 and 4

Objectives:
Students would learn sequencing of letters to make a word
Students would review the HAWAIIAN ISLAND names

Procedure:
Run off the ditto for each student
Explain worksheet
Students work on them independently

The Night the Islands Were Built

Characters: King of the Menehunes who lived on Kauai (Royal Purple)

Menehunes	Islands they each pulled up	Island Color
Eka (eh-kah)	Hawaii	Red
Kele (keh-leh)	Molokai	Green
Luka (Loo-kah)	Kahoolawe	Gray
Moke (Moh-keh)	Oahu	Yellow
Oka (Oh-kah)	Lanai	Orange
Peka (Peh-kah)	Maui	Pink
Wene (Veh-neh)	Niihau	White

Extra Menehunes
Narrator

Props Needed:

1) Cloth or crepe paper the color of the islands for each menehune to wear around the waist. They may each wear a lei of their island color also.

2) Pieces of paper the approximate shape and relative size of the islands for the menehunes to pull up.

3) Rope or yarn tied to each island.

4) Kapu sign with looped tape on back for Luka to stick on his island.

Hawaiian vocabulary found in the play

Menehune: (meh-neh-hoo'-neh) little folk

Auwe: (ah͡oo´-weh) alas; oh, no!

Ae: (ah͡eh) yes

Huki: (Hoo'-kee) pull

pau: (pah͡oo rhymes with cow) all done, finished

kapu: (kah-poo) reserved, keep off

THE NIGHT THE ISLANDS WERE BUILT

N: Long ago in Hawaii there was only one island and that was the island of Kauai. It was the home of the Menehunes. On this island there were seven special menehunes. Their names were Eka, Kele, Luka, Moke, Oka, Peka, and Wene.

Eka was a good rider and liked horses and cattle.
Kele was lazy. He liked to fish and to take naps.
Luka always looked like he needed a bath but hated to take one.
Moke liked crowds and meeting new people.
Oka loved to eat, especially pineapple.
Peka was a good student and loved to read.
And all Wene wanted was to be left alone.
One day the King of the menehunes called all menehunes together to help build a new wall.

Eka: Auwe! I had planned to round up my cattle.

Kele: Auwe! I wanted to go fishing.

Luka: Auwe! I'll get dirty and have to take a bath.

Moke: Auwe! I was planning to meet some people.

Oka: (Between mouthfuls of pineapple) Auwe! I was going to work in my pineapple fields

Peka: Auwe! I wanted to finish the book I was reading.

Wene: Auwe! There will be crowds of people and I hate crowds.

Eka: I think it's time for us to move. Kauai is getting too crowded. Besides we all have special things to do and there never seems to be enough time to do them.

Luka: Good idea! Peka, you're the best speaker. Will you talk to the King tonight?

Peka: Ae, I will.

N: That night when the menehunes reported to work, Peka told the King that the menehunes felt that it was time to move. The King thought for awhile then said:

King: You are right. Kauai is getting crowded. It is time for us to spread out and you will be the ones to start. Help us with the wall tonight and tomorrow night we shall help you find new places to live.

N: The next night, the menehunes gathered together and the King had this to say:

King: The island of Kauai has been getting more and more crowded. We will be helping seven menehunes build new islands tonight so that we may have other places to live.

Crowd: Auwe! How can we build new islands? We will never be able to carry enough stones to build seven islands!

King: Don't forget our friends, the Volcano and the Sea. Kauai was built by them and since then many layers of lava have been built. What we need to do is pull it up. Get our strongest ropes and best divers! Let's begin!

N: Divers tied ropes to pieces of lava under the water. Menehunes on shore grabbed the ends and pulled when the King said:

King: Huki! Huki!

N: The menehunes pulled and pulled until finally a huge piece of lava, bigger than Kauai, came to the surface. In trying to release the ropes, a piece of the new island flew off and landed a short distance from it.

Moke: I would like to take the bigger piece and invite many people to join me. We can build a busy city that people from other places would come and visit.

Wene: I would like to live on the smaller piece because no one else wants to live there and I can be alone.

King: Five more islands to go! Let's continue!

N: The process was repeated and this time a narrow strip of lava arose.

Kele: I would like this island because there are many places that could become fishponds.

N: The next island they pulled up was so large that the menehunes didn't realize at first that they had succeeded once more.

Peka: I would like this island because it has a lot of coral. I can use it as a school and teach here, so others can love books like I do.

N: By this time, it was growing light and Eka, Luka, and Oka were beginning to worry about whether or not they would get their islands. Finally, the biggest and highest island that the menehunes had ever seen rose to the surface.

Eka: Look at all the land that could be used to raise horses and cattle. I would like this island, if it's okay with Oka and Luka.

N: Just then the sound of a rooster crowing was heard.

King: There is no more time to pull two more islands from the ocean before daybreak. What do you want to do, Luka and Oka?

Luka: All I want is a place where there is no one to tell me to take a bath. Could we chip off a small piece of Eka's island?

King: So be it. Let's go to the Big Island quickly.

N: When the menehunes chipped away at the island, the piece that came off broke in two before landing in the water.

Oka: Good, I will take the second piece and use it to raise pineapples!

King: Splendid! We are all pau now. Let's hurry and take a look at our beautiful islands before the sun comes up.

(Each menehune stands up and introduces his island.)

Moke: My island is called Oahu. It contains Honolulu and Waikiki, where thousands of people visit each year.

Wene: My island is Niihau and it is the only island which no one may visit without an invitation.

Kele: My island is Molokai. It is a sleepy but friendly place with many fishponds.

Peka: My island is Maui. The first school west of the Rockies was built here.

Eka: My island is the Big Island of Hawaii. It has one of the largest cattle ranches in the world.

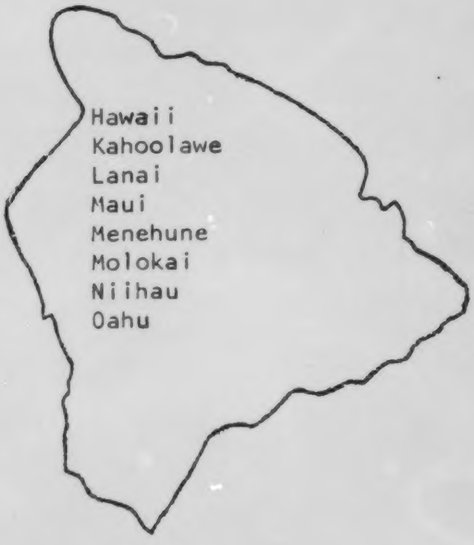
Oka: My island is Lanai. We grow more pineapples than any other island.

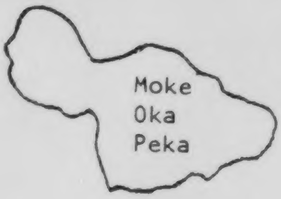
Luka: My island is Kahoolawe. No one wants to live here because Kahoolawe has no natural water supply except for rainfall. So no baths for me! I'll put my "Kapu" sign here so that everyone will keep out.

Narrator: And that is why there are eight main islands in the state of Hawaii today. Aloha.

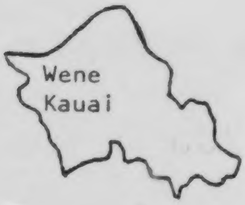
	1	2	3	4	5	6	7	8	9	10	11	12	13
1	I	U	A	M	Z	I	I	M	X	P	O	K	U
2	Y	T	O	T	I	R	M	O	L	O	K	A	I
3	R	K	E	A	K	E	P	A	W	Q	Z	H	X
4	E	C	W	V	B	N	M	H	P	I	O	O	Y
5	U	A	H	I	I	N	T	U	A	A	K	O	R
6	H	E	W	Q	A	S	D	U	F	G	H	L	K
7	J	L	Z	L	A	N	A	I	C	V	B	A	H
8	N	M	L	G	D	K	J	S	A	L	I	W	O
9	I	M	E	N	E	H	U	N	E	W	R	E	P
10	Q	P	W	O	E	I	R	U	T	Y	Q	N	R
11	Z	M	L	U	K	A	N	E	W	E	L	E	K

Find the words that are on the islands.


Hawaii
Kahoolawe
Lanai
Maui
Menehune
Molokai
Niihau
Oahu


Moke
Oka
Peka

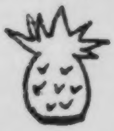
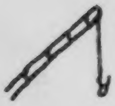
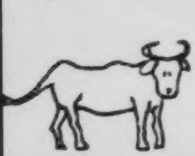
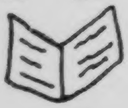
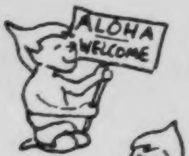
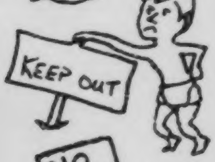
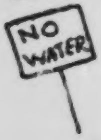
Eka
Kele
Luka



Kapakahi (Mixed-Up) Menehunes

The menehunes are mixed up! Can you help them write their names and their island name correctly? Unscramble the menehune and island names. Then, draw a line to match each menehune with the correct island.

Some picture clues have been given to help you.

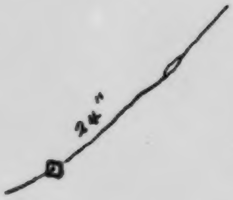
	__________kOa	oloMiak__________
	__________leeK	ka ooh lewa__________
	__________aEk	iiNahu__________
	__________Pkea	aLain__________
	__________okeM	aHawiai__________
	__________eWne	uahO__________
	__________kuLa	auMi__________

The King lived on the first island. It was called __________.

SOME IDEAS FOR MAKING LEIS

Select some categories and have a Lei Center for Lei Day. Students might be interested in making creative leis at home to bring to school. Leis can be made out of practically anything as long as it is not something fragile that will come apart easily when being worn. Leis do not have to be tied to make a circle. They can be worn draped around the neck with the ends open and hanging loose.

General Directions: Thread for leis should be about 68" (34" double strand) for children. Make a knot about 2" from the end. Sew a small piece of tagboard to make a stopping point for the lei.

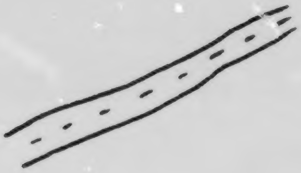


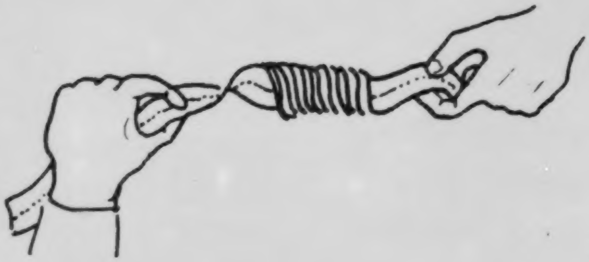
1. Crepe Paper Lei:

   Level: Intermediate, Upper Primary, Middle School

   Materials Needed: Crepe paper. Leave paper folded; cut into 1"-1 1/2" wide strips.

Procedure:
1. Unwind strip of crepe paper.
2. Stretch the paper a little.
3. Sew with even running stitches through the middle.
4. When a strip has been sewn have someone hold the end. Using your thumb and forefinger, hold the crepe paper about 1 1/2" from the same end. Give the paper a twist as you push it down. Continue this action until the whole strip is pushed down and is rounded in shape.

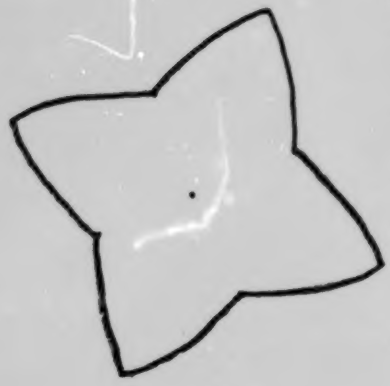




5. Continue until desired length has been reached, then tie.

Note: Lei can be made of all one color or can be multi-colored.

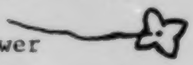
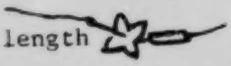
2. Construction Paper - Straw Lei:



Level: Primary

Materials Needed: Flower Patterns (p.32) run off on various colored construction paper. Each student would need about 20 flowers. 1" straws to be used as spacers between the flowers. Needle, thread.

Procedure: 1. Students cut out flowers.

2. Alternately, put the needle through the middle of a flower  then through the 1" length  of straw. Continue sewing flowers and straws until desired length is reached.

3. Tie both ends of the lei together.

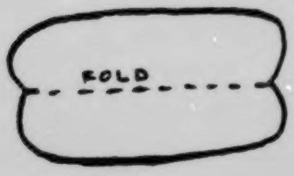
3. Tissue Paper Lei: (Pattern p. 32)

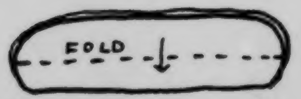
Level: Upper Primary, Intermediate, Middle School

Materials Needed: 4" x 2 1/2" pieces of various colors of tissue paper.

1/2"-1" length of straw-length depends on how close you want the flowers to be.

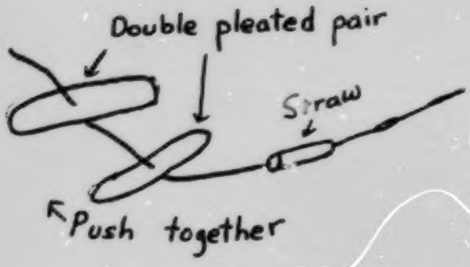
Procedure: 1. Trace and cut out the pattern on the tissue paper. Depending on the ability of the students, several pieces of tissue could be cut at one time.





FOLD SAME WAY ON BOTH SIDES

2. Lengthwise, accordion pleat two cut out pieces together. (Fold it in half, then fold each end back to the middle fold.

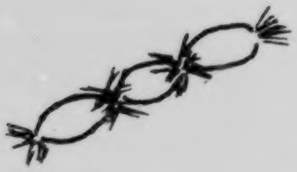


Keep the double sheets together. Fold about 48 pairs.

3. Fold two pleated pairs together through all thicknesses in the middle. Sew a straw spacer. Repeat until desired length is reached.
4. Tie lei together.
5. Carefully separate the layers of tissue paper and fluff out the tissue paper flowers.

4. "Surprise" Leis

Level: Primary, Intermediate

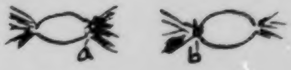


Materials: Crepe paper, wrapping paper, tissue paper, etc., to wrap little surprises.

Surprises: goodies to wrap or to go along with a language lesson - surprises can also be poems, sayings or other Aloha messages written on paper and wrapped.

Ribbon or yarn.

Procedure:
1. Wrap surprises in pieces of paper.
2. Twist ends.
3. Tie end of surprise package on to the end of another until desired length is reached. To tie:



put a over b and tie. Then fluff out the ends of the surprise packages.

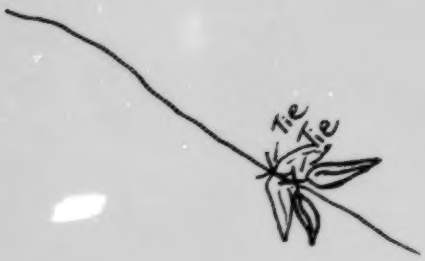
Variation: Cut toilet paper rolls in half. Put surprises in the roll. Wrap the roll, tie the ends of one to another.

5. "Natural" Lei:

Level: All Levels

Materials: Leaves, ferns and other natural flora found around the area. Yarn or twine.

Procedure: 2 Methods:

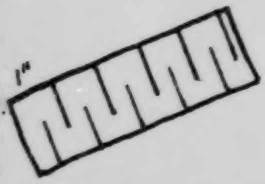


1. Cut 24" length of yarn or twine. Tie leaves of yarn or twine. Tie leaves or ferns to this "core" piece. (The filmstrip on feather leis available through the T.R.C. shows this method).
2. If possible, flowers can be sewn through the stem.

FISH NET BACKGROUND FOR BULLETIN BOARD DISPLAYS:

Material: Crepe paper

Procedure: (1) Make cuts along one folded edge of a fold of crepe paper. Make cuts 1" apart and up to 1" of the opposite side.



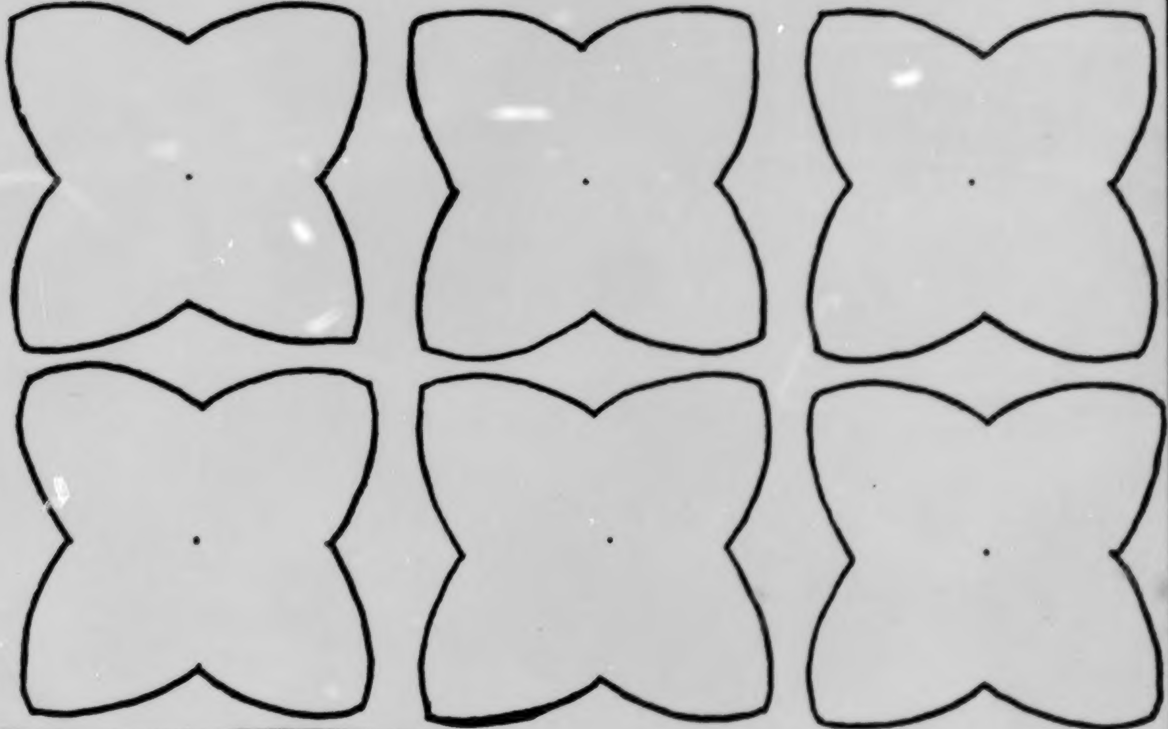
(2) Unfold the end once. Turn

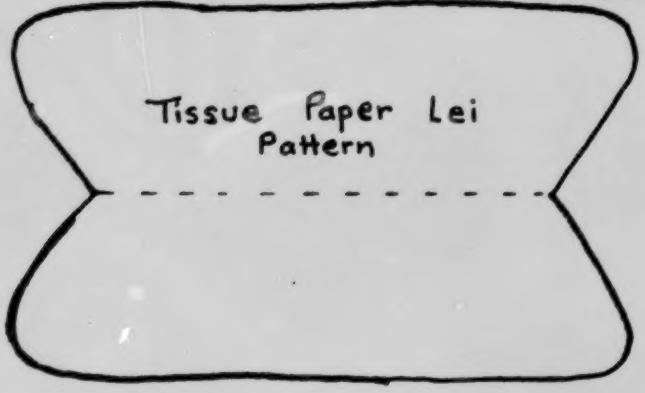
(3) Turn the fold around and make a second series of cuts from the opposite direction half way between the first cuts and to within 1" of the opposite fold.

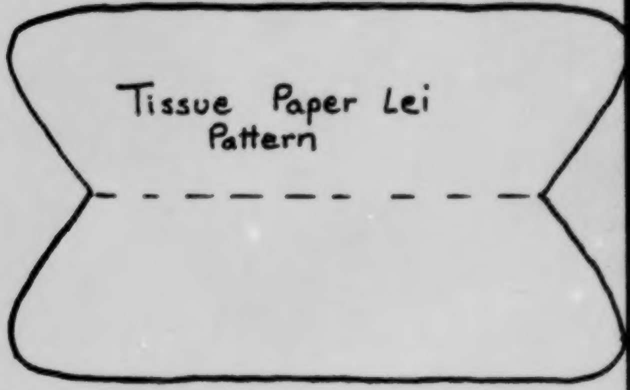
(4) Hold on to the edge and carefully shake out netting.

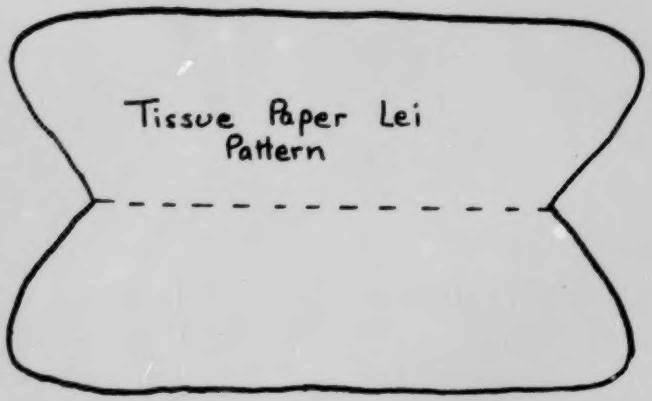
Use the fish net as a background for displaying Hawaiian art, legends, worksheets done by students, leis, etc.

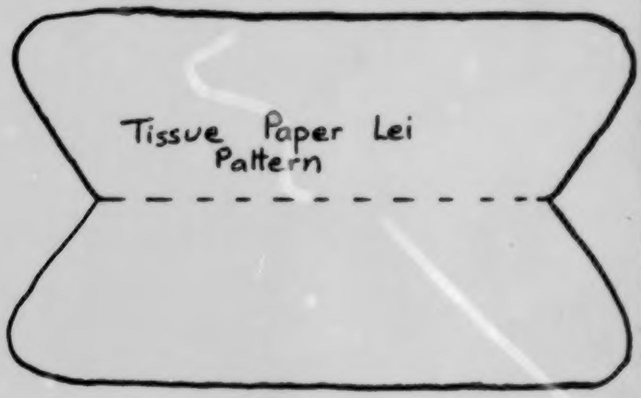
Patterns for Lei Day




Tissue Paper Lei
Pattern


Tissue Paper Lei
Pattern


Tissue Paper Lei
Pattern


Tissue Paper Lei
Pattern

TAPA (KAPA) CLOTH

Ancient Hawaiians used to make cloth by pounding bark of the trees together. Then they decorated it in repeating designs of browns and blacks. Before these samples of tapa cloth, students should be taught about repeating patterns to make a design.

Level: Elementary, Middle School

Subject Area: Art

Materials: Construction paper (preferably neutral shades)
Container for wetting paper.

Procedure:

1. Barely wet paper
2. Crumple paper carefully
3. Open paper carefully and spread out to dry.
4. The students might fold their paper into blocks. Then they could design a pattern in a block and repeat this same design in another block. 3 or 4 repeating patterns should probably be fine. The cover of this booklet could be used as a sample of a Tapa Pattern.
5. The designs should be colored in heavily.

Variations for making Tapa Cloth:

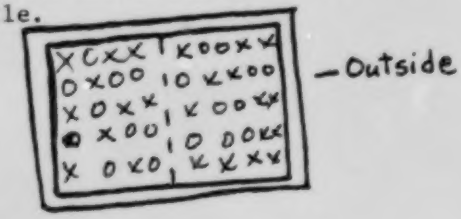
Materials: Light brown paper toweling or newsprint paper.
Brown or black crayons.
Mixture of water and brown tempera.

Procedure:

1. Carefully crumple a sheet of paper toweling or newsprint to give it a wrinkled look.
2. Follow steps 4 and 5 above.
3. Wet the paper in the "brown water."
4. Let dry.

Aloha Cards:

Put an 8" x 11" tapa print on a 9" x 12" construction paper. Fold together with the print on the outside.
Staple or tie the middle.



Write an Aloha message on the inside.

Tapa prints may also be used for book covers or gift wraps.

Music

All of the music would be appropriate for elementary students. The starred (*) ones are especially suitable for Primary students. Many of the songs and dances were learned by Jack Cowger and Geri Baenen in Eleanor Hall's Inservice Polynesian Music and Dance Class. Material learned in that class has been important to the development of the music part of this booklet. We encourage teachers to take this class if it is offered again.

Maori, Tahitian, and Samoan music were added because they have become more and more a familiar part of island music.

The Lei Day tape is available through the Audio Visual Center. Send in a blank 60-minute cassette and request Lei Day Tape number 157. While side two of the audio-tape presents examples of professional recordings of Polynesian music, side one is meant to be used in either of the following ways: (1) as a guide to the teacher in learning Polynesian music after which he/she will teach to students; or (2) to be played while the teacher and students "sing along" in order to learn each piece. The music on side one of the tape is sung in order as it is listed below. The page number tells where the music is found in this booklet.

We encourage you to try the songs and dances in your classrooms because music is so much a part of Lei Day in Hawaii. Except for "May Day is Lei Day in Hawaii" all of the songs can be used at any time of the year.

Hawaiian Music	Page	Side #1 Position** on Tape
Aloha Oe - a familiar and traditional greeting and departure song written by Queen Liliuokalani, the last monarch of the islands.	37	12
For You a Lei - a popular Lei Day song	39	31
*Hawaiian Alphabet - fun song for children to learn the sounds of the Hawaiian alphabet	40	44
*Piapa - another Hawaiian Alphabet song which Primary children would enjoy. Motions for the song follow on page 41.	40	58
*Kahuli Aku - a song about the Kahuli shells. It goes with the story "A Promise of the Tree Shells" on page 17. The story is also on the Lei Day tape.	37	74
Ku'u Lupe - a kneeling stick dance.	45	88
May Day is Lei Day in Hawaii - "official" song of Lei Day.	38	105
Na Hala O Naue - can be learned in English and/or Hawaiian. It can be accompanied by the puili (bamboo sticks) or the kalaau (sticks).	44	131
*Pupu Hinu Hinu - about finding and playing with shells on the beach. Instructions for a "sit down" dance follow on page 43.	42	159

Maori Music	Page	Position** on Tape
Hoki Hoki - an action song for singing and dancing. Use Poi Balls (directions on page 47) for dancing.	46	185
Ka Mate - an action song of the warriors. Directions for motions are on page 49.	46	199
Ti Rakau - a Maorian stick dance. Directions on page 52.	51	222
Tahitian Music		
*Hoe Ana - a Tahitian canoe paddling song and dance, with instructions on page 56.	55	260
Vini Vini - a song about a small Tahitian bird. Use instruments to keep rhythm.	57	292
Samoan Song		
Savalivali - for learning a few Samoan words.	58	377

	Page	Side #2 Position** on Tape
Hawaiian		
Promise of the Tree Shells and Kahuli Aku-Story is read with song Kahuli Aku by the Beamers in the background	17	2
Pupu Hinu Hinu - from Beamer's "This is Our Island Home".	42	80
Ku'u Lupe - from Na Mele Hawaii No Na Keiki	45	100
Maorian		
Kamate - from Kamehameha Schools Alumni Glee Club	46	120

The following music was recorded on this tape for the Children's Day Booklet.

Japanese		
Tanko Bushi - a Coal Miner's Folk dance. Children's Day Booklet	34	14[illegible]
Momotaro - Children's Folk Song, sung in Japanese Children's Day Booklet	10	189

**If the tape player you use has a counter these numbers should make it easier for you to find each selection.

Some Notes on Teaching Music

MUSIC

Level - Elementary

Objectives for all songs & games in this unit.

1. to familiarize student with the language of Polynesian culture.
2. to learn the music and games of the Polynesian people
3. to aid in understanding the Polynesian culture

In addition to objectives that deal with the Polynesian culture, these songs also can be used to teach these musical concepts.

1. rhythm - beat - counting meter
2. coordination of movements
3. pitch
4. enunciation or diction

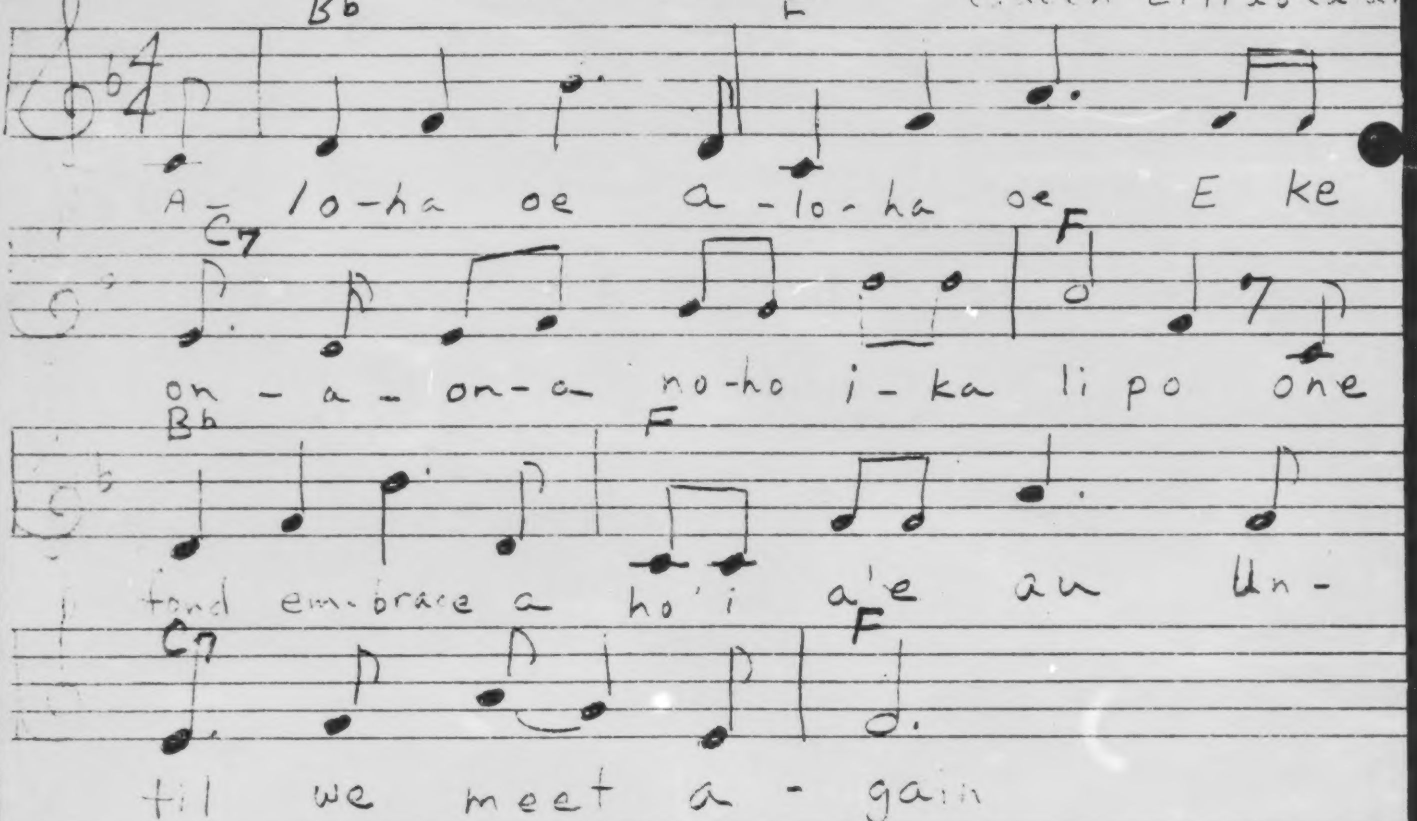
Procedure suggestions.*

1. Explain the tradition of Lei Day in Hawaii
2. Play the recording or sing the song enough times to familiarize the students with the song.
3. While they listen to the songs, have the students do the movement or game.
4. Sing & learn one phrase at a time until the complete song is learned.
5. If pronunciation of the words are a problem, work on it separately before you learn the song.
6. Work on the movement or game separately for the song if it is complex.
7. Add that activity to the song.

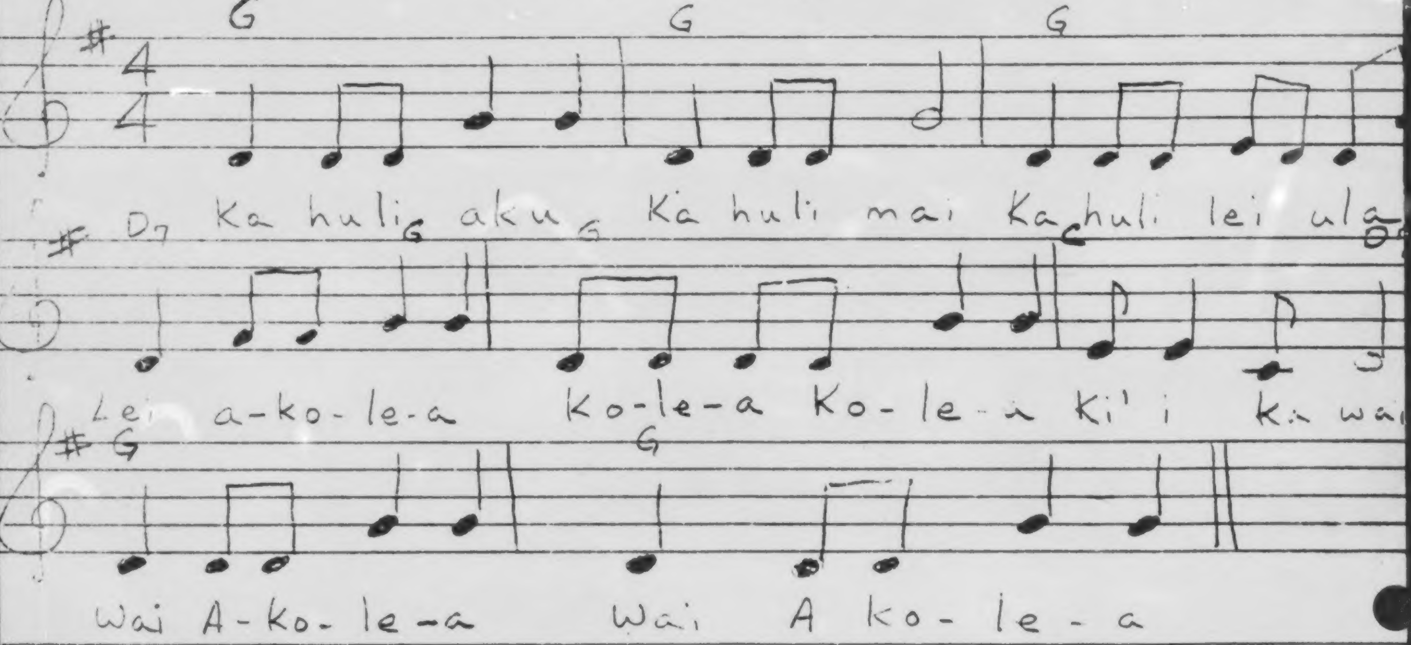
*When introducing children to ethnic music, it's important to discuss differences in music and language sounds. As with any other kinds of differences (food, dress, etc.) the earlier and more often children are exposed to them the easier it is for them to appreciate and accept differences.

Aloha Oe

Queen Liliuokalan

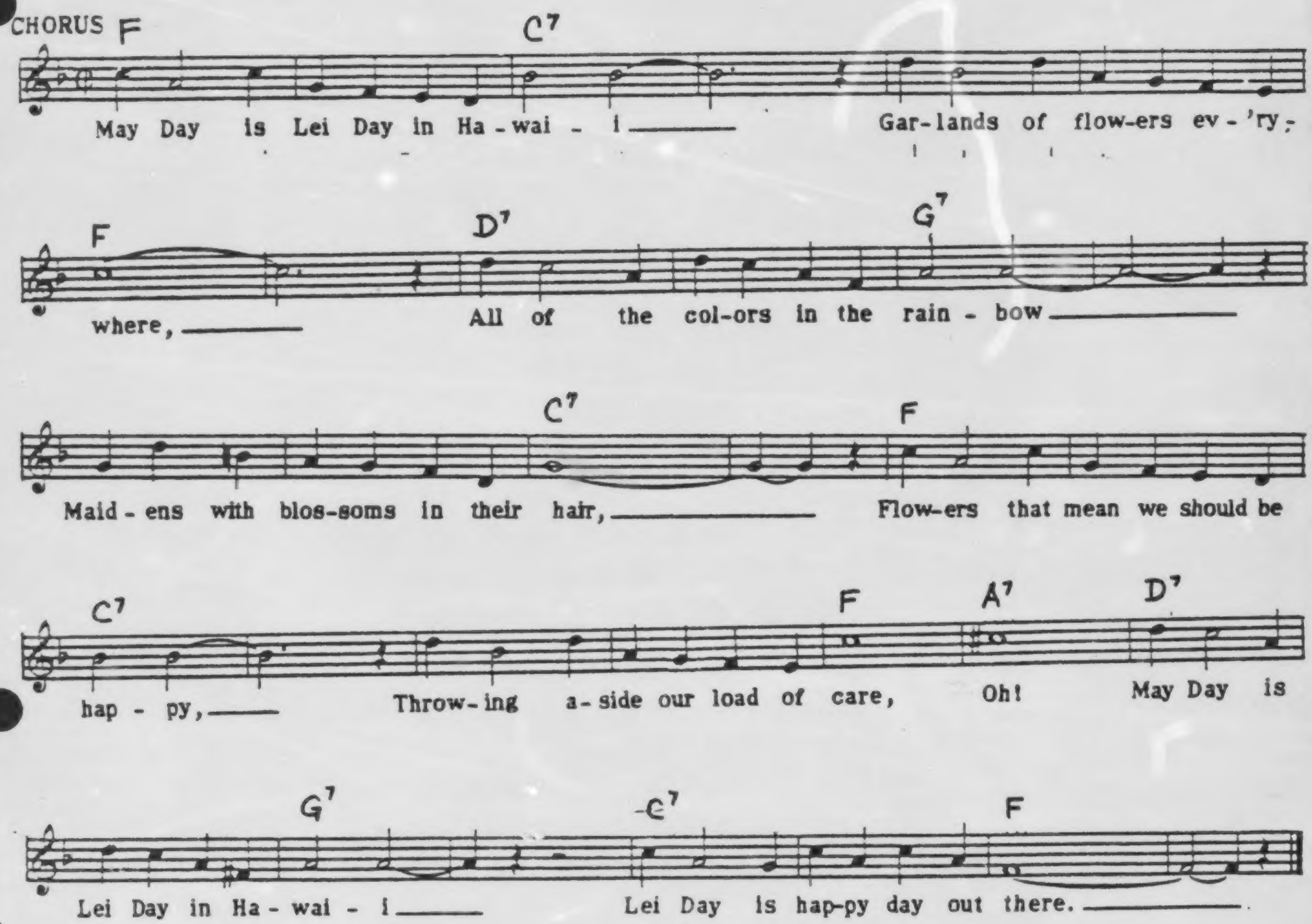

Bb
F
A-lo-ha oe a-lo-ha oe E ke
C7
F
on-a-on-a no-ho i-ka li po one
Bb
F
fond em-brace a ho'i a'e au Un-
C7
F
til we meet a-gain

Kahuli Aku

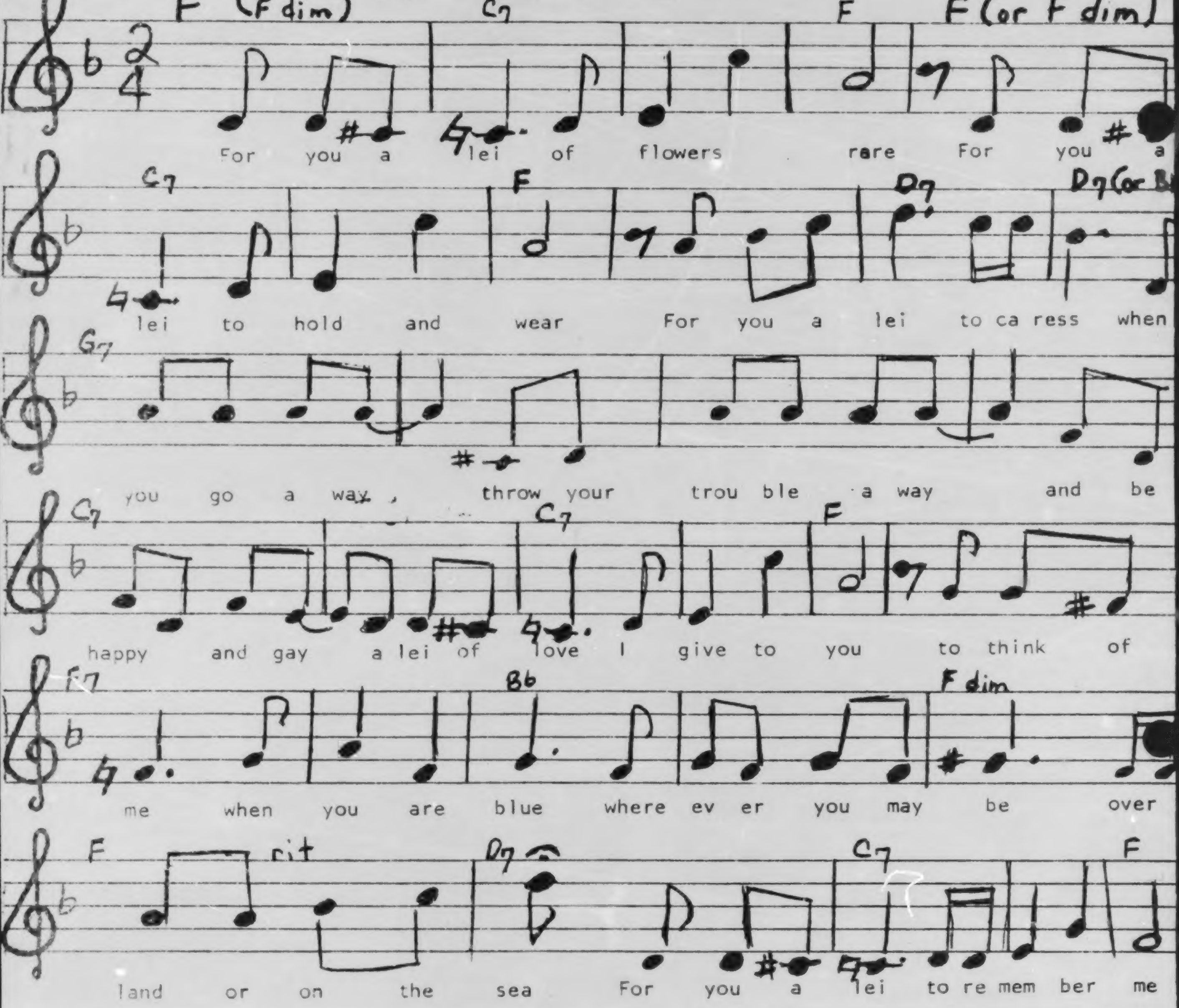

G
G
G
Ka huli aku Ka huli mai Ka huli lei ula
D7
G
G
C
Lei a-ko-le-a Ko-le-a Ko-le-a Ki'i ka wai
G
G
Wai A-ko-le-a Wai A ko-le-a

by: Winona Beamer

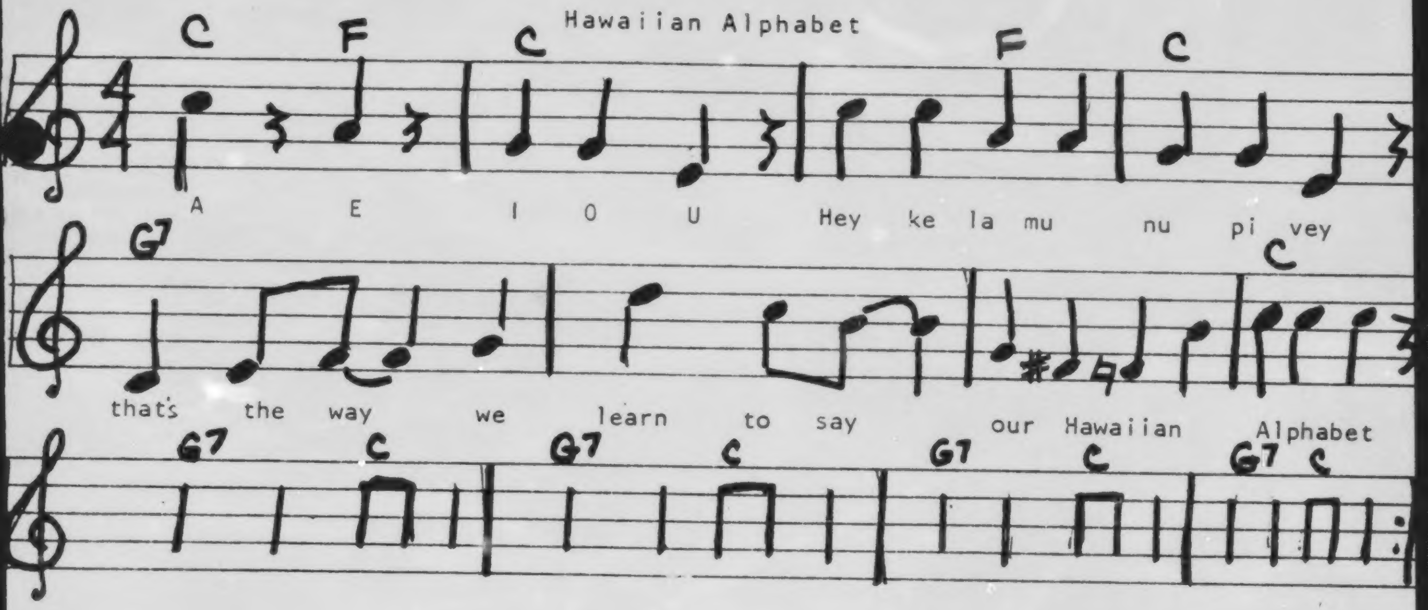
May Day is Lei Day in Hawaii


CHORUS
F C7
May Day is Lei Day in Ha-wai-i ___ Gar-lands of flow-ers ev-'ry-
F D7 G7
where, ___ All of the col-ors in the rain-bow ___
C7 F
Maid-ens with blos-soms in their hair, ___ Flow-ers that mean we should be
C7 F A7 D7
hap-py, ___ Throw-ing a-side our load of care, Oh! May Day is
G7 C7 F
Lei Day in Ha-wai-i ___ Lei Day is hap-py day out there. ___

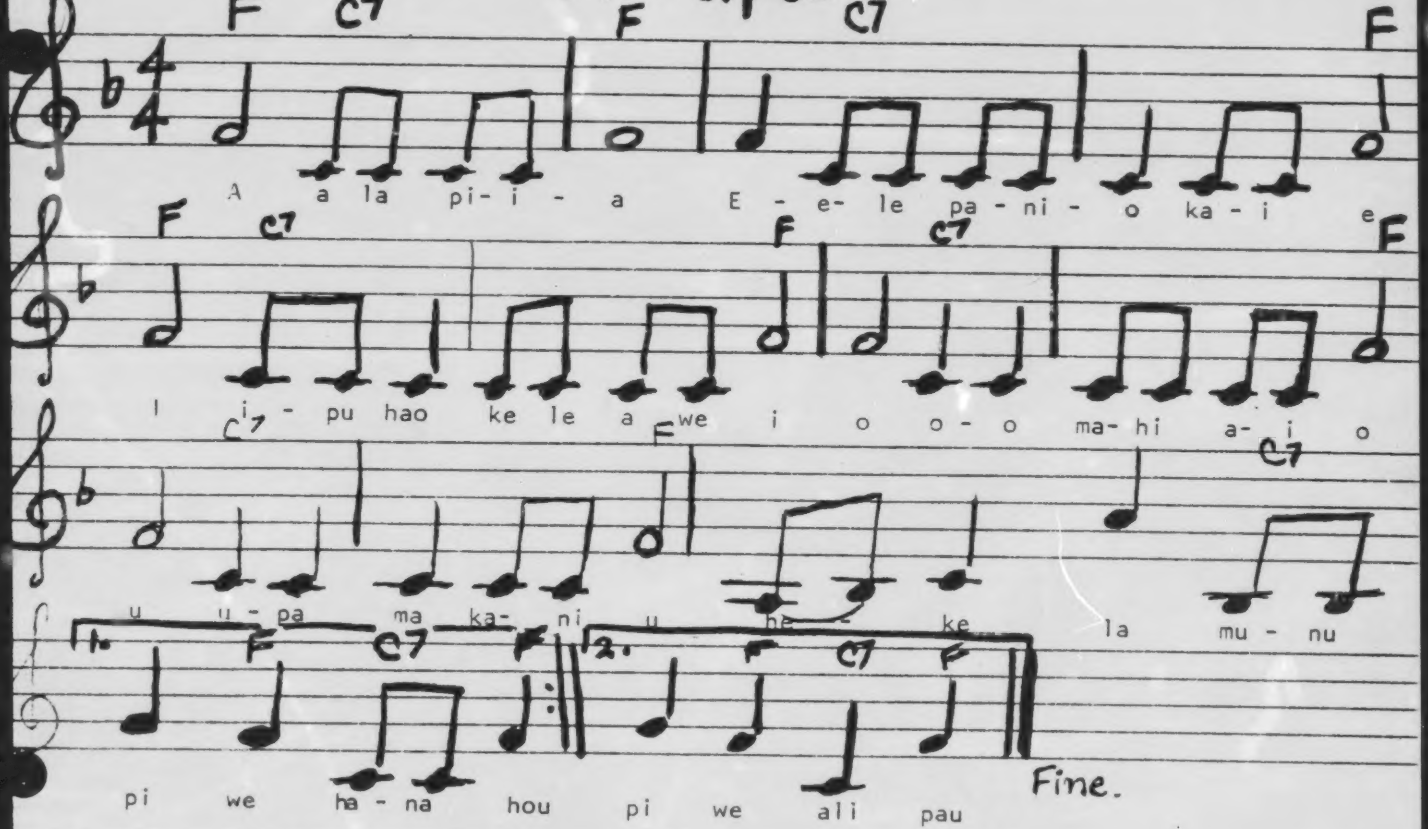
For You A Lei


F (or F dim) C7 F F (or F dim)
For you a lei of flowers rare For you a
C7 F D7 D7 (or B
lei to hold and wear For you a lei to ca ress when
G7
you go a way, throw your trou ble a way and be
C7 C7 F
happy and gay a lei of love I give to you to think of
F7 Bb F dim
me when you are blue where ev er you may be over
F rit D7 C7 F
land or on the sea For you a lei to re mem ber me

Hawaiian Alphabet


C F C F C
A E I O U Hey ke la mu nu pi vey
G7 C
that's the way we learn to say our Hawaiian Alphabet
G7 C G7 C G7 C G7 C

Pi-ápa


F C7 F C7 F
A a la pi- i - a E - e- le pa- ni - o ka - i e
F C7 F C7 F
I i - pu hao ke le a we i o o - o ma- hi a - i o
C7 F C7
u u - pa ma ka- ni u he - ke la mu - nu
1. F C7 F 2. F C7 F
pi we ha - na hou pi we ali pau
Fine.

By: Winona Beamer

(E.H.)

PI'APA -- The Alphabet

Translation:

Alapi'i - ladder

'Elepani o kai - elephant of the sea or walrus

Ipu hao keleawa - iron kettle

'O'o mahi'ai - farmer's digging stick

'Upa makani - bellows

He, Ke, La, Mu, Nu, Pi, wo - "H", "K", "L", "M", "N", "O", "P", "W".

Actions:

"a" - touch hands overhead to form letter "A". (wrists straight)

Ladder - move hands upward in front of head as though climbing ladder

"E" - bend left arm over head to touch right arm (inside elbow) and bend right wrist to point right hand to the left forming letter "E".

Walrus - form large circle in front of stomach with arms describing a large "opu" (stomach). Fingertips should touch.

"I" - bend right arm at elbow (right angle) with forearm and hand upward by head, extend left arm over head so left hand is about three inches above right hand (dot for the "i").

Iron kettle - with left arm bent at elbow forming kettle in front of chest make stirring motions with right hand.

"O" - touch hands overhead with arms curved to form letter "O".

Digging stick - make digging motions diagonally right bending forward slightly at waist and looking down.

"U" - extend forearms upward beside head.

Bellows - with elbows about eight inches from ribs place fingertips together in front of body and move elbow in and out by ribs to describe action of bellows.

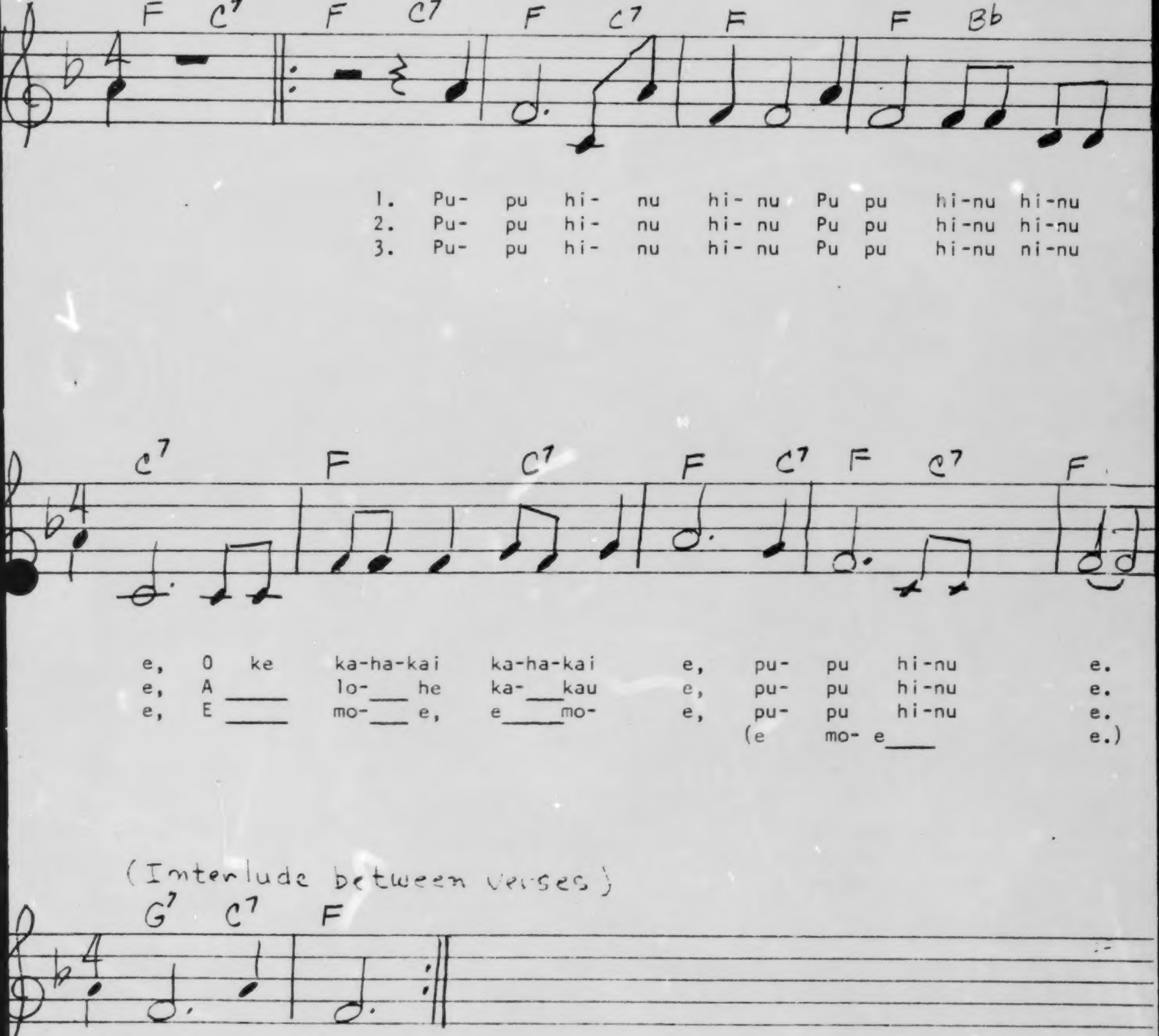
For remainder of song perform rhythmic pattern. (slapping hands on lap for lower symbols and clapping hands together for higher symbols.)

Ipu (Hawaiian gourd) may be beaten to same rhythm by thumping bottom of gourd on padded floor on lower symbol and slapping side of gourd with fingers of right hand on higher symbol.

(E.H.)

PUPU HINU HINU

Nona Beamer


F C7 F C7 F C7 F F Bb
1. Pu- pu hi- nu hi- nu Pu pu hi-nu hi-nu
2. Pu- pu hi- nu hi- nu Pu pu hi-nu hi-nu
3. Pu- pu hi- nu hi- nu Pu pu hi-nu ni-nu
C7 F C7 F C7 F C7 F
e, O ke ka-ha-kai ka-ha-kai e, pu- pu hi-nu e.
e, A ____ lo-___ he ka-___kau e, pu- pu hi-nu e.
e, E ____ mo-___ e, e____mo- e, pu- pu hi-nu e.
(e mo- e____ e.)
(Interlude between verses)
G7 C7 F

1. Shiny shells - the ocean roars deep within you
2. Shiny shells - we hear your ocean roar
3. Shiny shells - go to sleep - tired shells.

PUPU HINU HINU
(Shiny Shells)

Lullaby hula of Hawaii

Position: Sitting "hula style" on knees.
Implements: Small cowry shells to click throughout the hula as indicated. These can be purchased at any import store. ($.75-$1.00)
Opening: Hold shells in lap.
Words:

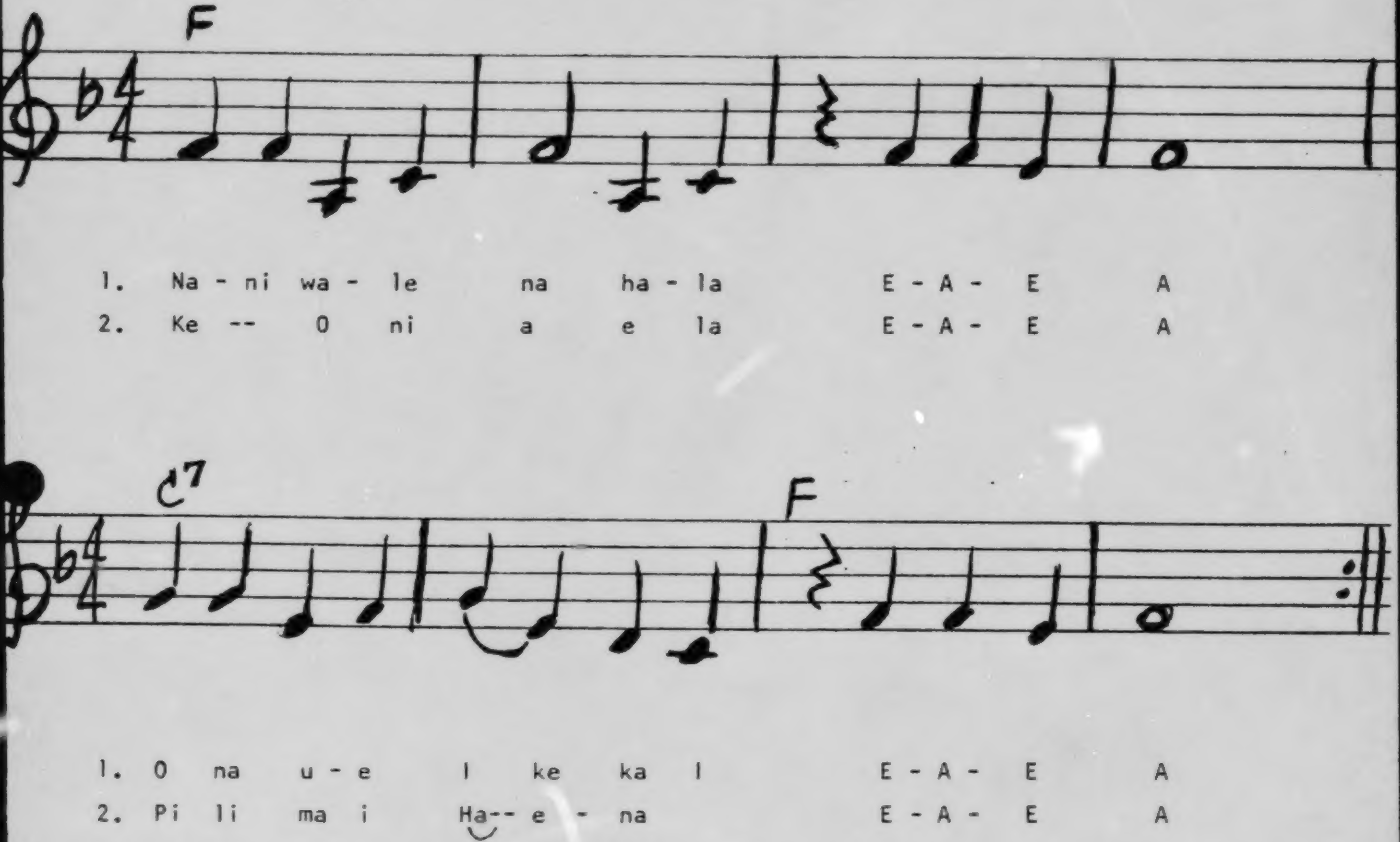
1.	Pu-pu	Click shells in front then turn hands out to show shells.
	hinu hinu	Move up on knees, extending hands above head. On "hi-" of Hinu turn shells out to show them to audience. On second "hi" turn shells in away from audience; on last "nu" of hinu turn shells out again to show. (Three hand motions are: out, in, out)
	Pupu hinu hinu e	Repeat above motions
	O ke kahakai Kahakai E--	Sitting position, extend arms out to right front; click three times moving in to right ear, on 'ka-ha-kai, ka-: On "kahai of second "Kahakai" move arms to left front and repeat 3 clicks on E-- moving in to left ear.
	Pupu hinu	Repeat first motions as above.
2.	Pupu hinu hinu	As above
	A lohe ka kau	Place L shell under right elbow (left palm down) and right shell by right ear listening to ocean sound in shell, lean slightly right.
	E---	Reverse above listening to shell in left ear.
	Pupu hinu hinu E	Same as above.
3.	Pupu hinu	Same as above
	e mo-e,	Place both shells by right side of head left slightly under right. Lean head to right as though sleeping.
	e mo-e	Reverse above
	e mo-e	Slowly swing arms to sides, then place shells on floor in front and slowly lean down and place right side of head on shells which you are still holding against the floor. Lean head on hands as though sleeping. This is final bow.

Credit: Eleanor Hall's music class

NA HALA O NAUE

Hawaiian Traditional

Can be used with sticks (Ka laau)
split bamboo (Pu ili)


F
1. Na - ni wa - le na ha - la E - A - E A
2. Ke -- O ni a e la E - A - E A
C7
F
1. O na u - e I ke ka I E - A - E A
2. Pi li ma i Ha-- e - na E - A - E A

English:
1. Love-ly are the ha-la trees E A E A
2. Near Ha - e - na ha-las grow E A E A
1. Sway-ing by the gen-tle seas E A E A
2. In Na-u-e breez-es blow E A E A

HPE Dept.
University of Hawaii

KU'U LUPE

E. Sharpe

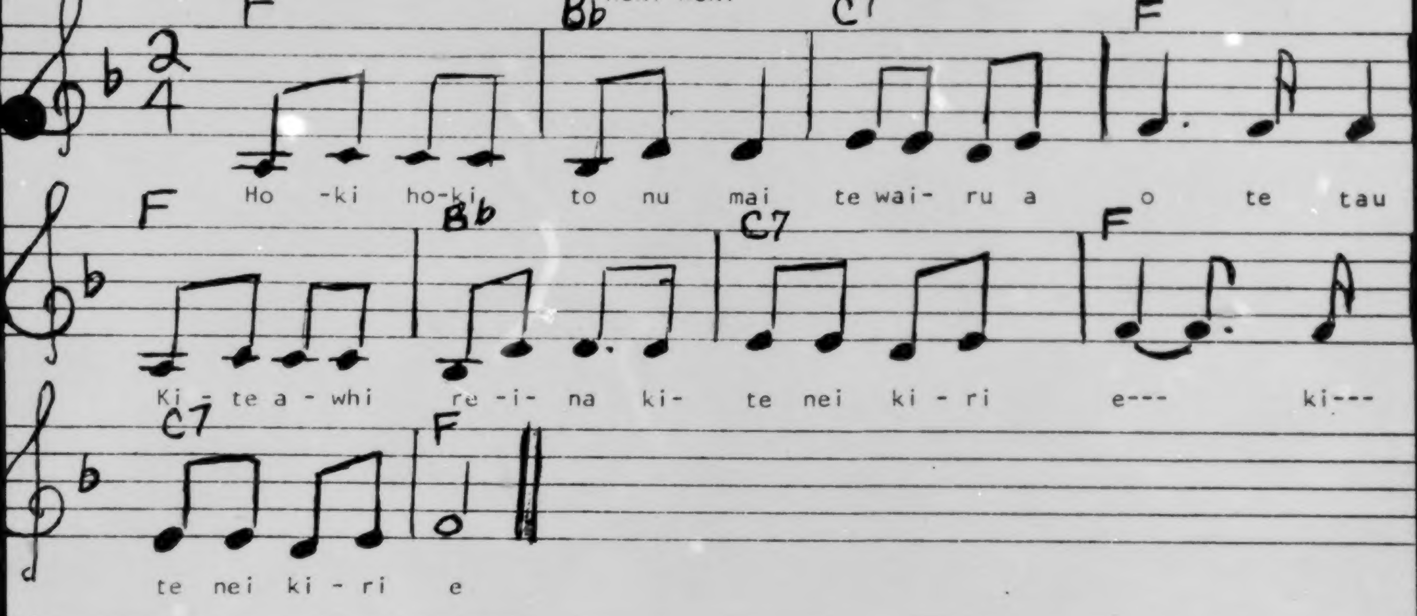
Type: Hula Ka-laau (Ka to strike; laau, wood)
Reference: Hula records - Na Mele Hawaii No Na Kei Ki
Equipment: 1 pair of Ka-laau (sticks)
Costume: Girls: Green shorts, hula skirt; green, red yellow or orange gathered sleeveless blouse (top). Other colors may be used. Full gathered (material) skirt. Full gathered sleeveless top blouse, of red, yellow, orange - Plain unbleached material with a border of tapa print or other designed material. Long or shortie Mu-u Mu-u.

Boys: Red, yellow or orange malo or pa-u (wrap-around)
Position: Sitting - hands forward. Cross sticks

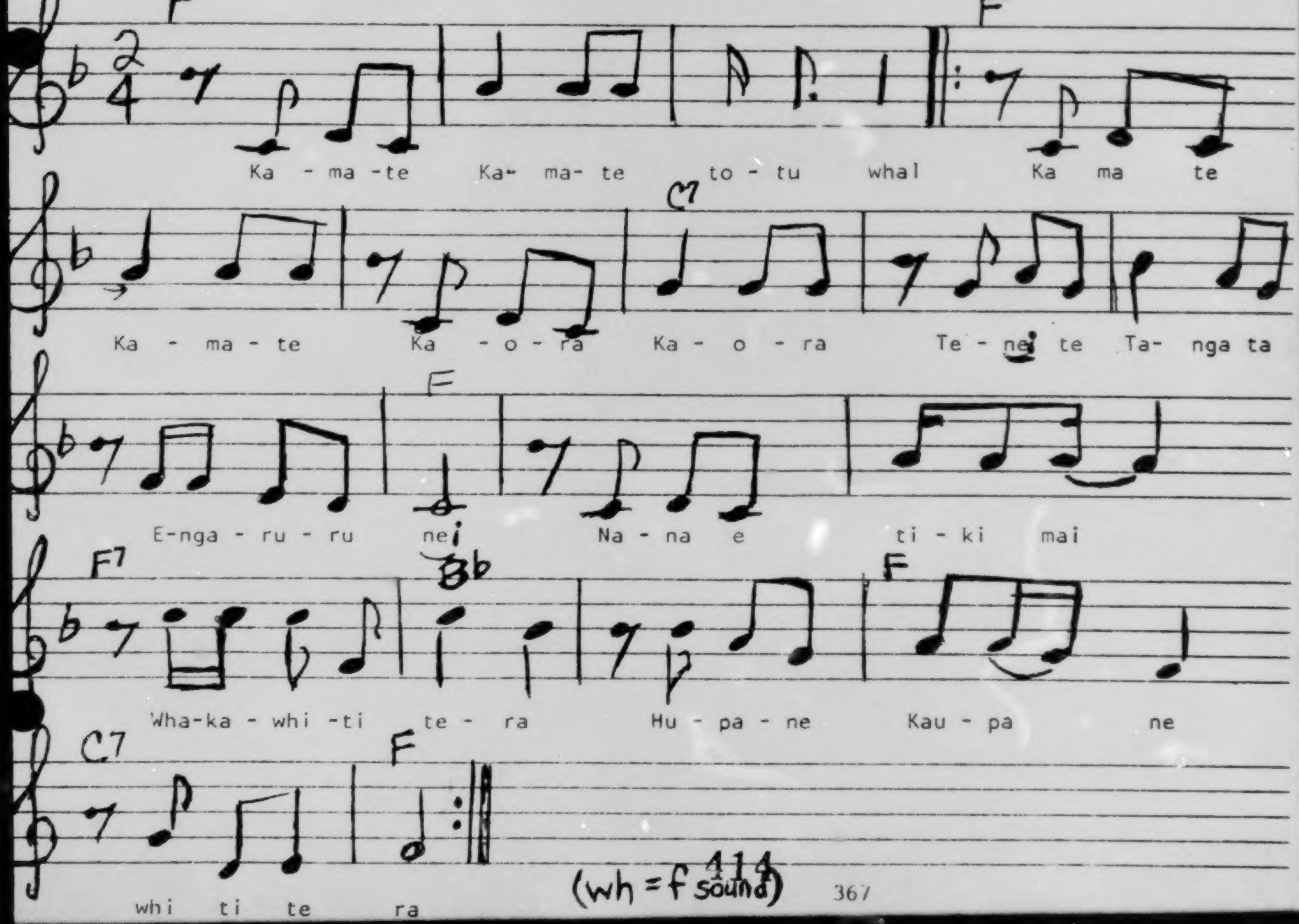
1.	Ho'o le le au (I fly)	Hands forward. Tap upward 2 time then point to chest
	i ku'u lupe (my kite)	Hands up, tap 3 times. Elbows out to sides
	I luna (up high)	Tap 3 times, left hip up to right
	I luna (up high)	Tap right to left 1 - 1,2,3.
	Ho'o lele au (I fly)	Repeat
	i ku'u lupe (my kite)	Repeat
	I luna (up high)	Repeat
	O ke ao (to the clouds)	Roll 3 times and tap
	INTERLUDE	Tap fwd 1X; chest 1X tap fwd to chest 3X
2.	Ha'aheo No (Proudly sails)	Bend to chest - look to R to L
	Ku'u lupe (my kite)	Hds. up. Tap 3X (elbows out to sides)
	I luna (up high)	Tap 3X 1 hip up to R
	I luna (up high)	Tap R to L 1 - 1,2,3
	Ha'aheo no ku'u lupe (proudly sails my kite)	Repeat
	I luna o ke ao (up to the clouds)	Repeat
	INTERLUDE	SAME
3.	Ho'i mai no (my kite returns)	Up on knees - Tap 3X down to L hip (sit)
	Ku'u lupe	Up, tap 3X - elbows out to sides
	Mai luna (from on high)	R tap 3X
	Mai luna (from on high)	L tap 3X
	Ho'i mai no (my kite returns)	Repeat
	Ku'u lupe (my kite)	Repeat
	Mai luna (up from)	Tap R 1X, L 1X
	O ke ao (the clouds)	Pull 2X and tap R to L
	INTERLUDE	Fwd. Tap in to chest 3X, out to sides then bow.

Credit: Eleanor Hall's music class

Hoki Hoki

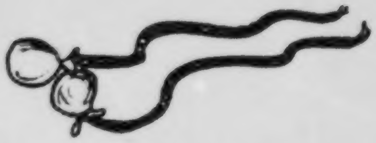

F
Bb
C7
F
Ho -ki ho-ki to nu mai te wai- ru a o te tau
F
Bb
C7
F
Ki - te a - whi re -i- na ki- te nei ki - ri e--- ki---
C7
F
te nei ki - ri e

Ka Mate


F
F
Ka - ma -te Ka- ma- te to - tu whal Ka ma te
C7
Ka - ma - te Ka - o - ra Ka - o - ra Te - nei te Ta- nga ta
F
E-nga - ru - ru nei Na - na e ti - ki mai
F7
Bb
F
Wha-ka - whi -ti te - ra Hu - pa - ne Kau - pa ne
C7
F
whi ti te ra

(wh = f sound)

Maori Poi Balls (New Zealand)



Materials Needed:

rug yarn, not acrylic because it will stretch
3 colors: black, red and white

1. Use at least 4 strands of each color if the yarn is relatively thin. Braid with 4 colors. Use two of red, or two of black, or two of white.

2. For length,* use approximately 2 times the finished length of the poi ball. Remember to measure enough to secure the yarn inside the ball.

3. (Figure 1) Use a pattern that is easy to remember so you can keep track of where you are while braiding. Use the same colors on the outside, then they will end up on the inside together.

4. (Figure 2) Start from your left side and take A and go under 2 (B & C). A will come out between C & D.

5. (Figure 3) Still using A, take it over one (C). It will come out between B & C. Your color pattern will end up like Figure 4.

6. (Figure 5) Now start from your right side and take D and go under 2 (A & C). D will come out between B & A.

7. (Figure 6) Still using D, take it over one (A). It will come out between A & C. Your color pattern will end up like Figure 7.

8. Repeat this same sequence: left side then right side, until you reach the length desired. To secure the end, tie a knot in the end of the yarn. (Use several knots, one on top of the other.

Figure 1

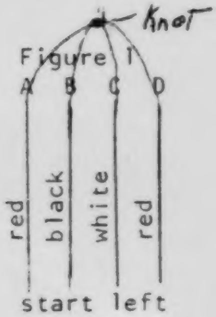


Figure 2

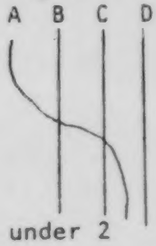


Figure 3

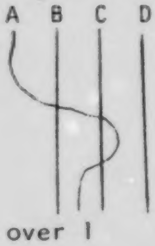


Figure 4

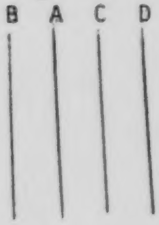


Figure 5

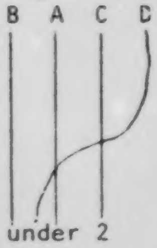


Figure 6

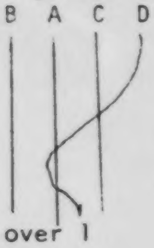
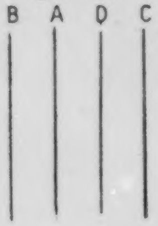
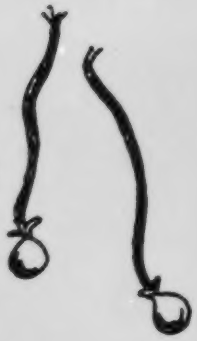


Figure 7



* The poi ball should be at least arm's length.

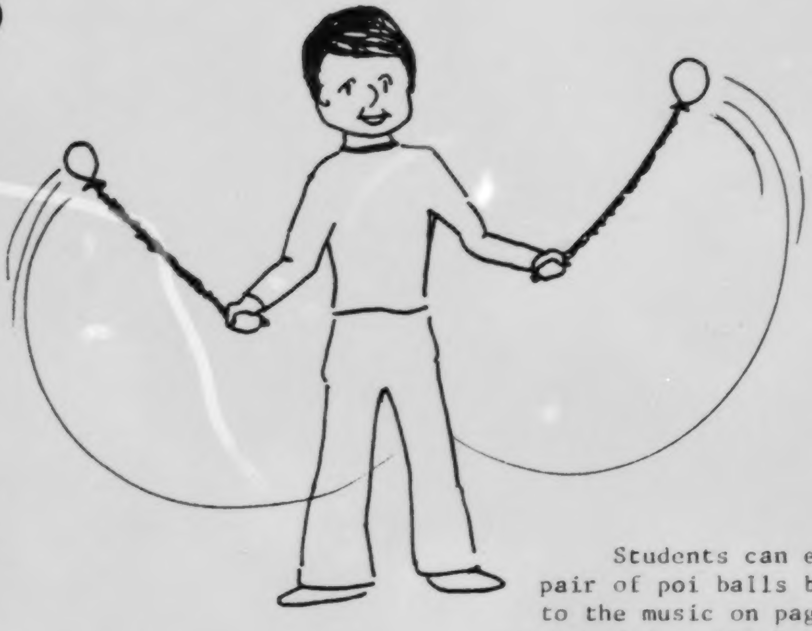
Making Poi Balls



Materials:
Braided yarn (using four strands)
Paper towels, napkins, or cloth for stuffing
Clear plastic - from grocery vegetable bags, perhaps
Yarn

Procedure:

1. Make a loop with the starting ends of the cord.
2. Make a cross with napkins or cloth through the center of the loop. This would make the core of the ball.
3. Wrap these crossed pieces with another cloth or napkin to form the ball. Continue wrapping ball with individual layers. These individual layers will not only make your ball more solid but also less likely to fall apart. The poi ball should be no longer around than a tennis ball. For younger students these balls should be small enough to fit in the palm of the hand. The poi ball should also be a little soft so that it makes a thud when it hits the palm of your hand. Use plastic for the outer covering of the ball. Tie all the ends together tightly with yarn. Trim the ends.



Students can experiment with using a pair of poi balls by twirling them in time to the music on page 49. The song is also recorded on the Lei Day tape #157. They might try twirling them in opposite directions in the front, side, back, or overhead. They might try twirling both in one hand.

KA MATE!

MAORI HAKA CHANT AND ACTION SONG

Grades: 4-8 Done by men only (Good activity for the boys).

Implements: None

Position: Standing in rows

Action of feet: Raise right foot off ground on every "off beat" and bend left knee slightly; return right foot to place on every "down beat" and straighten left knee. Continue this motion throughout dance.

CHANT AND HAKA

Text:	Gestures:
Ka mate ka mate	Slap thighs with both hands on each "ka".
Ka ora ka ora	Pull fists back by waist on each "Ka" (like pulling on two oars of rowboat).
REPEAT BOTH LINES	
Te nei te tangata E huruhuru e Nana nei tiki mai whaka Whiti te ra	Arms at sides, elbows bent (90°) by waist, palms facing out front (waist level) closed into fists -- move hands back and forth in front of body simulating "train" motion starting with R. hand forward on first pulse, repeating for total of nine motions. On last pulse open palms, extend fingers and hold ... (on "ra").
Upa ne	L. hd. by R. side of mouth; R. hd. extended back by R. hip
Kau-pa ne	Reverse.
Upa ne kaupa ne	Repeat above motions, reversing on each pulse.
Whiti te ra.	On "ra" raise both hands, to sides, head level and make a fierce grimace and say: "Ha-a-n-n-ah!" with tongue out.

ACTION SONG

Ka ma-te Ka ma-te x x x x-------	Slap thighs 2X, clap hds, raise hds by head and wiri (quiver the hands and fingers rapidly).
Ka o- ra ka o- ra x x x x-------	Repeat above motions.
Te nei te Tangata x x x x x	Train Motions, R., L., R., L.
E nga ru-ru nei x x x x	Slap L. elbow with R. hd while turning to left (pivot On L. foot).

Kamate (Cont.)

Na-na e ti-ki mai x x x x	Train motion while turning back to face front, R., L., R., L.
Wha-ka whi-ti te-ra x x x x	Slap thighs 1X, clap hds. 1X, slap chest 1X, raise hds. by head and wiri.
Hu-pa-ne kau-pa-ne x x x x	Pull both hds. diagonally downward by hips like pulling on rope, L., R., L., R. Raise up on balls of feet then down on heels when pulling hds down.
Whi-ti te ra x x x x---------	Slap thighs, clap hds. slap chest, hds. up and wiri. (See "Whaka whiti tera" above).

Repeat entire action song twice more singing in rounds (actions also will be in rounds). End by placing hands on hips and shout:

"I aue hi!"

Translation:

It is death. It is death!

It is life, I live!

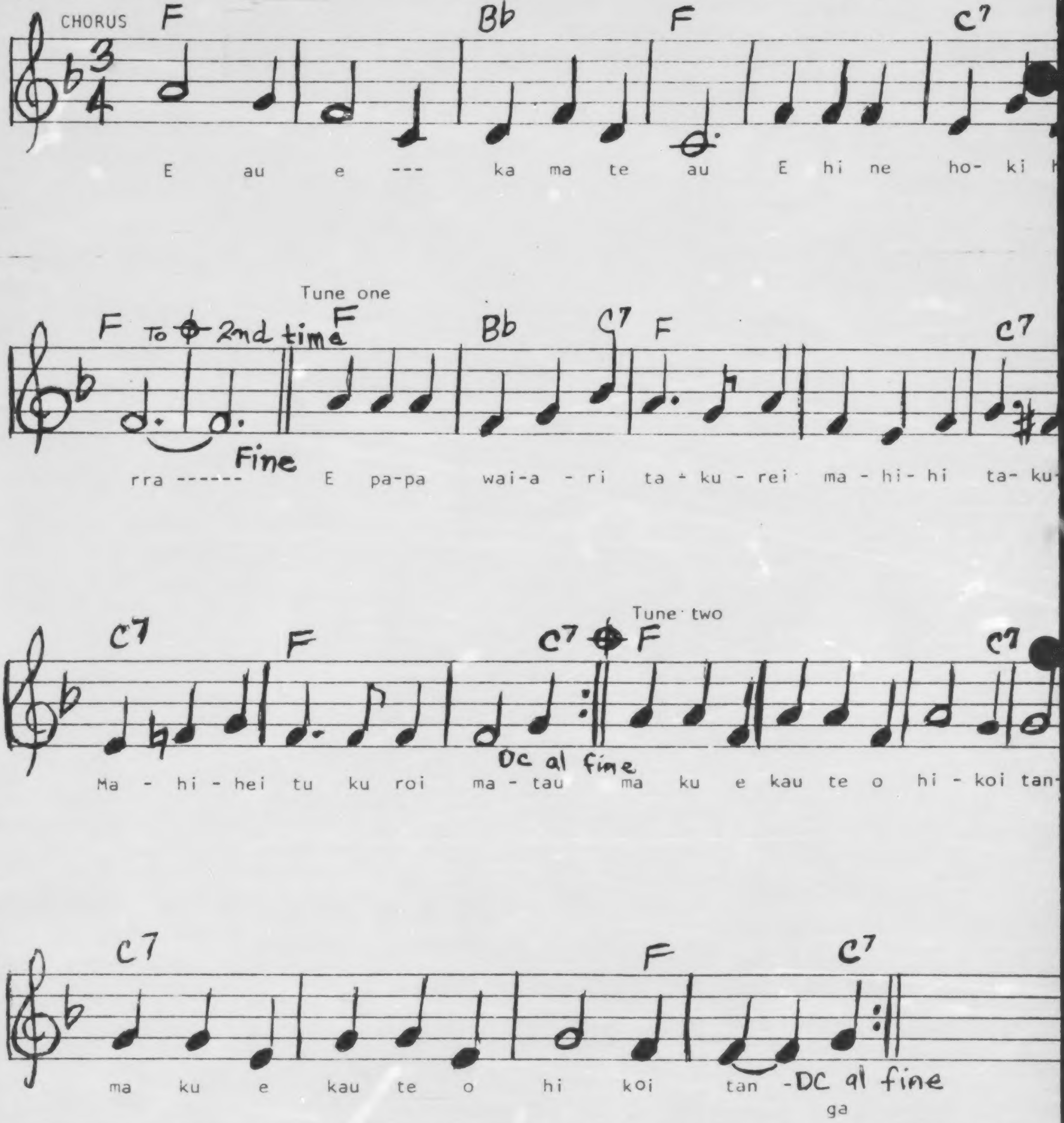
Behold the brave man who caused the sun to shine again (who saved my life).

Up, into the light of the sun (Hurrah, the sun does shine again. I live!).

As taught by Earline Tom from the repertoire of Tommy Taurima of the Polynesian Cultural Center, 1962.

(E.H.)

Count: Tahi Rua Toru Fa   Ti Rakau   Maori stick game


CHORUS
F
Bb
F
C7
E au e --- ka ma te au E hi ne ho- ki
F To ⊕ 2nd time
Fine
Tune one
F
Bb
C7
F
C7
rra ------ E pa-pa wai-a - ri ta - ku - rei ma - hi- hi ta- ku-
C7
F
C7 ⊕ F
Tune two
C7
Dc al fine
Ma - hi - hei tu ku roi ma - tau ma ku e kau te o hi - koi tan-
C7
F
C7
ma ku e kau te o hi koi tan -DC al fine
ga

(E.H.)

Maori Stick Games

Grades: 4-9

Implements: Cylindrical sticks 12 to 14 inches long, 1 or 1½ inches in diameter. (Hardwood dowel pins preferable for long wear)

Position: Kneeling, Hawaiian style in rows with partners facing each other.

Maori stick games are strongly rhythmical and are valuable for developing dexterity of hands and quickness of eyes and mind. In New Zealand the function and names of the games vary from tribe to tribe. Traditionally, stick games functioned as training for war and as such, were performed very seriously. The sticks were long (up to three feet) and spear-like.

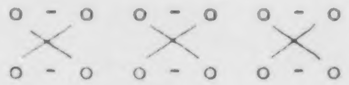
Modern stick games are performed for entertainment since tribal wars have ceased, negating the need for war training in the traditional Maori fashion. Modern sticks are shorter - being twelve to eighteen inches long and one to two inches in diameter. Stick games are played with partners or in groups of four or in straight rows. Each player exchanges sticks with his partner or neighboring player by tossing one or both sticks according to a prescribed arrangement of movements.

Suggested arrangements of students for performance of these movements: (Circles indicate players, lines indicate direction of sticks)

1. o - o o - o o - o or

Two children facing each other and exchanging sticks with each other.

2.



Children performing in fours - usually performed after a series of patterns performed by twos. The front (lower) group of players turn to face new partners (diagonally).

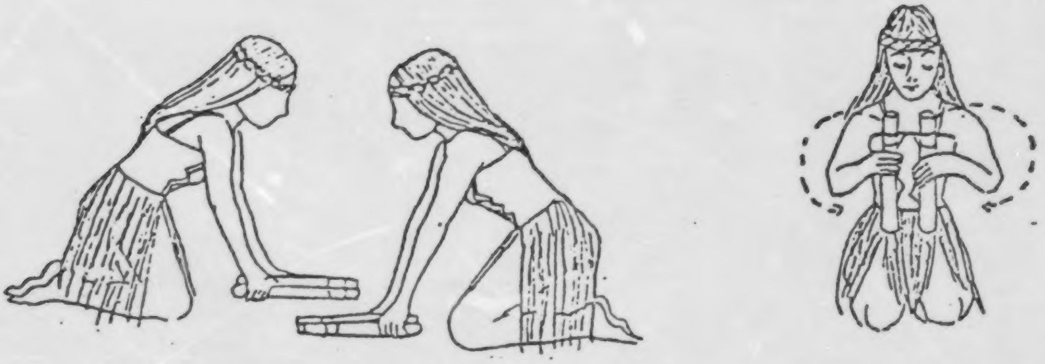
Maori stick games provide interesting rhythmic and kinesthetic activity for older elementary and middle or junior high school youth. When using these movements the sticks should be uniform in dimensions and weight for each group of partners to avoid any accidents which might occur by dropping sticks or flipping them too high if a stick is smaller or lighter weight than another stick being used by a pair of players. For learning purposes teachers might try stuffing rolled magazines into cardboard cylinders (such as paper towel or waxed paper cores) then taping the ends tightly to prevent the magazine from slipping out. These are of similar dimensions and weight as the wooden sticks but are less apt to inflict injury to untrained players.

Sticks should be painted to prevent chipping. Traditional Maori colors of red, white, black and sometimes yellow can be painted by children to create designs which they have researched and selected. The paint should be enamel or some other oil base paint which will not rub off after repeated handling.

Basic stick movements (See Figure 10)

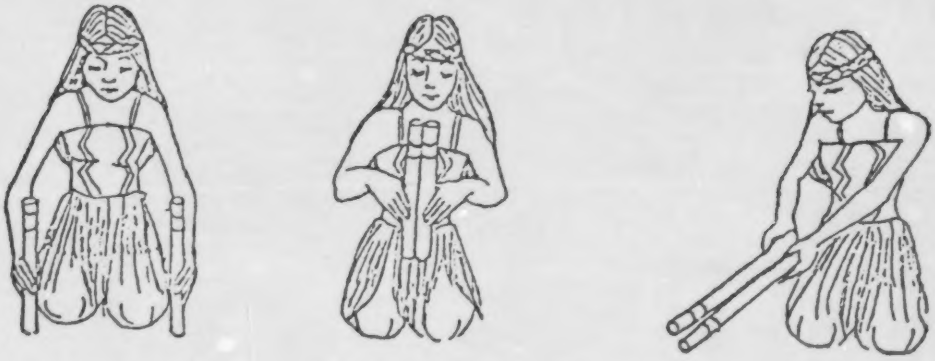
1. Clap: Hold sticks vertically, clap both sticks together in the air (chest level).
2. Tap: Hold sticks vertically, tap ends of sticks on the ground (sticks approximately eight inches apart).
3. Drum: Grasp sticks by one end and strike the other end on the ground, both sticks by either the left or right knee (sticks about four inches apart).
4. Flip: Grasp sticks by one end, toss into the air allowing them to turn end over end one revolution then catch them by the opposite end. (Usually performed after "drum".)
5. Toss: Toss one or both sticks to partner with a slight upward motion so that the stick drops into partners hand easily. The sticks should remain in a vertical position.
6. Exchange tosses with partners: "Single toss"; players exchange right stick or left stick singly by "tossing" as described above. "Double toss"; players exchange both sticks simultaneously by "tossing". One player must toss both sticks held close together and the other must toss the sticks about eight inches apart to avoid a mid-air collision. This must be arranged prior to the commencement of the dance.
7. Circle: Holding sticks vertically, describe two opposing circles (one with each hand) in the air at chest and face level. (Each circle approximately twelve inches in diameter.)

Basic movements for the rhythmic stick patterns are usually performed for each beat of the song. The music and dance sequence included here require five basic movements, one "marking-time" movement and two basic ways to exchange sticks with partners. One stick is held in each hand for all movements.



Opening and closing position

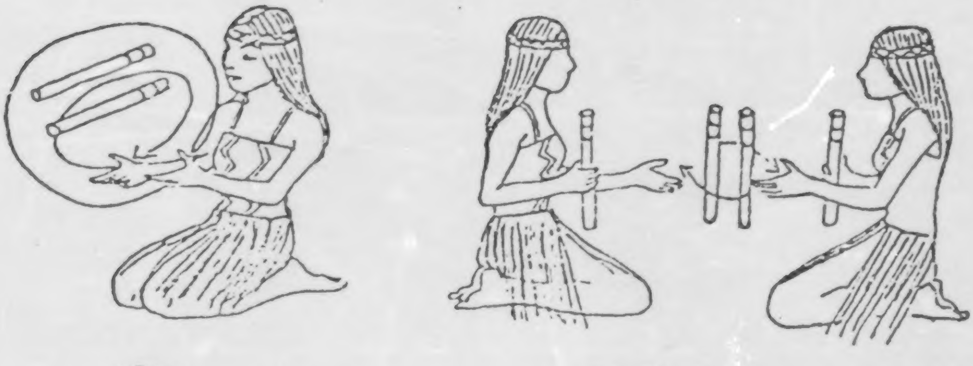
Circle movement



Tap

Clap

Drum



Flip

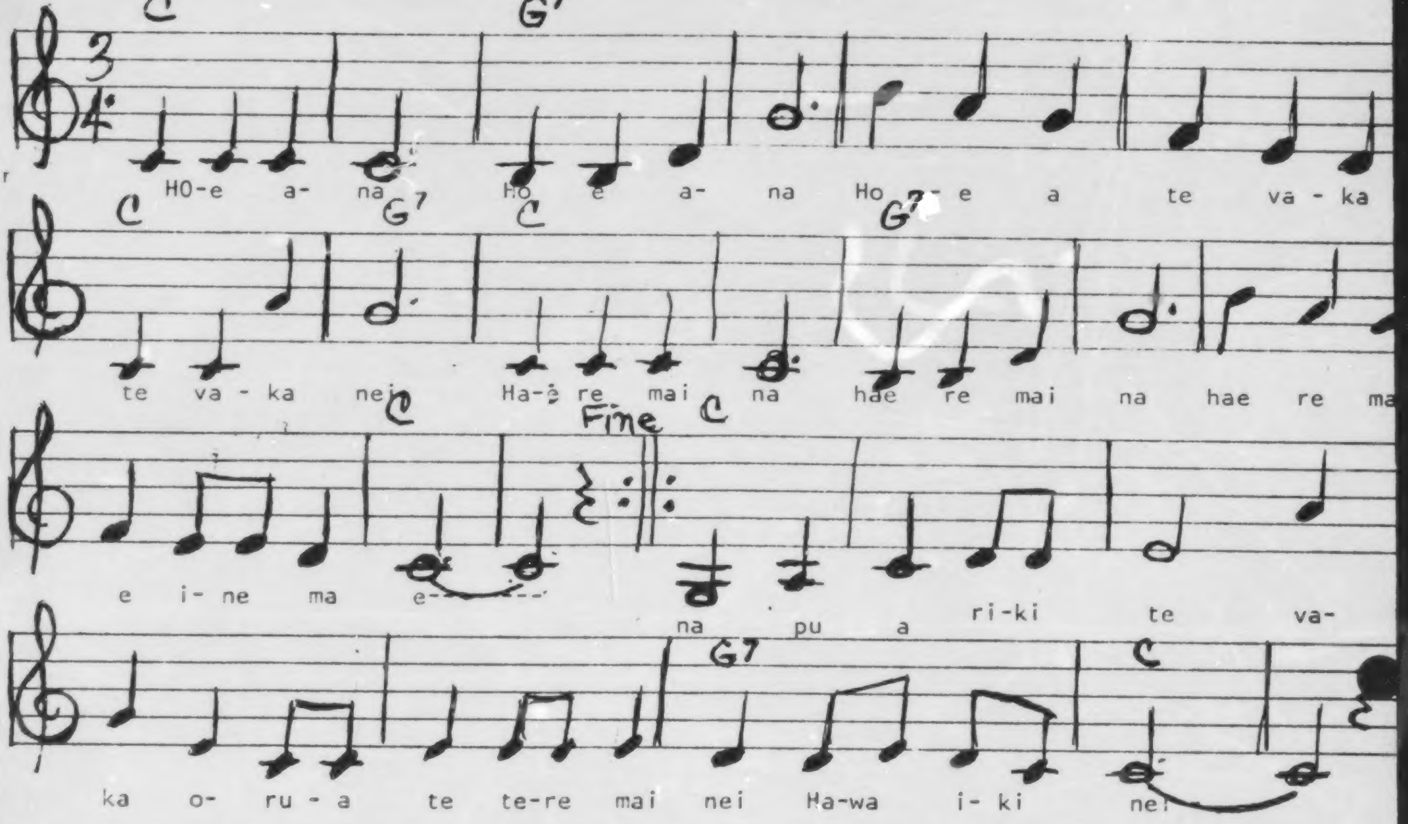
Single Toss

Fig. 10 Maori Stick Movements

Credit:
Eleanor Hall's Music Class

Hoe Ana

Tahitian Canoe Paddling Dance Song


C
G7
HO-e a- na Ho e a- na Ho - e a te va - ka
C G7 C G7
te va - ka nei Ha-e re mai na hae re mai na hae re ma
C Fine C
e i- ne ma e
na pu a ri-ki te va-
G7 C
ka o- ru - a te te-re mai nei Ha-wa i- ki nei

As taught by Pututu, Church College of Hawaii

Credit: Eleanor Hall's music class (E.H.)

HOE ANA

Tahitian Dance

Position: Sitting Hawaiian style on feet.

Words	Movements
C G7 Hoe and hoe ana	2 paddle motions R - reverse
G7 Hoe a te vaka	1 paddle motion R - one L
C G7 te vaka nei	1 paddle motion R - one L
C Haere mai na	Beckon with R.H. up to R 2X
G7 Haere mai na	Beckon with L.H. up to L 2X
Haere mai	Swing both arms to sides
e i-ne ma-e	Move arms to center front and push out front. Bring hands to chest then out front.
C Na pu ariki te	R.H. over eyes (searching) L.H. on hip sway 2X R - L.
te vaka orua	Reverse above line.
G7 Te tere mai nei Hawaiki nei	Hold palms parallel in front. Sway from side to side with music - imitating a canoe prow.

Guitar
Autoharp

VINI VINI

SMALL BIRD OF IA-HITI

F
||: Vini Vini Vini Vini Vana Vana Vana Vana

C7
Vahine Tahiti ('EA 'EA 'EA)

Vini Vini Vini Vini Vana Vana Vana Vana

F
Âu-E tura ote AU E :|| to coda

B♭
||: To tino (TA - U - RE - TA - U - RE)

F
To tino te Vahine Tahiti

C7
Ta ratou mau peu rii e

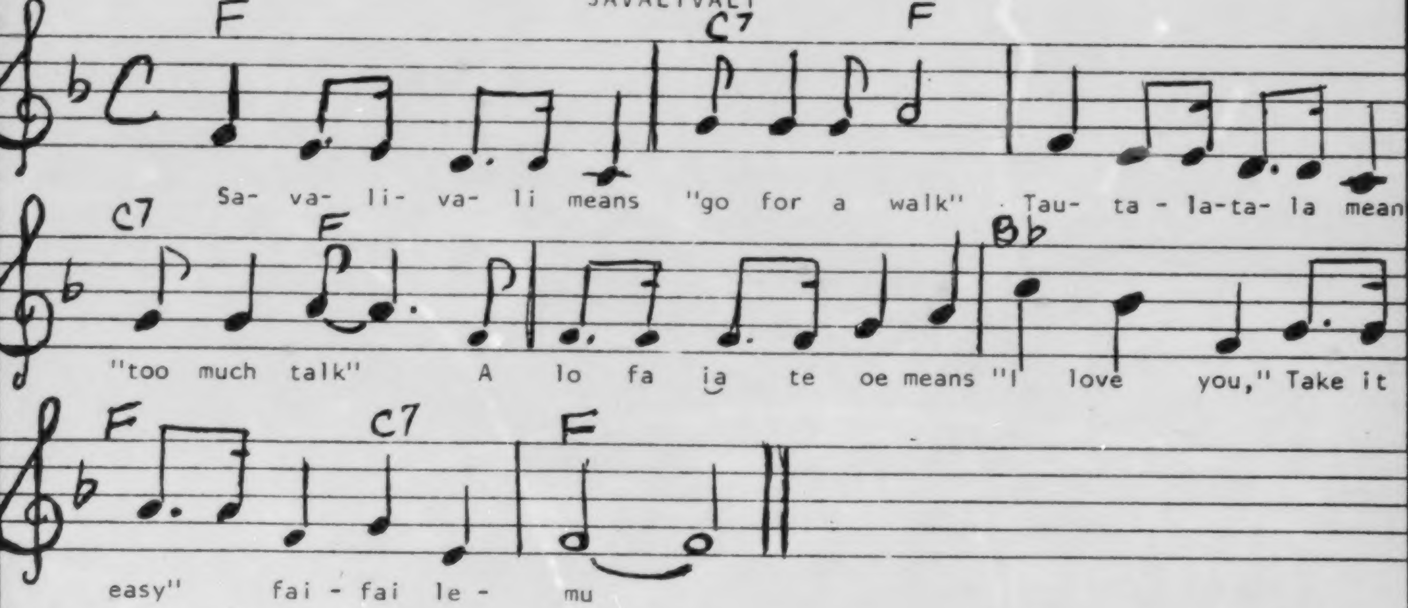
F
ÂU-E tura O Te AU E :|| DC al Coda.

CODA:

C7 F
AU-e tura o te AU e

Repeat and fade......................

SAVALIVALI


F
C7
F
Sa- va- li- va- li means "go for a walk" Tau- ta - la-ta- la mean
C7
F
Bb
"too much talk" A lo fa ia te oe means "I love you," Take it
F
C7
F
easy" fai - fai le - mu

CINCO de MAYO

Multi-Ethnic Curriculum Office
Seattle Public Schools

Preface

This booklet contains background information and classroom activities about a specific ethnic holiday. The booklet was prepared under the supervision of the Multi-Ethnic Curriculum Office.

The information and activities are intended to acquaint teachers and students with just one aspect of a particular ethnic people's culture. It should by no means be considered a complete or definitive explanation about these ethnic people, their history, or their culture.

Please be sure to review all the material before engaging students in the activities. A careful examination of the resources and activities should assist the teacher in integrating ethnic information throughout the course of study during the school year.

Sharon L. Green, Coordinator
Multi-Ethnic Curriculum

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This project was coordinated by

Jim Simmons, Consultant
Multi-Ethnic Curriculum Office

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A. Print and Non-Print Resources

1. Resources available from the Teacher Resource Center (Marshall)

Books

Campbell, Camilla. Star Mountain and Other Legends of Mexico. McGraw Hill: New York. 1946.

Cuban, Larry and E. H. McCleary. Mexico. Scott Foresman and Company: Glenview, Illinois. 1972.

Farquhar, Margaret C. A Book to Begin On: The Indians of Mexico. Holt, Rinehart and Winston: New York. 1967.

Gil, Bonifacio. Canciones Infantil Universal (Universal Children's Songs). Aguilar, S.A.: Madrid, Spain. 1964.

Hanna, Paul R., Kohn, Clyde F. and Clarence L. Ver Steeg. Investigating Man's World, Inter-American Studies: Mexico. Scott, Foresman and Co.: Glenview, Illinois. 1971.

Jimenez, Emma Holguin and Conchita Morales Puncel. Cancioncitas para Chiquitines (Short Songs for Children). Bowmar Publishing Corp.: Glendale, CAlif. 1969.

Johnson, Philip. A Probe Into Mexican American Experience. Harcourt Brace Jovanovich, Inc.: New York. 1973.

Lewis, Oscar. The Children of Sanchez: Autobiography of a Mexican Family. Vintage Books: New York. 1963.

Lyons, Grant. Tales People Tell in Mexico. Simon and Schuster, Inc.: New York. 1972.

Newhill, Esko E. and Umberto La Paglia. Exploring World Cultures. Ginn and Company: Lexington, Mass. 1974.

Ojo de Dios (A Craft Instruction Book; In English). Sunbow: Albuquerque, N.M. 1970.

Rockwell, Anne. El Toro Pinto and Other Songs in Spanish (with English translations). The MacMillan Company: New York. 1971

Roy, Cal. The Serpent and the Sun: Myths of the Mexican World. Farrar, Straus and Giroux: New York. 1972.

Third World Communications. Third World Women. San Francisco Community Press: San Francisco, CA. 1972.

Toor, Frances. A Treasury of Mexican Folkways. Crown Publishers, Inc.: New York. 1947.

Weinland, Thomas P. and Arthur D. Roberts. Conquest: Manifest Destiny and Mexican Land. Zerox Publishing Co.: Middletown, Conn.: 1972.

Welty, Paul T. North American Cultures. Lippincott: Philadelphia. 1974.

Yurchenco, Henrietta. A Fiesta of Folk Songs from Spain and Latin America. G. P. Putnam's Sons: New YOrk. 1967.

Books Appropriate for Student Use at Indicated Grade Levels

Clayton, Robert. Regions of the World: Mexico, Central America, and the West Indies. Lear Siegler, Inc./Fearon Publishers: Blemont, CA. 1974. (6th Grade)

Crozier, W. Colin, Forrester, James, Hall, Kenneth M. and Donald A. Rozzsel. Mexico Emerges: Man and His World. The Bobbs-Merrill Co., Inc.: Indianapolis, Indiana. 1972. (6th grade)

Research Staff of the Educational Research Council of America. Area Study: Lands of Latin America. Learner-Verified Edition II. Allyn and Bacon, Inc.: Boston, Mass. 1971, 1976. (6th grade)

Ross, Patricia Fent. Mexico. The Fideler Company: Grand Rapids, Michigan. 1975. (5th grade)

Pictures

Educational Consortium of America. Myths and Gods of Ancient Mexico. Menlo Park, CA. 1975. Twelve large drawings, with explanatory text printed on each picture, exploring myths and deities of traditional Mexican culture.

Silver Burdett Company. Families Around the World: Living in Mexico. Morristown, N.I. 1970. Twelve large, poster size pictures with accompanying Teacher Manual. Two sets available for use.

Spanish America Yesterday and Today: Teaching Pictures. David C. Cook Publishing Co.: Elgin, Illinois. 1977. Twenty large full color pictures accompanied by a sixty-four page manual. Explanatory text is also printed on the back of each picture, as well as suggested questions for teacher use in guiding discussion of individual pictures.

Records (78's)

Bowmar Records. Latin-American Game Songs. Album No. M4. Los Angeles, CA.

Contemos Records. Folksongs for Children of All Ages (Sung in Spanish and English). Childrens' Music Center: Los Angeles, CA.

Idyllwild Records. Contemos En Espanol (Let's Sing in Spanish. Spanish language only.). Vol. 1. Idylwild, CA. 1961.

Scholastic Records. Cantos de las Posadas and Other Christmas Songs. Englewood Cliffs, N.J. 1966. Songs of Christmas in Spain and Latin America.

Audiotapes

Spoken Arts Cassette Library for Young Listeners. Tales from Mexico. Vol. 2. Seven Mexican tales recorded on two one hour audiotapes.

Sound Filmstrips

Field Educational Publications, Inc. The Story of Latin America. This Media Kit provides filmstrips, accompanying oral text provided on 78 speed records, posters, and a Teacher's Manual in developing study of the Latin American region.

Scholastic Magazines, Inc. A Look at Five Families. New York. 1972. One of the filmstrips, and one of the cassettes, concerns a Mexican-American family of Arizona. A teacher's guide is also included which provides rationale and description of the materials included, as well as suggestions for related classroom activities. Three sets of these materials are available for teacher checkout and use.

2. Resources available through Audio Visual Services, Seattle Public Schools

16MM Films Films of Mexico and Mexican Culture	Minutes	Color or B/W	Grade
Adventures of Chico	55	b/w	SS 5
Along Mexico's Byways	12	col	SS 3-5
A Boy of Mexico: Juan and His Donkey	10	col	SS 3-5
Discovering the Music of Latin America	20	col	FL,MU,SS
The First Americans	10	col	SS 3-9
Folk Art in Latin America	18	col	A,SS 3-12
Mexican Boy: The Story of Pablo	22	col	SS

	Minutes	Color or B/W	Grade
Mexican Olla Makers	9	col	A,SS 5-6
Mexico, The Land and the People	20	col	SS 3-5,8-12
Mexico: Land of Color and Contrast	16	col	SS 3-5,8-12
Mexico, Part I- Northern and Southern Regions	17	col	SS 5
Mexico, Part II- Central and Gulf Coast Regions	18	col	SS 5
Monitos: Portrait of an Artisan Family	11	col	A,FL,LA,SS
Pepita's Surprise	15	col	SS 3-5
Sentinels of Silence (Ruins of Ancient Mexico)	19	col	A,FL,LA,SS
Tina, A Girl of Mexico	16	col	SS 3-5
Yucatan-Land of the Maya	17	col	SS 5

Filmstrips

The Aztecs and Cortez and the Life of Benito Juarez	col	SS 5
Everyday Life Along the North Coast of Mexico	col	SS 6-12
Fiesta Time in Mexico and a Trip Through Southern Mexico	col	SS 3-6
From Mexico City to Yucatan and Yucata, Land of the Mayas	col	SS 5
Mexican Kaleidoscope and the Land and It's People	col	SS 5
Mexico	col	SS 5
Mexico and Central America	col	SS 5
Mexico City and the Cities of Mexico	col	SS 3-5
Mexico - Our Friendly Neighbor	col	SS 5
Mexico - Yesterday and Today	col	SS 5
A Trip to Mexico City, Part 1 and 2		SS 3-6

Pictures

	Size	Number	Grade
Mexican Pictures: Part I	9 X 12	50	5
Mexican Pictures: Part II	9 X 12	50	5
Mexico	9 X 12	48	3-6
Mexico at Work and Play	10 X 13	16	3-6
Mexico in Color	13 X 18	6	3-6
Mexico Studyprints	11 X 13	16	3-6

Slides

	Number	Grade
Mexico: Birds, Plants and Animals	36	3-6
Mexico: Miscellaneous	36	3-6
Mexico: Modern Trends	36	3-6
Mexico: People and Churches	36	3-6
Mexico: Plants and Trees	36	3-6

Records

La Cucaracha (with dance instructions)	3-6
La Raspa (with dance instructions)	3-6
Little Pedro and the Street Singers (Latino American folk and play game songs)	3
Mexican Folk Music (with dance instructions	3-6

Audiotapes	Year	Grade
Marimba Music of Tehuantepec	1972	5-12

Educational Kits and Exhibits	Grade
Mexican Treasure Chest	3-6

Master Cassette Tape Library*	Tape Order Number	Minutes	Grade
An Alien Convict	032001	23	S
Ancient Mexico	030301	36	S
Festival Music of the Americas	021805	25	I-J
Legends of the Aztec	018202	15	I-S
The Mestizos of Latin America	034316	24	I-J
The Mexican Empire	044137	19	I-J
Morelos and the Mexican Peasant Revolt	034317	28	I-J
Songs of the Mexican Border	024312	29	I-J
The Story of Cortes	044116	28	I-J-S
Story of the Aztecs	044104	23	S
The Tragedy of Montezuma	044149	27	S

*Master tapes housed in the AV library cannot be circulated. Teachers wishing copies of tapes contained in the cassette library must submit a blank tape of appropriate length and order the tape by referencing the proper tape order number.

3. 16MM Films Available through Audio Visual Services of the Seattle Public Library

Films of Mexico and Mexican Culture	Minutes	Color or B/W	Grade	Date
Cortez and the Legend	52	col	7-12	1968
Feliz Navidad (animated)	4	col	K-12	1961
Portrait of Mexico	33	col	7-12	1963
Une Statuette	11	col	7-12	1973

B. SUGGESTIONS FOR USING CINCO DE MAYO MATERIALS

Materials included in the Cinco de Mayo booklet provide information and activities concerning (a) the events of May 5, 1862, and, (b) the history and culture of Mexico.

Individual components of the booklet provide either background information for the teacher, or activities for students.

These materials might be put to use in the following manner:

Section	Content, Process, Purpose	Page
Highlights of Mexican History: Cinco de Mayo - The Fifth of May	Background information for the teacher.	392
ACTIVITY I: The Story of the Battle of Puebla	Teacher reads to class. You may want to "shorten" the text here included at first and second grade levels. (Estimated minutes required to completion 5-10) (Grades 1-6)	394
ACTIVITY II: A Coloring Exercise for Students	Students color five figures representing participants of the Battle of Puebla (10-15 minutes) (Grades 1-6)	396
ACTIVITY III: Discovery of the New World	A coloring and written response student activity (crayons) (15 minutes) (Grades 3-6)	401
ACTIVITY IV: Mayan Arithmetic	Students learn about the Mayan arithmetic system.	402
ACTIVITY V: The Old World and the New World Meet	A brief exercise highlighting the first encounter between Spanish and Indian cultures in the New World (5-10 minutes) (Grades 1-6)	403
ACTIVITY VI: The Legend of Quetzalcoatl	Teacher reads to class, or duplicates and distributes for student use. Students complete associated "Coloring-In the God Quetzalcoatl" activity (5-10 minutes reading legend; 10-15 minutes for coloring activity) (crayons required)	404

		Page
ACTIVITY VII: Mestizo	Teacher reads to class, or duplicates for student use. Students are introduced to the term "Mestizo" and to Indian and Spanish contributions to Mexican culture. (5 minutes) (Grades 3-8)	406
ACTIVITY VIII: Mexican and Individual "Family Trees"	Students learn of the Mexican ethnic heritage and investigate their own ethnic background. (Information from parents) (10-15 minutes on two successive class days) (Grades 3-8)	407
MEXICAN AMERICANS	Background information for the teacher.	409
ACTIVITY IX: Spanish Words in the English Language	An activity to acquaint students with Spanish origin words in the English language (15 minutes) (Grades 3-6)	410
ACTIVITY X: Mexican Foods	Students learn about traditional Mexican foods and complete a "matching" exercise based on food definitions from the Mexican Foods list (15-20 minutes) (Grades 3-8)	411
ACTIVITY XI: Word Search	A word search game based on Mexican foods identified on the Mexican Foods list (Page 28). (10 minutes) (1-8)	414
ACTIVITY XII: The Ojo de Dios	A weaving activity (sticks and yarn) (variable) (Grades K-6)	415
ACTIVITY XIII: Jade in Mexico	An art activity and accompanying background concerning the significance of jade in Mexican art. (time commitment variable) (colored soap, teaspoon, newspaper) (Grades 1-8)	416
ACTIVITY XIV: Bark Painting	An art activity traditional to Mexican culture. (Shopping bag, warm water, black marker, brown and black paint, multi-colored flourescent paints) (15-20 minutes for each of 2 or 3 sessions) (Grades 1-6)	418
ACTIVITY XV: La Llorona	Teacher, or students, read aloud this traditional Mexican folktale. If the folktale is duplicated and distributed to students, drawings included may be colored by students. Questions concerning the tale are also provided. (5-15 minutes) (Grades 3-8)	419

SUGGESTED ADDITIONAL ACTIVITIES

CONCERNING ACTIVITIES VIII, X and XI

ACTIVITY VIII: Mexican and Individual "Family Trees" (p. 23)

Your students will probably need assistance in identifying the faces of the Mexican "Family Tree". The proper identifications are as follows: a. American Indian; b. Spanish Male; c. Moor of North Africa; d. Aztec Woman or Native American Woman; e. Mexican or Mestizo.

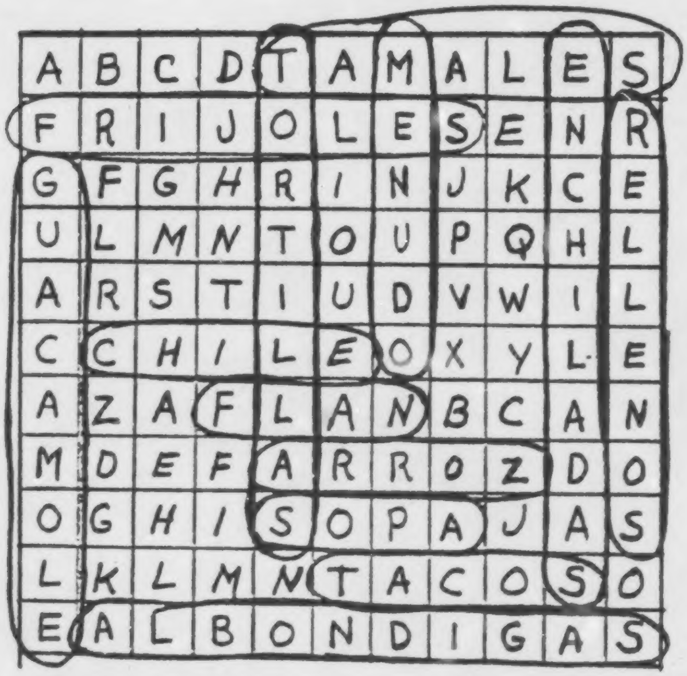
ACTIVITY X: Mexican Foods Matching Activity (p. 29)

Numbers 1 through 13 of the Word Search activity should be matched with letters a through m as follows:

1 - a
2 - d
3 - f
4 - b
5 - m
6 - c
7 - j
8 - e
9 - l
10 - h
11 - i
12 - k
13 - g

ACTIVITY XI: Word Search (p. 30)

The completed word search activity should look like this:



A	B	C	D	T	A	M	A	L	E	S
F	R	I	J	O	L	E	S	E	N	R
G	F	G	H	R	I	N	J	K	C	E
U	L	M	N	T	O	U	P	Q	H	L
A	R	S	T	I	U	D	V	W	I	L
C	C	H	I	L	E	O	X	Y	L	E
A	Z	A	F	L	A	N	B	C	A	N
M	D	E	F	A	R	R	O	Z	D	O
O	G	H	I	S	O	P	A	J	A	S
L	K	L	M	N	T	A	C	O	S	O
E	A	L	B	O	N	D	I	G	A	S

HIGHLIGHTS OF MEXICAN HISTORY

1519-1521	Spanish conquest of Mexico by Hernán Cortez.
1521-1810	Colonial period marked by exploration and colonization of the southern and western parts of North America.
1519	Discovery and charting of the Rio Grande River by Alonzo Álvarez de Piñeda.
1747	José de Escandón reached the mouth of the Rio Grande to confer with his exploration teams coming from Querétaro, San Luis Potosí, Cadereyta, Monterrey, *Cerralvo*, *Linares*, and *San Juán Bautista*. The La Bahía team failed to arrive.
1749	The first settlements near the lower Rio Grande at Camargo, Mier and Reynosa were established.
1755	Laredo was founded. It was the only city north of the Rio Grande settled by Escandón parties.
1810-1821	Miguel Hidalgo began the Mexican struggle for independence. His *Grito de Dolores* continues to be a symbol of liberty.
1836	Texas won independence from Mexico.
1846	Zachary Taylor occupied Matamoros and began the March to Monterrey.
1846-1848	The United States defeated Mexico in the Mexican War, and won much Mexican territory.
1855	A liberal government began a period of reform.
1863	French troops occupied Mexico City.
1864	Maximilian became emperor of Mexico.
1867	Liberal forces led by Benito Juárez regained power.
1876-1880 and 1884-1911	Porfirio Díaz ruled Mexico as dictator.
1910-1911	Francisco I. Madero led a revolution that overthrew Díaz.
1914	United States forces occupied Veracruz.
1917	A revolutionary constitution was adopted.
1920	The government began making revolutionary reforms.
1929	The National Revolutionary party was formed.
1934	The government began extensive land distribution to farmers.
1938	Mexico took over foreign oil-company properties.
1942-1945	Mexico's industries expanded rapidly during World War II to supply the Allies with war goods.
1953	Women received the right to vote in all elections.
1963	Mexico and the United States settled the 99-year-old Chamizal border dispute.
1966	Work began on the Chamizal project to shift the course of the Rio Grande.
1968	The summer Olympic Games were held in Mexico City.

FACTS IN BRIEF

Area: 761,602 square miles. Coastline 6,320 miles.
Elevation: Highest - Orizaba 18,701 feet above sea level.
Lowest - near Mexicali, 33 feet below sea level.

May 5th

Cinco de Mayo - The Fifth of May

On May 5, 1862, the forces of a free and independent Mexican people successfully defended their nation by defeating an invading army of well armed and experienced French troops. This was the Battle of Puebla, and is celebrated by both Mexican citizens and United States citizens of Mexican descent as a symbol of their successful attempt to secure the benefits of freedom and independence from oppressive rule.

For three hundred years, Mexico had been under Spanish rule with no real military or economic strength of its own. In 1821, independence from Spain was won under the revolutionary leadership of a Catholic priest, Father Miguel Hidalgo. Throughout most of the remaining years of the nineteenth century, the country struggled to survive as a new nation beset with competing internal revolutionary movements, as well as attempts by foreign nations to restore Mexico to European rule.

In the years immediately following Mexico's separation from Spanish rule, the ruling class of the impoverished new nation sought, and received, large loans from Spain, England and France. In 1861, however, these European nations decided to collect their debts. Mexico could not pay. Eventually, England and Spain withdrew their demands, but France tried to conquer Mexico and to install an Austrian Prince and his wife, Maximillian and Carlotta, as King and Queen of Mexico. They picked a time for this effort when Mexico was militarily weak, internally divided, and struggling over the acceptance of new forms of government. The existence, and possible exploitation, of silver mines in northern Mexico as well as other mineral deposits of great value were important reasons for the interest of foreign nations in Mexico.

The confident French army planned first to capture the fortress at Puebla and then march on to Mexico City. Little did they know that General Zaragoza, the commander of the Mexican army which was mainly composed of the Indians of Zacapoaxtla and the people of Puebla, had assembled a force to fight for their freedom.. their independence, and succeed they did. On May 5, the Mexican army beat the French army. This victory gave everyone in Mexico the courage to fight back and help the Mexican president, Benito Juárez, in the struggle against Maximillian and the French. Though this battle was won it did not end French intervention for five more years when, on June 19, 1867, Maximillian was executed, and the French threat to Mexican independence was permanently ended.

Today, Cinco de Mayo is celebrated both in Mexico, and in other countries where people of Mexican heritage gather together. For example, near Mexico City, a lengthy play takes place where the whole historical story is acted out, even to the battle and the firing of cannons. The play starts at 11:00 a.m., and ends in darkness. Throughout the country, there is a fiesta atmosphere with dancing, music, carnivals, parades and fireworks. The day is a national holiday.

In the United States, many people of Mexican heritage celebrate Cinco de Mayo with dancing and music and parties, and in many places, present beautiful cultural programs which are open to the public.

ACTIVITY I

The Story of the Battle of Puebla

This is the story of the Battle of Puebla, which took place on the fifth of May, 1862 at the city of Puebla, Mexico. Since Puebla is on the main road between the Mexican city of Veracruz, on the east coast, and Mexico City, a foreign army would have to go through Puebla to reach Mexico City, the capital. So the defense of Puebla has always been very important.

At that time, the President of Mexico was the great Mexican Indian leader, Benito Juárez, and the general of the Mexican army defending Puebla was General Zaragoza. General Zaragoza was very worried. An army from France was marching from Veracruz to attack Mexico City. The ruler of France wanted to take Mexico away from the Mexican people and rule it for himself. General Zaragoza and President Juárez knew they had to stop this French army. They must show the world that Mexico was a free country and would not be taken over by anyone.

It was not going to be easy. The French army was supposed to be the best in the world. The French soldiers even had the most splendid uniforms of any army in the world. They wore red hats, short blue coats trimmed with gold, and wide red pants. The French soldiers thought they would not have any trouble taking Puebla, and then all of Mexico. They were sure of an easy victory. But General Zaragoza thought that he knew of a great weakness in this famous French army. He said to his men at Puebla, "They are too confident for their own good. I think we can give them a big surprise." "I know what our strength is," he said, "We are fighting for our freedom. We are fighting for what is right. Our fine Indian soldiers of Zacapoaxtla, my fine cavalry troops and the brave people of Puebla will never give up to these foreigners. They will fight hard and they will defeat the French soldiers."

The city of Puebla is at the top of a hill. The Mexican soldiers waited inside their fortress, a place surrounded by thick walls. They could fire their big guns from these walls, and they could stay behind the walls, aiming their rifles through special holes. The French planned to fight their way up the hill and capture Puebla, and then go on to capture Mexico City itself.

On El Cinco de Mayo (the Fifth of May), 1862, the French army advanced up the hill towards Puebla. "Fire!" General Zaragoza said to his men, and they fired their rifles at the French. The French were very surprised at this fast, straight shooting. They stopped, not knowing whether to continue or not. When General Zaragoza saw the French hesitate, he ordered "Charge!" The great heavy doors of the fortress swung open, and with a fierce cry, the Mexican cavalry, men and horses, charged down the hill, and the Zacapoaxtla Indians followed, waving their guns and long knives.

When the French saw this brave army charging down the hill towards them, they turned and ran. They never reached the top of the hill at Puebla.

General Zaragoza then spoke to his soldiers while the people of Puebla crowded around him. "Today, El Cinco de Mayo, we have won a great battle. All Mexico will be proud of us. Send a message to our President, Benito Juárez, and tell him we Mexicans have just beaten the best army in the world."

This great victory gave everyone in Mexico the courage to help Benito Juárez in his fight against Maximillian, the French ruler. After this battle, Mexicans everywhere knew that they loved their freedom so much that they could defeat any army that came to fight them.

Questions and Additional Activities

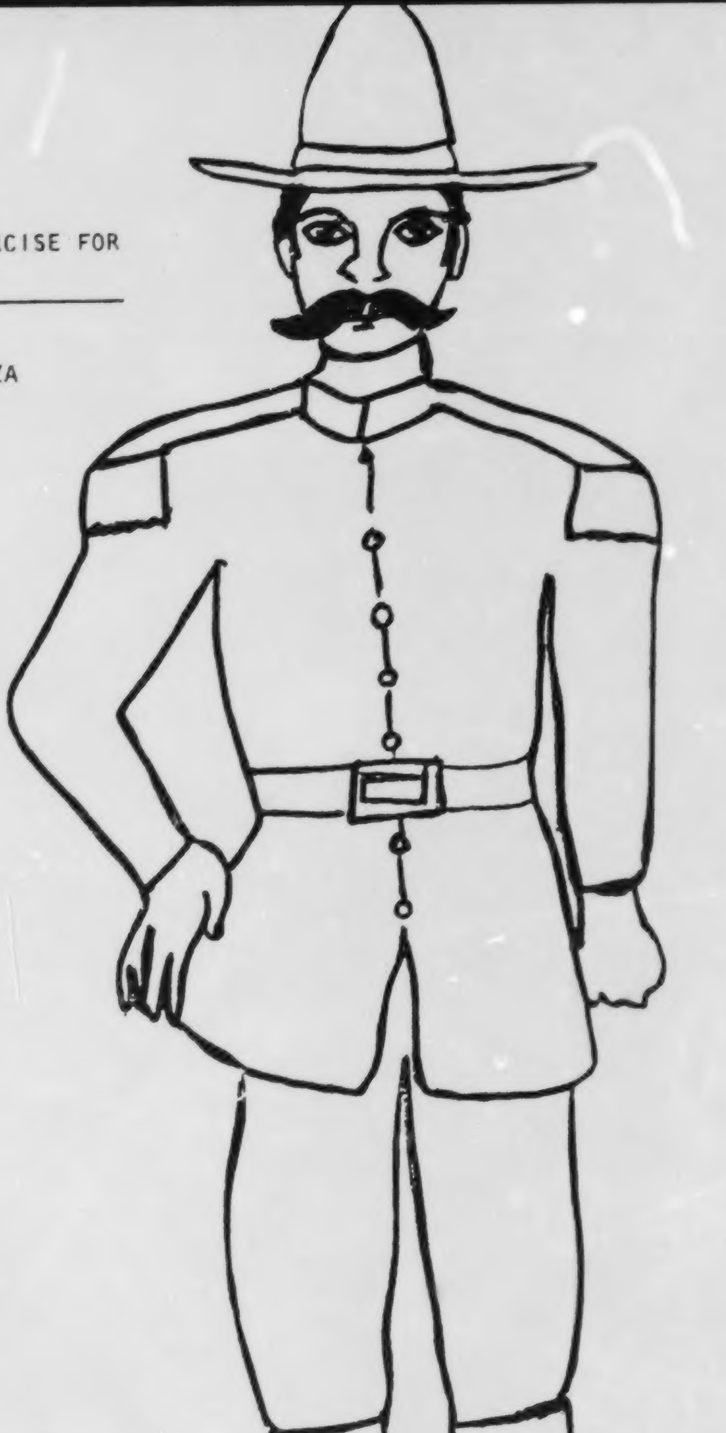
1. Why is Cinco de Mayo such a proud day for the people of Mexico?

2. Go on to ACTIVITY II: Coloring the participants of the Battle of Puebla.

ACTIVITY II:

A COLORING EXERCISE FOR STUDENTS

GENERAL ZARAGOZA

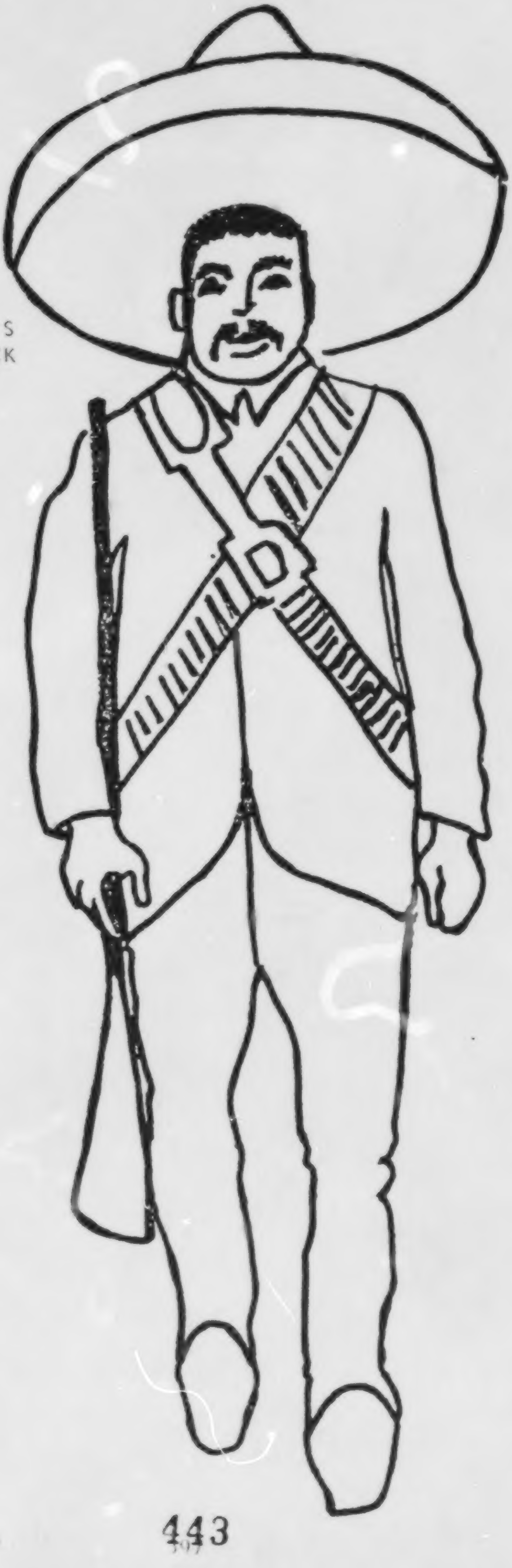


COLOR HIS UNIFORM BROWN

COLOR HIS BOOTS BLACK

THE MEXICAN

SOLDIER

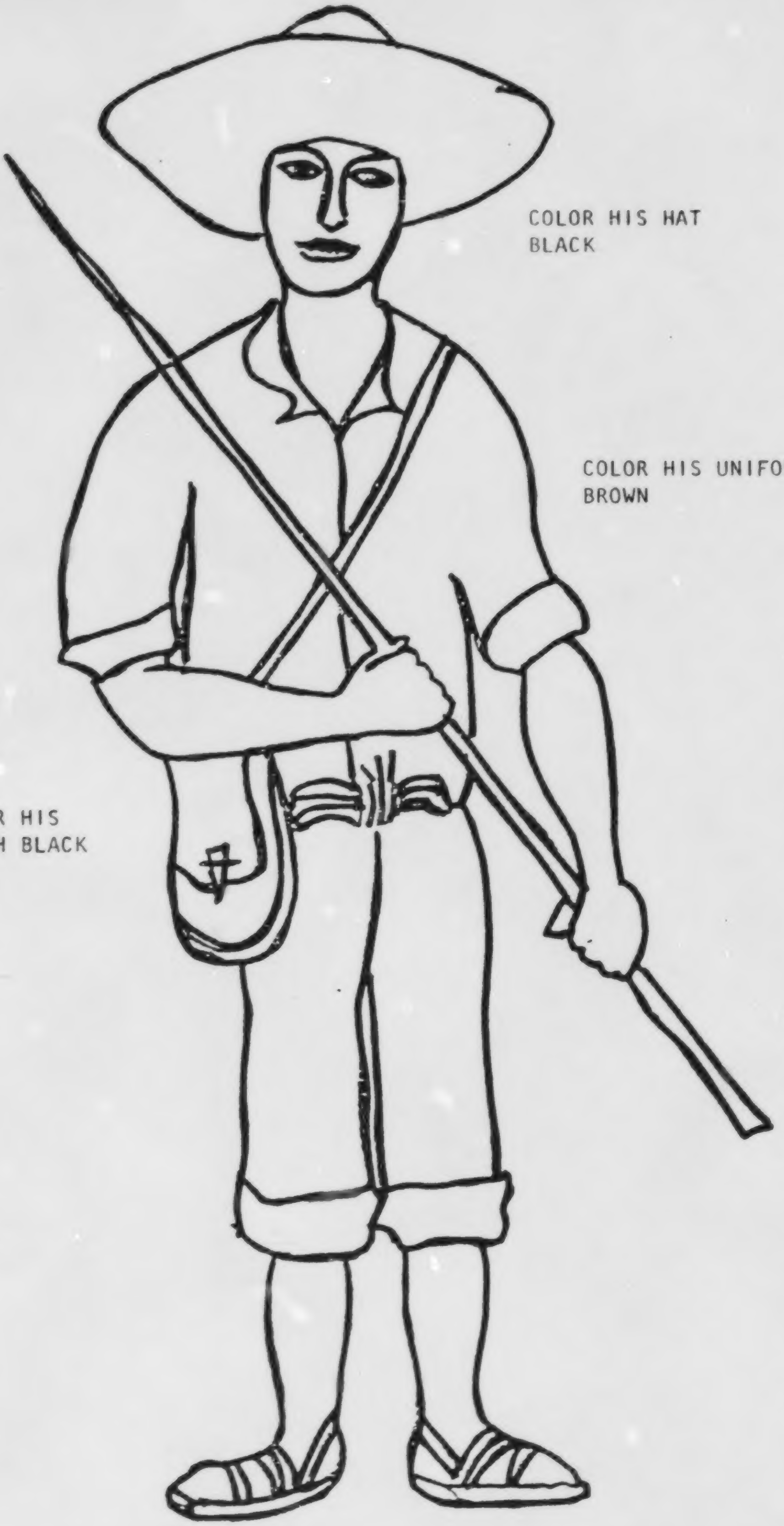


COLOR HIS
HAT BLACK

COLOR HIS
UNIFORM BROWN

THE ZACAPOAXTLA

INDIAN SOLDIER

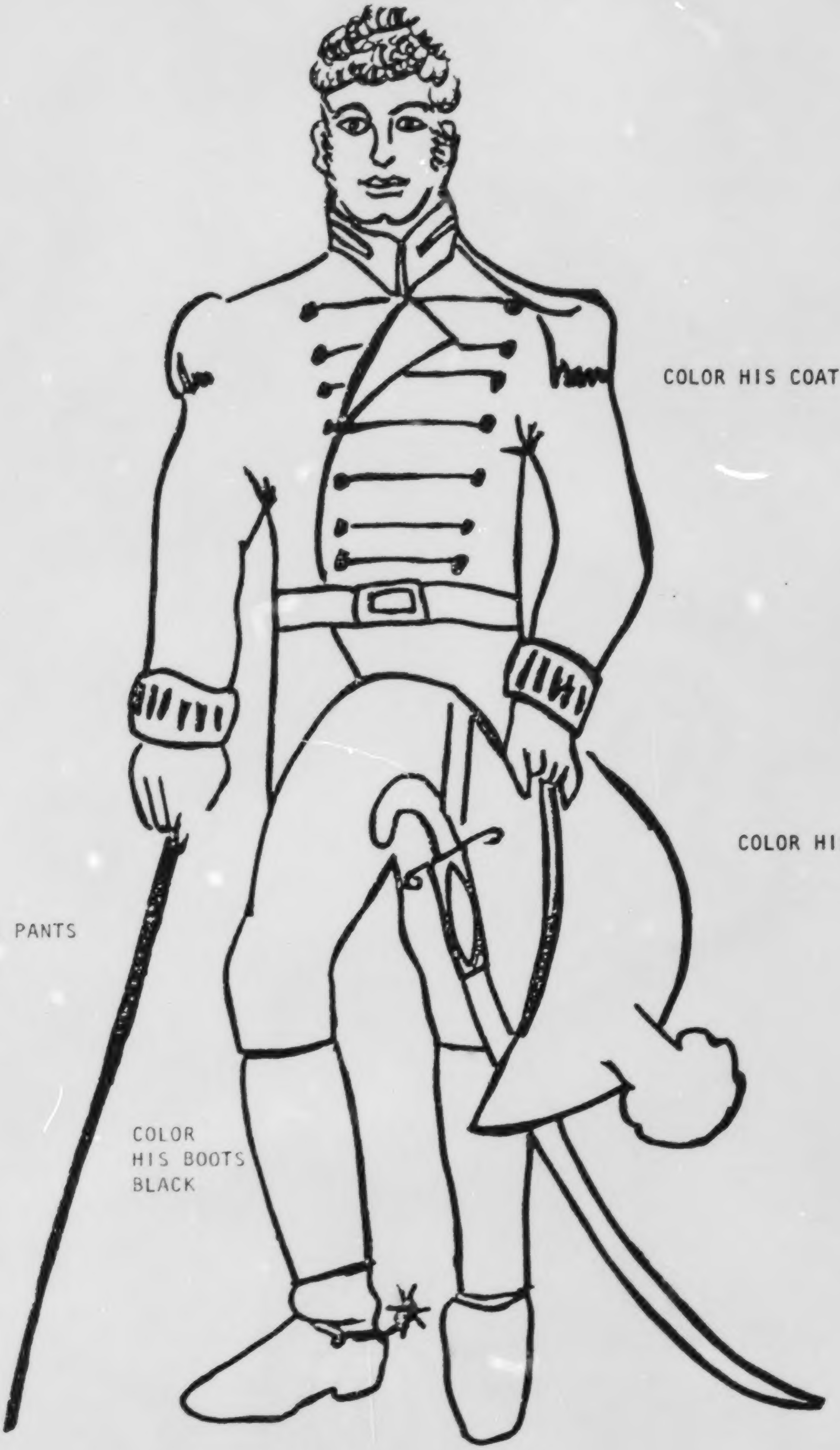


COLOR HIS HAT
BLACK

COLOR HIS UNIFORM
BROWN

COLOR HIS
POUCH BLACK

THE FRENCH GENERAL



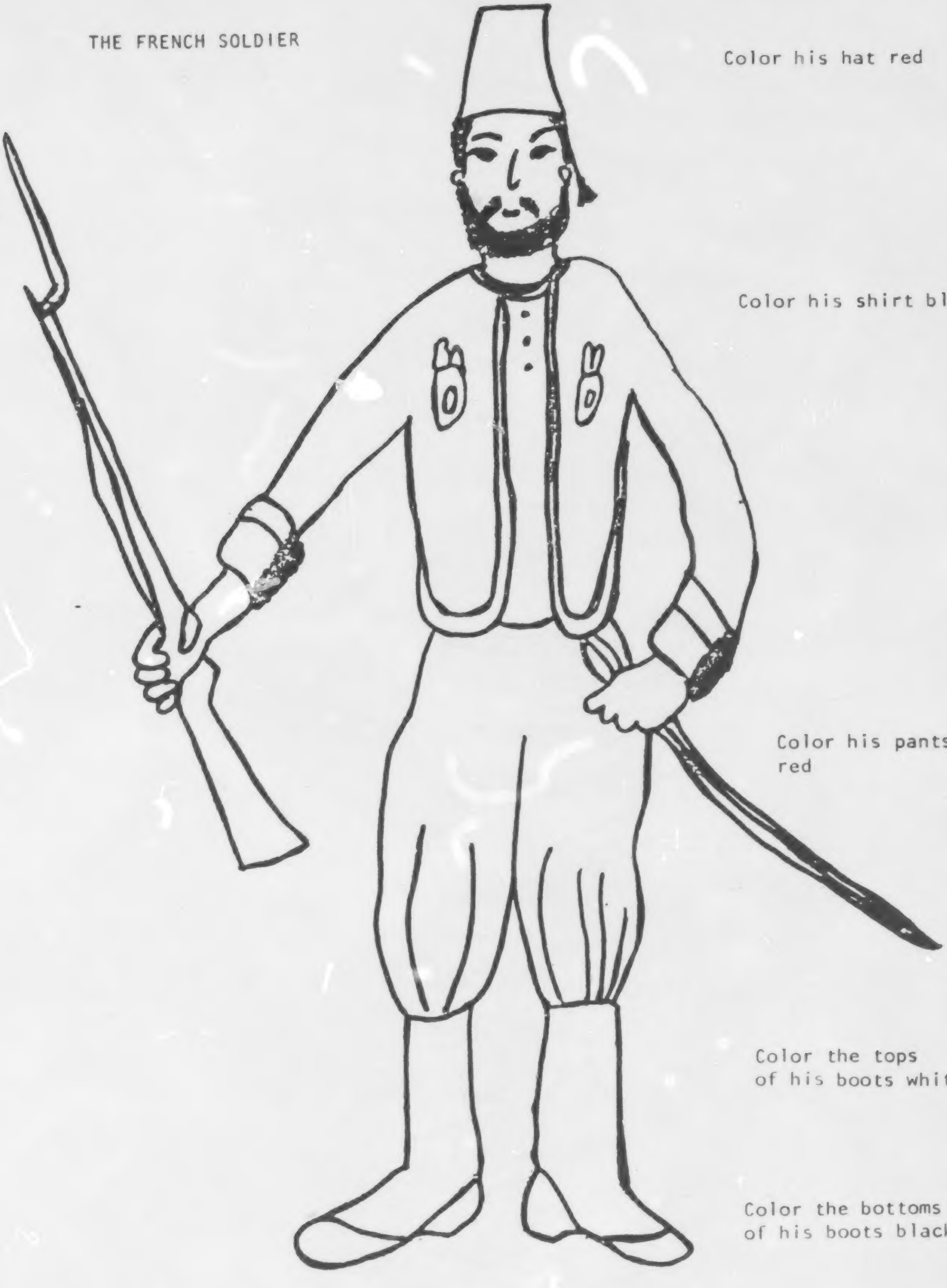
COLOR HIS COAT BLUE

COLOR HIS HAT BLACK

COLOR HIS PANTS WHITE

COLOR HIS BOOTS BLACK

THE FRENCH SOLDIER



Color his hat red

Color his shirt blue

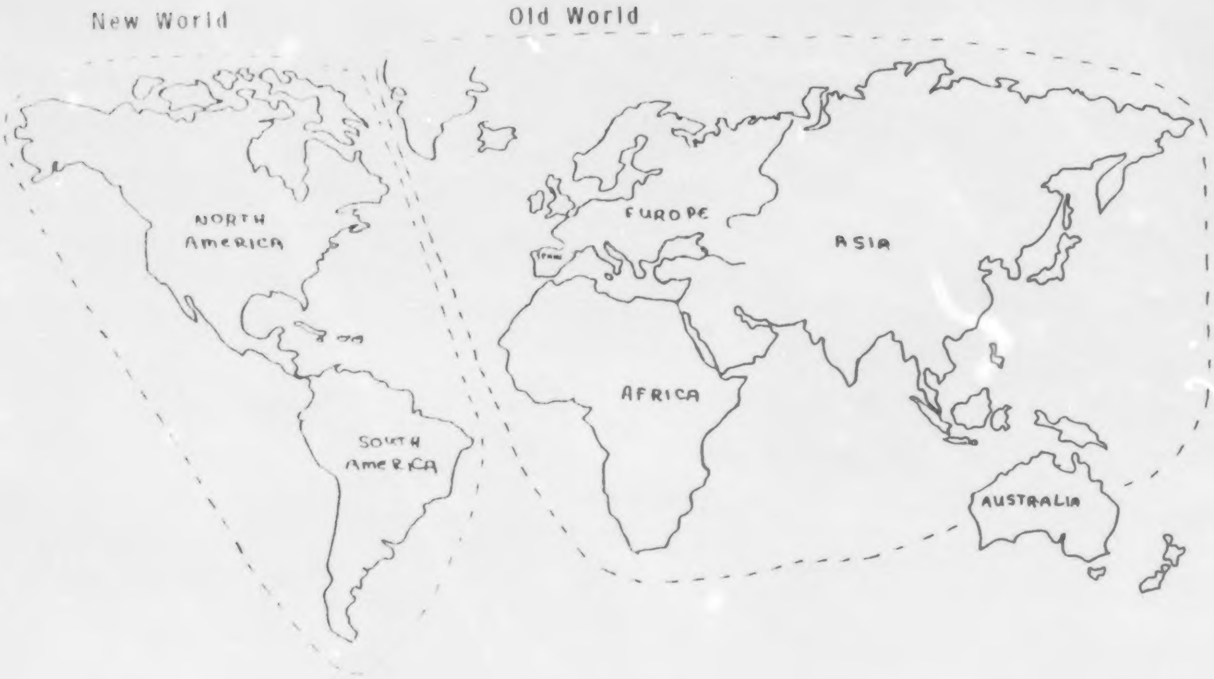
Color his pants
red

Color the tops
of his boots white

Color the bottoms
of his boots black

ACTIVITY III THE DISCOVERY OF THE NEW WORLD

HERE IS A MAP OF THE WHOLE WORLD. COLOR ALL OF THE WATER BLUE.



PUT AN X NEAR THE PLACE WHERE YOU LIVE.

MANY YEARS AGO, PEOPLE LIVING IN THE REST OF THE WORLD DID NOT KNOW NORTH AND SOUTH AMERICA WERE THERE. LOOK AT YOUR MAP OF THE WORLD. BEFORE THERE WERE AIRPLANES, HOW DO YOU THINK SOMEONE COULD TRAVEL FROM EUROPE TO NORTH AMERICA?______________________________

DID YOU ANSWER ON A BOAT? YOU ARE RIGHT!

MANY YEARS AGO A FEW BRAVE MEN CALLED EXPLORERS SAILED ACROSS THE OCEAN ON LITTLE BOATS AND "FOUND" NORTH AND SOUTH AMERICA. THEY CALLED IT THE NEW WORLD. REALLY, OF COURSE, THEY DIDN'T "FIND" IT BECAUSE MANY INDIAN PEOPLE HAD BEEN LIVING THERE FOR THOUSANDS OF YEARS. BUT IT WAS "NEW" TO THE EXPLORERS FROM THE "OLD" WORLD. COLOR THE NEW WORLD GREEN.

THE LAND THE EXPLORERS CAME FROM WAS CALLED THE OLD WORLD. AND MANY OF THE VERY FIRST OF THEM FROM THE OLD WORLD COUNTRY OF SPAIN. COLOR THE OLD WORLD RED.

ACTIVITY IV: MAYAN ARITHMETIC

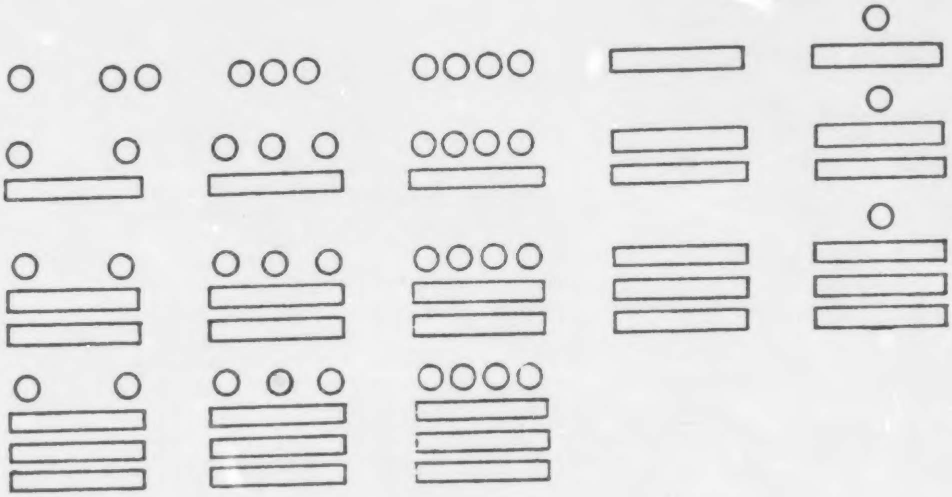
LONG BEFORE THE SPANISH EXPLORERS CAME TO MEXICO, THERE HAD BEEN A GREAT CIVILIZATION IN MEXICO BUILT BY A PEOPLE CALLED THE MAYAS. THEY HAD MADE MANY IMPORTANT DISCOVERIES, AND HAD AN ARITHMETIC SYSTEM ALL THEIR OWN.

THE MAYAN ARITHMETIC SYSTEM WAS DIFFERENT FROM OURS. THEY DID NOT USE THE SAME SYMBOLS WE DO.

THE SYMBOL FOR 1 IS A DOT: ○

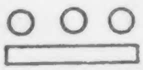
THE SYMBOL FOR 5 IS A BAR ▭

THIS IS HOW THE NUMBERS FROM 1 TO 19 WERE WRITTEN:

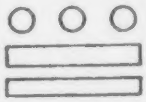


IT MIGHT BE FUN FOR YOU TO "TRANSLATE" SOME OF OUR NUMBERS TO MAYAN SYMBOLS SUCH AS:

8 =



13 =



CAN YOU MAKE THE MAYAN SYMBOLS FOR?

3 =

5 =

7 =

10 =

12 =

15 =

18 =

Activity V: The Old World and the New World Meet

Men from Europe sailed across the ocean. They found new lands. The new land they found was called the New World. These men were called explorers.

One explorer who came to Mexico was Hernando Cortes. Cortes was from the Old World country of Spain. On your map of the World, draw a line from Spain to Mexico.

The Aztecs had never seen a horse before. When they saw the Spanish men on horses, they thought the man and horse were all one. The Aztecs had never seen or heard guns before. The Aztecs thought Cortes was the god Quetzalcoatl, coming back to Mexico to rule them.

Circle all of the words below that you think tell how the Aztecs felt about the explorers from the Old World:

AFRAID HAPPY FRIENDLY ANGRY

BRAVE EXCITED LOVING

Activity VI: THE LEGEND OF QUETZALCOATL

Quetzalcoatl was one of the Aztec's favorite gods. He was called the "the Plumed Serpent" which means a snake with feathers. A serpent is a snake and plumes are large feathers. He was the god of goodness and the god who made people.

When Quetzalcoatl lived on earth, he was tall with white skin, black hair, and a golden beard. While he lived on earth, he helped people. He told people to be good and to be kind to each other. One day Quetzalcoatl had a fight with some other gods. He had to run away. He had to leave Mexico. He sailed away across the ocean on a raft. Before he left, he promised to come back to Mexico in the year 1519.

When the year 1519 came, someone did come to Mexico. A tall white man on a large boat came to Mexico. His name was Hernando Cortes. Cortes and his men came from the Old World country of Spain. They sailed across the ocean to Mexico.

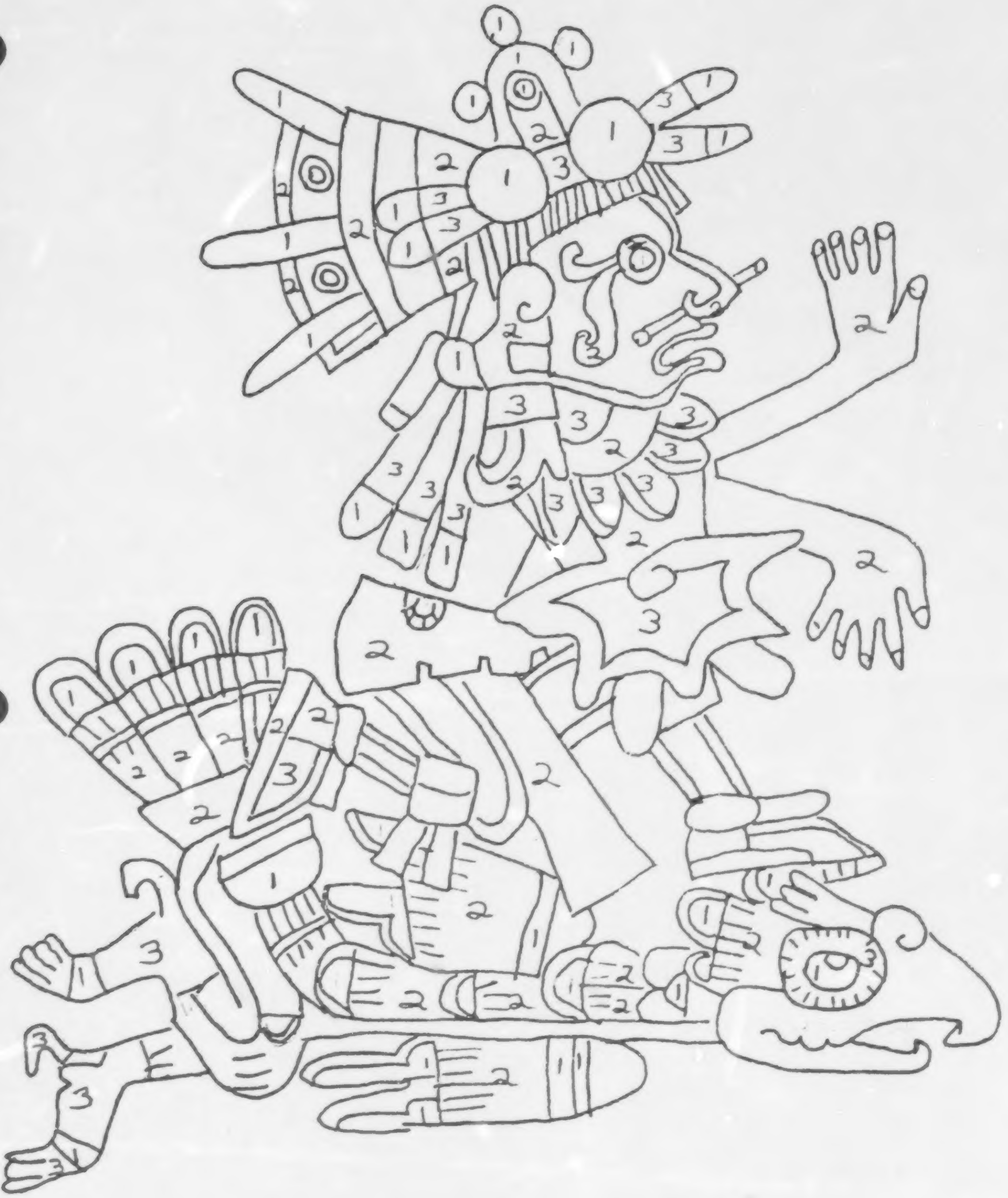
Can you guess who the Aztec Indians thought Cortes from Spain was?

____

____

Why? ____________________________________

COLOR IN THE GOD QUETZALCOATL



Work the following problems and color in by number.

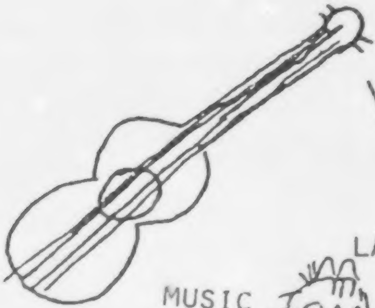
8-5 = orange   10-8 = yellow   7-6 = red

Activity VII: THE MESTIZO

The trip over the ocean from the Old World to the New World was long and hard. More and more Spanish men came to New Spain (the name the Spanish gave to Mexico). But there were no Spanish women in New Spain. Soon the Spanish men married the Indian women. Their children were half Spanish and half Indian. People who are part Spanish and part Indian are called Mestizo. Most Mexican people today are Mestizo.

Mexican people enjoy many things today from both their Spanish and their Indian grandparents.

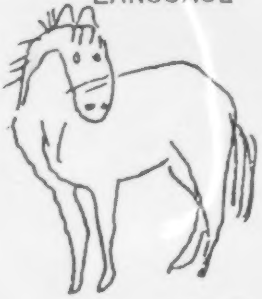
Things Mexicans enjoy that are SPANISH	Things Mexicans enjoy that are INDIAN



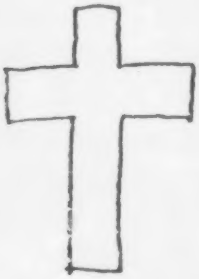
MUSIC

buenos dias!

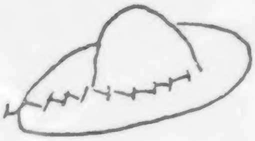
LANGUAGE



HORSE

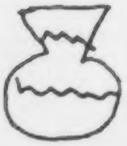


RELIGION



SOMBRERO

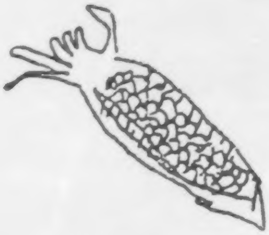
TOOLS



ART

TORTILLA

CHOCOLATE



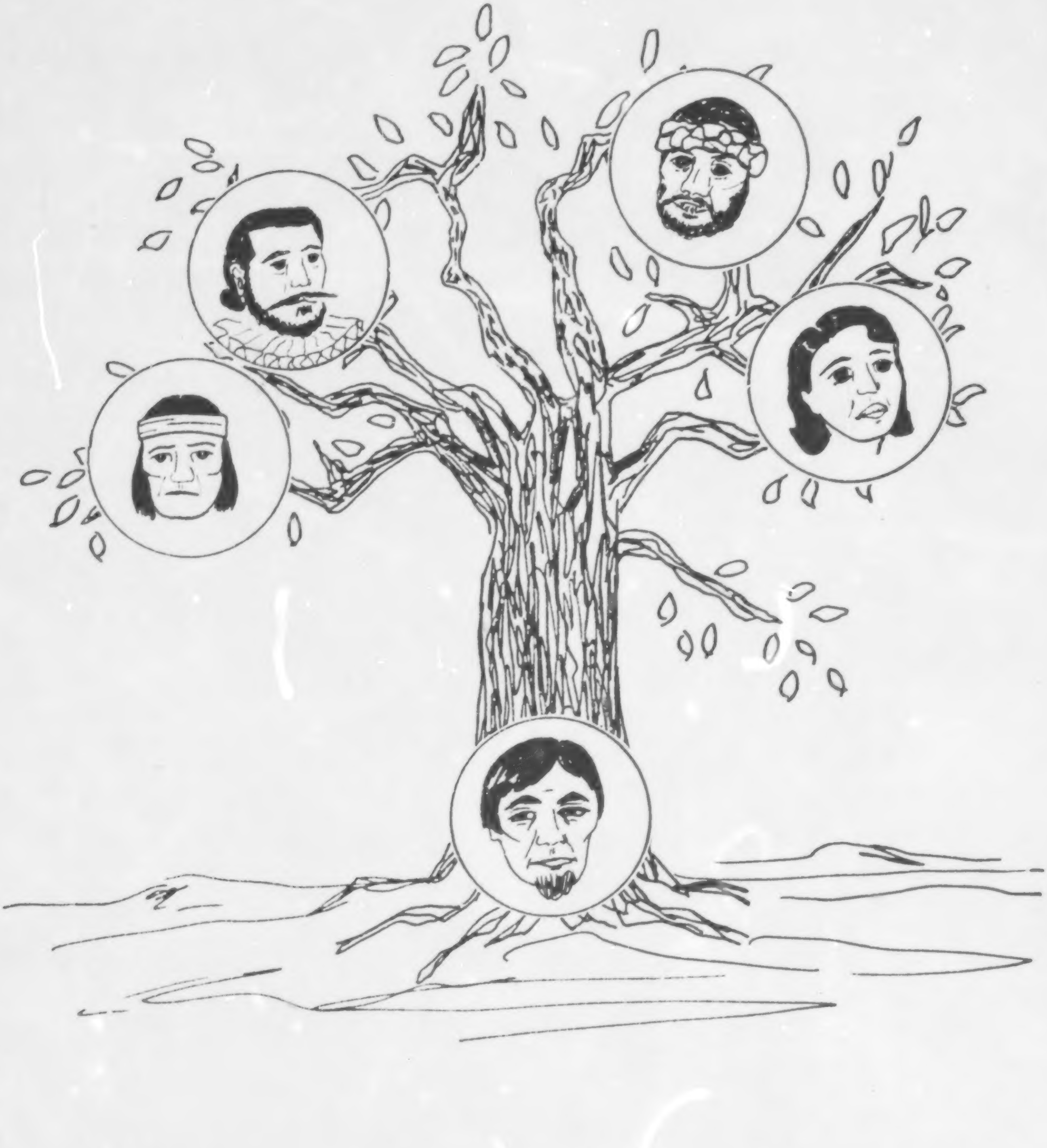
CORN

TOMATOS

SARAP

ACTIVITY VIII: Mexican and Individual "Family Trees"

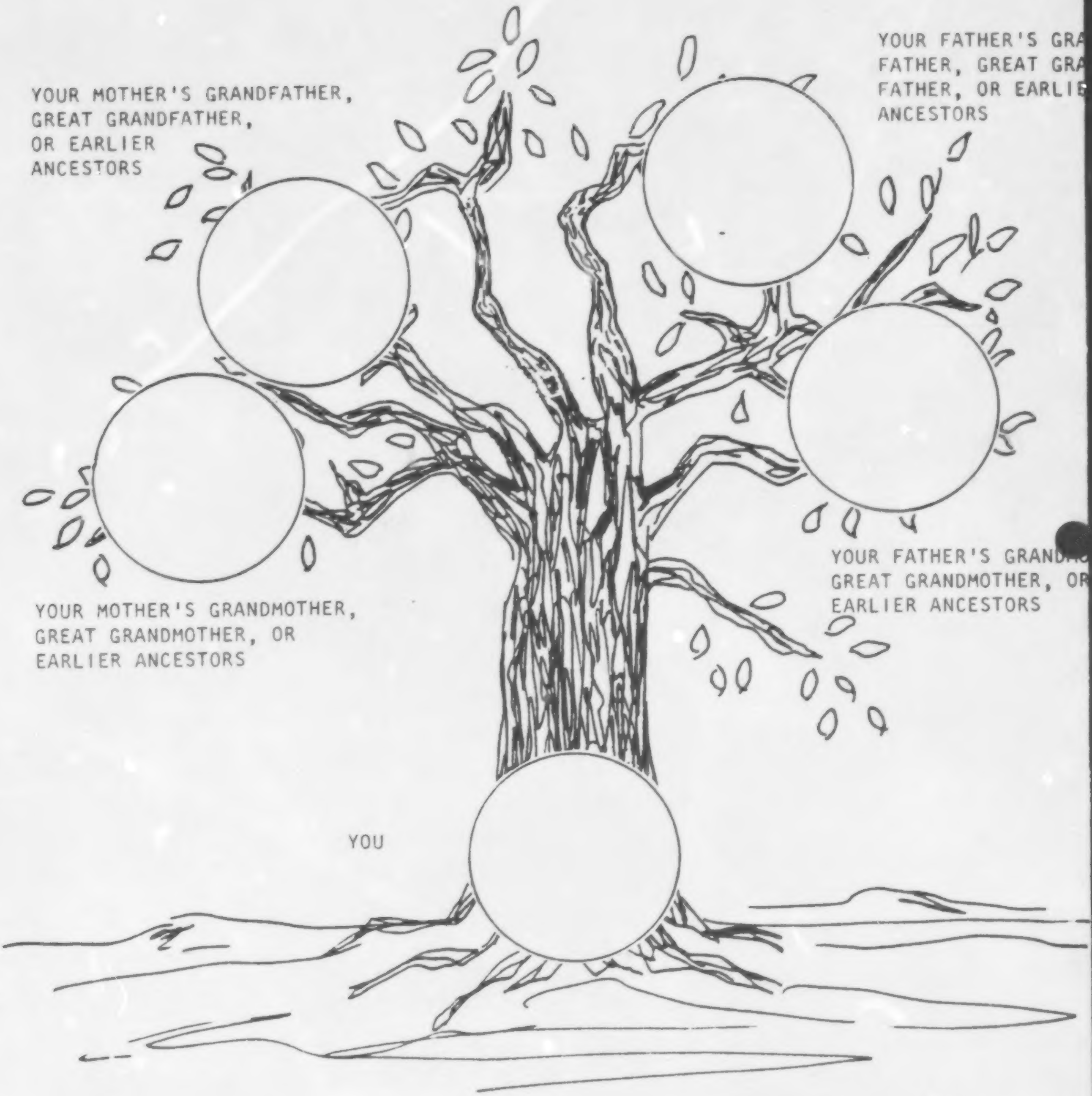
BEFORE THE EXPLORERS FROM EUROPE CAME TO THE NEW WORLD THE ONLY PEOPLE WHO LIVED IN THE NEW WORLD WERE INDIANS. MANY DIFFERENT KINDS OF INDIANS LIVED IN THE NEW WORLD. AND, MANY OF THE FIRST EXPLORERS WERE FROM THE OLD WORLD COUNTRY OF SPAIN. THESE SPANISH EXPLORERS MIXED WITH THE INDIAN PEOPLE WHO WERE ALREADY LIVING IN THE NEW WORLD SO THAT TODAYS MEXICAN PEOPLE, AND MOST MEXICAN AMERICANS AS WELL, ARE A MIXTURE OF SPANISH AND INDIAN PEOPLE. THE "FAMILY TREE" OF THE MEXICAN AND MEXICAN AMERICAN PEOPLE LOOKS LIKE THIS.



BEFORE YOU BEGIN, ASK YOUR TEACHER TO EXPLAIN THE WORD "ANCESTORS"

UNLESS YOUR ANCESTORS WERE AMERICAN INDIANS, YOUR FAMILY ALSO CAME TO THIS COUNTRY FROM THE COUNTRIES OF THE OLD WORLD OF AFRICA, ASIA OR EUROPE.

FIND OUT WHERE YOUR ANCESTORS CAME FROM IN THE OLD WORLD AND MAKE YOUR OWN "FAMILY TREE".


YOUR FATHER'S GRA
FATHER, GREAT GRA
FATHER, OR EARLIE
ANCESTORS
YOUR MOTHER'S GRANDFATHER,
GREAT GRANDFATHER,
OR EARLIER
ANCESTORS
YOUR FATHER'S GRAND
GREAT GRANDMOTHER, OR
EARLIER ANCESTORS
YOUR MOTHER'S GRANDMOTHER,
GREAT GRANDMOTHER, OR
EARLIER ANCESTORS
YOU

ASK YOUR TEACHER TO MARK THE PLACE YOUR FAMILY CAME FROM IN THE OLD WORLD.

WHAT ARE SOME OF THE PLACES IN THE OLD WORLD THAT YOUR CLASSMATES REPRESENT?

MEXICAN AMERICANS

More than a hundred years before Jamestown, Spanish Conquistadores began a series of remarkable accomplishments in the new world. By 1607, Spanish explorers had sailed and explored the Gulf of Mexico and both the east and west coasts of the United States. Spanish expeditions had penetrated the interior of North America, exploring most areas of the present-day United States—Southwest and Southeast. Permanent settlements were established in Florida and New Mexico. With Mexico City as their capital Spanish pioneers, accompanied by Mestizo and Indian workers, ventured northward into the dry regions of the Southwest leaving their lasting imprint on the land and its people. More than ten years before the Declaration of Independence, two-thirds of the present day United States had Mexico City as its capital.

The Spanish movement into Mexico and the present day southwestern United States brought them into contact with such diverse and highly developed native civilizations as those created by the Aztec, Toltec, Olmec, and Pueblo peoples. In many respects, the Aztec cities of the 1500's encountered by the Spaniards surpassed the leading cities of Europe. The result of the Spaniard-Indian cultural blend which began with the arrival of Hernando Cortez in Mexico in 1519 is the Mestizo, today's Mexican, or, as approximately six million Mexican American people in the United States often call themselves, the Chicano.*

The heritage and history of the Chicano is both rich and very much alive in the United States today. It can be seen in the names of states, cities, mountains and rivers. There are over 2,000 such place names in the United States, most of which are in the Southwest. Three hundred years of Spanish and Mexican influence are reflected in the language and religion of millions of people. Spaniards introduced the horse, cow, and sheep into the new world. They started stock raising and mining industries in America. When, in 1848, the Southwest became a possession of the United States, farming, stock raising and mining had long been established in that area. Many of the methods and words connected with ranching and the "American West" are Spanish in origin. Mining techniques developed by Mexicans were an important part of the gold and silver strikes of Nineteenth Century United States history. Clearly, the Spanish settlement of the Southwest and its subsequent growth and development is in no small way due to the labor, endurance and strength of the Mexican American.

* The materials in this booklet use both the terms Mexican American and Chicano to describe United States citizens of Mexican descent or heritage. There are many terms used by Mexican Americans to describe themselves and some are used in different regions only. Mexican American is a term that became generally acceptable after 1940, while the term Chicano has gained much acceptance since the late 1960's.

ACTIVITY IX: SPANISH WORDS IN THE ENGLISH LANGUAGE

MEXICAN PEOPLE SPEAK THE SPANISH LANGUAGE. ARE THERE ANY BOYS OR GIRLS IN YOUR CLASS WHO CAN SPEAK SPANISH? ARE THERE ANY BOYS OR GIRLS IN YOUR CLASS WHO CAN SPEAK OTHER LANGUAGES?

MANY SPANISH WORDS HAVE BECOME PART OF ENGLISH. SEE HOW MANY OF THESE SPANISH WORDS YOU KNOW. PUT A CIRCLE AROUND ALL THE WORDS YOU KNOW.

RODEO
FIESTA
CORRAL
BRONCO
GRANDE
RIO
PATIO

CAN YOU THINK OF ANY OTHER WORDS IN OUR ENGLISH LANGUAGE WHICH COME FROM SPANISH WORDS? IF YOU CAN, LIST THEM HERE.

__________ __________ __________ __________
__________ __________ __________ __________
__________ __________ __________ __________

ACTIVITY X: MEXICAN FOODS

The matching exercise concerning Mexican foods relies on a study of the accompanying Food Definitions list in order to be completed by students. With the exception of menudo and albondigas, all of the listed foods are well known in the United States.

In introducing this activity, you may want to conduct a brief discussion with your students to identify Mexican foods with which some students are already familiar. You may also want to point out that Mexican cooking is ideal for vegetarians as most foods call for very little meat. The main vegetables are beans, chiles, corn, squash, potatoes, onions and garlic. Many tasty foods are made by combining these ingredients.

FOOD DEFINITIONS

1)	Tamales	Tamales are corn meal spread on a corn husk and filled with a chile and meat mixture. They are steamed and served at a meal called a tamalada. Tamaladas are traditionally held during the Christmas holidays.
2)	Frijoles	Frijoles are pinto beans and are served with most meals as either the main dish or as a side dish. Frijoles are very high in protein and when cheese is added they are a complete nutritious meal.
3)	Menudo	Menudo is tripe. However, when people talk about menudo they mean tripe and hominy (pozole). Menudo is like a chile stew. Lemon, chopped onions, and oregano are served with the menudo.
4)	Enchiladas	Enchiladas are corn tortillas which have been fried and then dipped in chile sauce. A meat or cheese and onion mixture is spread on the tortilla which is then rolled up and spread with additional cheese and sauce. New Mexicans layer rather than roll their enchiladas then serve the "stack" with a poached egg on top.
5)	Tacos	Tacos can be made from either corn or flour tortillas. They are really sandwiches so the fillings vary.
6)	Rellenos	Relleno means filled or fillings and usually refers to green chiles which have been stuffed with jack cheese, dipped in egg batter and fried.
7)	Albondigas	Albondigas are tiny meatballs usually served in soup.
8)	Guacamole	Guacamole is one way to serve avocados. Avocados are mashed then combined with onion, garlic, tomato and chile to make a delicious dip.
9)	Chile	Chiles are a vegetable from the pepper family and the most popular seasoning in Mexican cooking.
10)	Flan	Flan is a custard with caramelized sugar.
11)	Arroz	Arroz is rice. It is served as a main dish or as a dessert called arroz con leche: Rice with milk.
12)	Sopa	Sopa is soup.
13)	Tortillas	Tortillas are shaped like pancakes and are made from corn meal or wheat flour.

Albondigas, flan, arroz, and flour tortillas were introduced by the Spaniards. All other foods originated in Mexico and were "discovered" at the time of the Spanish conquest.

With the exception of menudo and albondigas all of these foods are popular in the United States among both Spanish and non-Spanish speaking people.

A MATCHING EXERCISE: Can you match the food with its proper definition?

(Draw a line from each food item to its proper description)

1) tortillas
2) flan
3) guacamole
4) enchiladas
5) menudo
6) tamales
7) sopa
8) rellenos
9) chile
10) albondigas
11) taco
12) frijoles
13) arroz

a) a bread made from corn meal or wheat flour

b) a tortilla dish made of rolled or layered tortillas dipped in chile with a meat or cheese mixture

c) a corn husk spread with corn meal and filled with a meat and chile mixture. These are served at Christmas

d) a custard with caramelized sugar

e) chiles stuffed with cheese

f) a popular avocado dip

g) rice

h) tiny meatballs served in soup

i) a Mexican sandwich

j) soup

k) this food is very high in protein

l) the most popular seasoning in Mexican cooking

m) also known as "pozole"

____________________, ____________________, ____________________ and ____________________ tortillas were introduced by the Spanish at the time of the conquest.

ACTIVITY: XI: WORD SEARCH

(You may find the Mexican Foods list on pp. 27 - 28 helpful.)

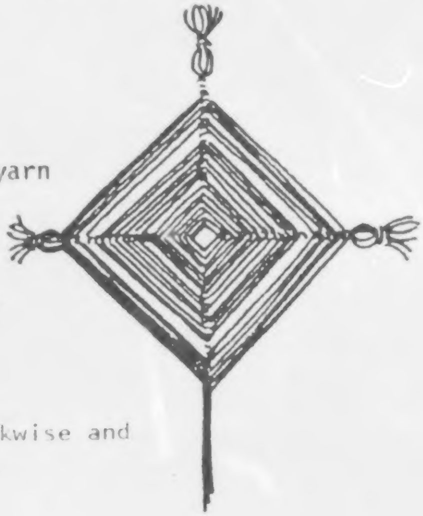
A	B	C	D	T	A	M	A	L	E	S
F	R	I	J	O	L	E	S	E	N	R
G	F	G	H	R	I	N	J	K	C	E
U	L	M	N	T	O	U	P	Q	H	L
A	R	S	T	I	U	D	V	W	I	L
C	C	H	I	L	E	O	X	Y	L	E
A	Z	A	F	L	A	N	B	C	A	N
M	D	E	F	A	R	R	O	Z	D	O
O	G	H	I	S	O	P	A	J	A	S
L	K	L	M	N	T	A	C	O	S	O
E	A	L	B	O	N	D	I	G	A	S

How many Mexican foods can you find? ________________

ACTIVITY XII: THE OJO DE DIOS

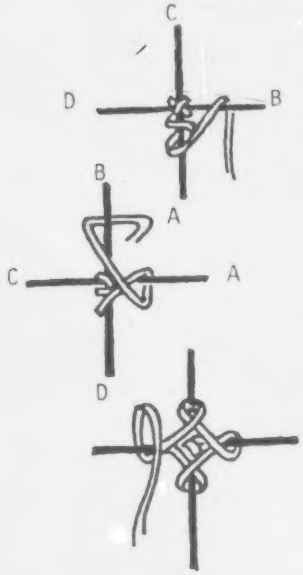
THE "OJO DE DIOS" (THE EYE OF GOD) IS A FORM OF WEAVING WITH YARN AND CROSSED STICKS TRADITIONAL TO MUCH OF THE MEXICAN AND MEXICAN AMERICAN CULTURAL HERITAGE. IT IS STILL WIDELY PRACTICED IN MEXICO AND MEXICAN AMERICAN CULTURAL SETTINGS.

OJO DE DIOS



Materials: Two balloon sticks 9" long
Balls of different colored yarn
Scissors

Instructions:

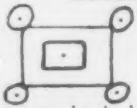
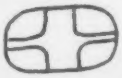


1. Tie two sticks at a 90° angle with yarn.
2. Go around Stick A once then rotate sticks clockwise and go around Stick B once. Proceed in the same manner with C and D.
3. Continue in this circular rotation until the "ojo" is the desired size. Pattern will appear on the reverse side.
4. To change colors, tie new yarn to the end of the original color.
5. For a three-dimensional effect, wind yarn around stick in the opposite direction and also reverse the rotation of the sticks.
6. Keep even tension as you are rotating the sticks but loosen it a little as the pattern enlarges. If the sticks begin to bend, the tension is too tight.

Note: If a larger "ojo" is desired, use wood dowling.

For Kindergarten or First graders, glue two popsicle sticks together.

ACTIVITY XIII: JADE IN MEXICO

In Mexico, the name chalchihuitl (chaal-chee-hueet-l), and the symbols for jade:   meant "jewel" or "precious". Jade symbolized life, rain, plant life, and godliness. Because jade's beautiful blue and green colors were the same as the sky, water and maize which were sacred in ancient Mexico, jade too became sacred.

It was also a very rare stone and so only the great could wear it. It was worn in many ways: as beads in necklaces, as earrings, and in rings. Little figures and small carvings were also made of jade.

When the Spanish arrived in Mexico in the 16th Century, they thought that jade was magical and worked as a medicine that could cure kidney pains. The scientific word for jade is nephrite which comes from the Greek word nephros which means "the kidneys".

The jade stone was sawed with flint instruments, shaped by placing drill-holes in just the right places, and then drilled or picked to get rid of all the parts not wanted.

Mexican jade was very highly polished. This was done by rubbing the wet stone against the bark of bamboo. Jade is one of the hardest stones in the world. It is very difficult to work with. A stone cutter needed great skill, lots of time and a great amount of patience. It took months to finish one small fine jade object.

Source: Multicultural Education
San Francisco Unified School District
Compensatory Education Program Office

JADE IN MEXICO

Directions: Teacher may read story of "Jade in Mexico" to students or duplicate story to be read by students.

Art Activity: Carve Your Own Jade

Materials Needed: white, green, or other colored soap (jade comes in many colors)
a spoon for carving (you may also want to make paper clips available to your students for the carving activity)
newspaper
pencil
paper

Procedure:

1. Create your jade design on paper
2. Using your design as a model, carefully carve your jade piece out of soap.

Do not press hard or you may break your piece of soap.
Smooth the surface of your carving gently by rubbing it with a dry cloth.

ACTIVITY XIV: BARK PAINTING

In Mexico, painting on a brown colored paper made from bark has been a custom for many, many years. Long before the Spanish arrived in Mexico, Indian people practiced this art. Designs using animals, scenes of the countryside, or from Mexican legends are done on bark paper.

The paper is made from the bark of mulberry and wild fig trees. Bark paintings can be bought in many stores in Mexican cities.

TO DO A BARK PAINTING, you will need five things:

(1) a brown shopping bag
(2) warm water
(3) a black marker
(4) brown and black paint
(5) multi-colored paints, preferably flourescent.

TO MAKE A BARK PAINTING YOU SHOULD:

- First cut the shopping bag to whatever size of bark painting you want to make
- Then, wad the paper into a tight ball and put it in the warm water.
- Let it soak up the water for a minute or two
- Remove the paper from the water, unwrinkle and flatten it
- Tear around the edges to make it uneven in appearance
- Lightly cover the paper with a mixture of brown and black paint
- When the paint has dried, paint a design on the paper with flourescent paints
- When the design has dried, outline it with a black marker
- You now have made your own Bark Painting

ACTIVITY XV:

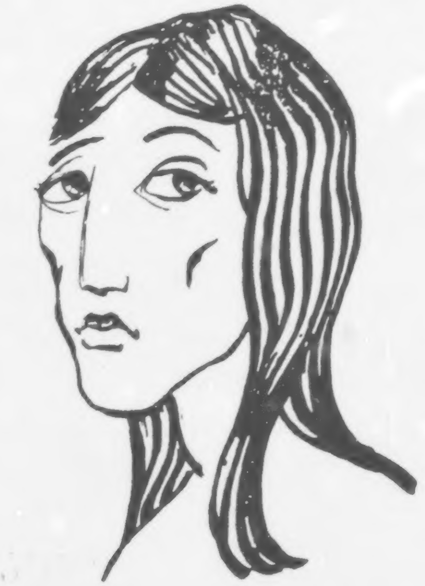
LA LLORONA

(An example of a traditional Mexican folktale is "La Llorona". "La Llorona" means "the weeping woman". There are various versions of this tale yet they all contain the same basic story, that of a weeping woman who searches for her children. The myth of "La Llorona" has been passed on by oral tradition and is many generations old.)

It is very late at night in the city of Mexico. The streets are empty. It is quiet, quiet. A man walks alone along a dark street; his footsteps echo against the tall buildings like pistol shots. The deep silence, and the emptiness of the streets, makes the man feel lonely.

Suddenly the quiet is shattered by a terrible shriek followed by a long, mournful wail. What is it? The man doesn't know which way to turn. The sounds seem to come from all around.

Then, out of nowhere, a woman appears. She is very pale and dressed all in white. Her hair is long and black and flies around her face when the wind blows. The man stands frozen in his tracks. Is it a ghost? When the woman moves, she seems to glide



La Llorona

through the air. Her feet do not even touch the earth.

"Oh! Oh! My little ones!" she cries, and her voice pierces the man to his heart. Then the woman glides slowly away. The man cannot see her face clearly, but she appears to be the most beautiful woman he has ever seen. He must follow her, the man decides. He cannot bear to let her out of his sight.

For a long time he follows her through the deserted streets of the city. As before, his footsteps echo loudly, but the woman moves in eerie silence. She leads him, at last, to the edge of a lake. To the man's amazement, she does not stop. She continues to glide forward, moving over the water as easily as over land!

What is he to do? She is slowly floating away from him, leaving him forever! He cannot let her go--no, never. And so the man wades out into the lake, hurrying after the beautiful white figure. The water comes up to his knees, his waist, his neck--but still he follows. He soon disappears forever beneath the still, black water of the lake.

On another beautiful night, another man finds himself alone in the city of Mexico. He decides to walk beside the lake, which lies like a great silver coin in the light of the full moon. This man, too, hears the wails and cries. He, too, sees the cloudlike figure. But this man is younger and bolder. He does not remain silent.

"Ah! How beautiful you are!" he calls out, his heart beating like a drum. "Oh please, please tell me, beautiful lady, who are you? Are you real, or a ghost? Are you...are you La Llorona, the Weeping One?"

The woman does not reply. She hovers over the water like a beam of bright moonlight. She seems to stare down into the depths of the water. For a long time she remains perfectly still. When, at last, she speaks, her voice trembles with deep sorrow.

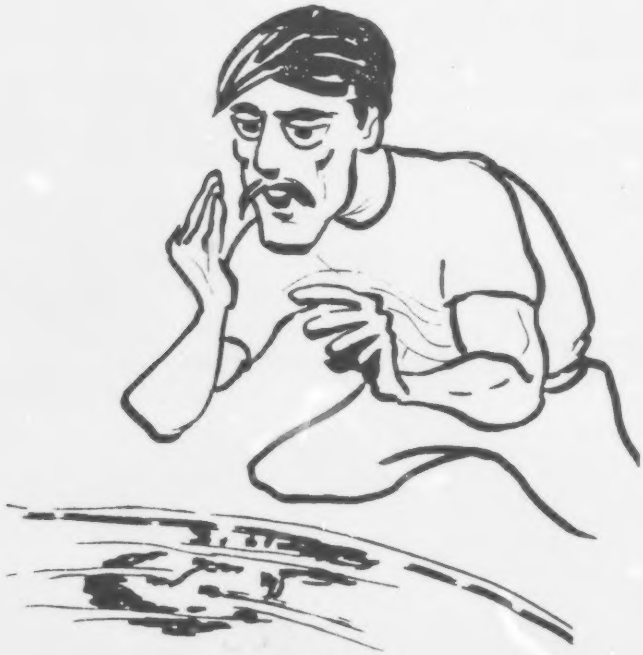
"Look into the water, and tell me what you see," she says.

The young man looks down into the water. His face goes white; his hands and feet turn to ice.

"Why, it's...I..." He is so frightened that he cannot speak. "It...it is b-b-blood," he stutters at last. "A g-great p-pool of b-blood!"

La Llorona answers with a long, dying moan. When the man looks up, she is gone.

But it is not only in the city that a man may meet La Llorona. She is seen in the countryside, the mountains, the deserts, and the jungles as well. She



is seen wherever it is lonely, and especially when the night is clear and cold and the moon is full.

Many men who have met La Llorona have died mysteriously. Others, she drives insane. The lucky ones, she only fills with a terror they will never forget.

Some claim to have heard the clank of chains, but others deny it. Some say her cries can be heard only at a distance. But others say the cries are most piercing when one is near her. Even her face is a mystery. For every man who says it is beautiful, there is another who claims she shows the face of a horse or a grinning skull.

Who is La Llorona? No one knows for sure. Most of those who have seen her say she cries out, again and again: "My children! My children!" And many people believe that La Llorona is the ghost of a woman whose children were killed or stolen from her. Her spirit roams the earth, searching for her babes. They say her grief was so great that it did not die when she did. It remained behind as a phantom, to haunt the lonely land of Mexico. Some say she will haunt the land for a thousand years, but others say forever.

Who is La Llorona? She will always be a mystery. But this is a land of mysteries. The people will always believe in ghosts, at least a little.

So if you walk alone beneath a full moon, if you hear shrieks, or wails, or moans, or the rattle of chains, or if you happen to see something white, shimmering in the mountains, or floating across an arroyo, do not follow, my friend, do not look for La Llorona. You may find her.

Follow-up Activities:

1. Introduce the idea that folktales often have different versions.

2. Make up a story. Select four students and have them step out of the room while you tell the class the story. Call in one student and tell him/her the story. The object is to have that student then repeat the story to one of the other three students. This process is continued until all four students have repeated the story. Invariably the end result is quite different from the original story.

3. Have the class write their own version of "La Llorona".

SUGGESTED ADDITIONAL RESEARCH/ACTIVITIES

A. Ask your students to complete research projects, either individually or in small groups, and report their findings to the class. The following research topics might be considered:

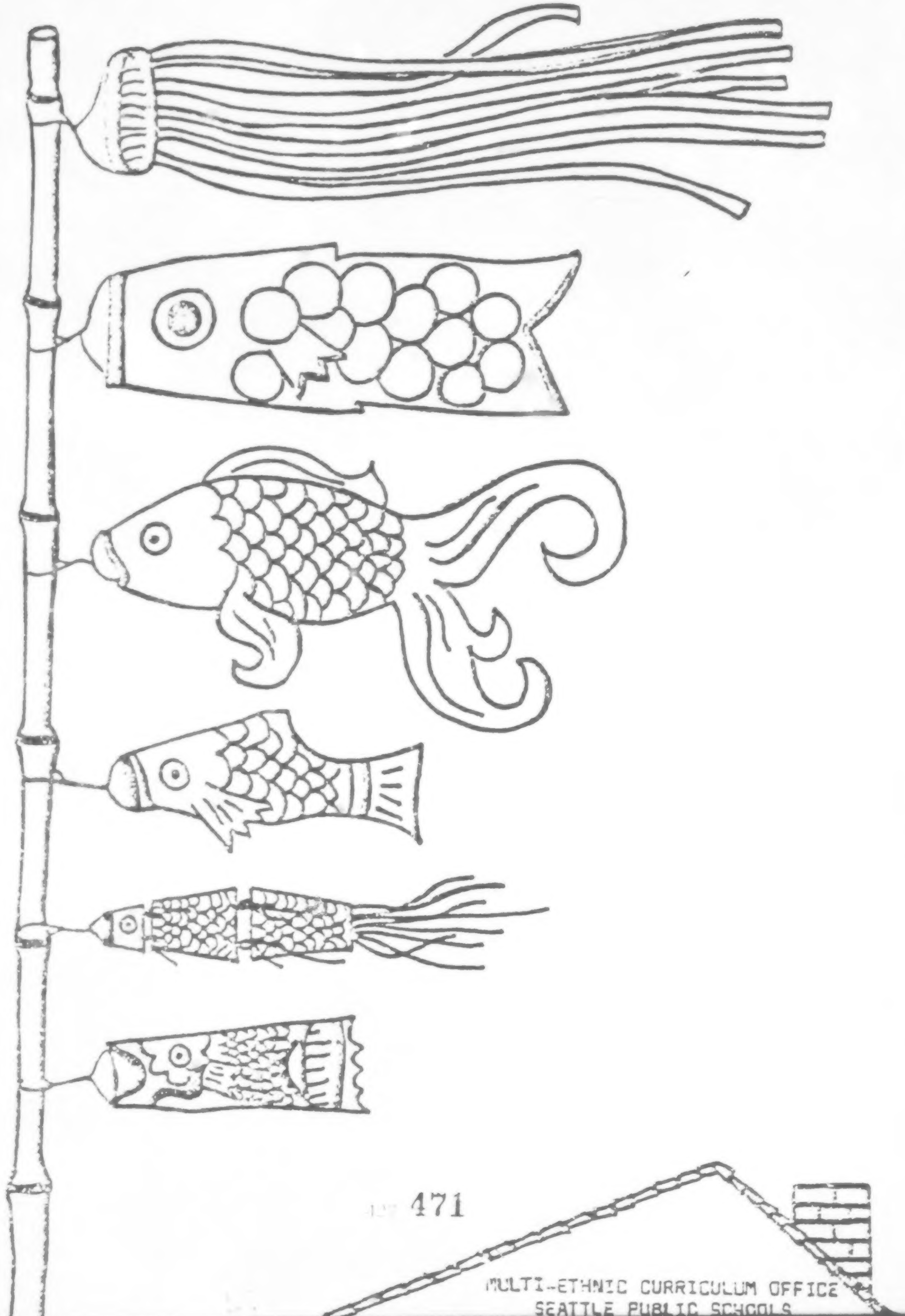
1. Benito Juárez
2. General Zaragoza
3. Maximilian and Carlotta
4. Father Hidalgo
5. Emiliano Zapata
6. Francisco Madero
7. Hernando Cortes
8. Montezuma
9. Father Junípero Serra
10. Pancho Villa
11. Antonio López de Santa Anna
12. José María Morelos

B. In class discussions, develop the meaning and significance of the following terms in relation to Cinco de Mayo: independence, self-fulfillment, oppressed, equality, freedom, ancestors, exploitation.

C. Have your students write their own play dramatizing the events of Cinco de Mayo, and then present the play to other classes in your school. The "actors" would include General Zaragoza, the Zapotec Indians, Mexican soldiers, the people of Puebla, the French General, the French soldiers, and Benito Juárez. After the battle, you may want to invite President Juárez to attend the victory celebration.

D. Ask your students to collect magazine and newspaper pictures/articles of interest relating to Mexico. With these materials, construct your own "Mural" or Bulletin Board.

CHILDREN'S DAY ACTIVITIES



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MULTI-ETHNIC CURRICULUM OFFICE
SEATTLE PUBLIC SCHOOLS

Preface

This booklet contains background information and classroom activities about a specific ethnic holiday. The booklet was prepared under the supervision of the Multi-Ethnic Curriculum Office.

The information and activities are intended to acquaint teachers and students with just one aspect of a particular ethnic people's culture. It should by no means be considered a complete or definitive explanation about these ethnic people, their history, or their culture.

Please be sure to review all the material before engaging students in the activities. A careful examination of the resources and activities should assist the teacher in integrating ethnic information throughout the course of study during the school year.

Sharon L. Green, Coordinator
Multi-Ethnic Curriculum

SEATTLE PUBLIC SCHOOLS
Multi-Ethnic Curriculum Office
April, 1979

Acknowledgments

The following Seattle Public Schools teachers assisted in developing the classroom activities and other information which comprise this booklet.

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Stan Kurihara	Helping Teacher/Marshall
Takashi Ninomiya	Exchange teacher from Kobe, Japan
Alan Sprague	Helping Teacher/Marshall

This project was coordinated by

Geri Baenen, Consultant
Multi-Ethnic Curriculum Office

CHILDREN'S DAY
CONTENTS

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1. Available Resources 431

2. Background Information 433

3. Suggestions for Using the Packet 434

4. Activities 436

Audio-Visual Resources
(Seattle Public Schools)

The following audio-visual materials are available through Seattle Public Schools. A short description of each may be found in the A-V catalog. Specific materials about the country of Japan are also available, but were not included as a resource for Children's Day.

Films:

Dragon's Tears 6 min. color LA,SS,A K-3 (1962)
(Also available at Seattle Public Library)

Haiku 14 min. color LA,SS,A 4-12 (1971)

(The Wave: A Japanese Folktale 9 min. color (1968) is available at the Seattle Public Library.)

Slides:

Japan: Festivals (42 slides) 3

Kit:

Korean Kit 3-10
Contains clothing and articles made and used in Korea. Contributed by American Friends Service Committee.

Records:

RA550x Folk Music of Our Pacific Neighbors 3-6

Tapes:

CM5 Music from Korea 1965 5-12

Audio-Visual Resources
(Japanese Consulate Office)

The following films are available through the Japanese Consulate's Office. Teachers may borrow the films for about a week. Call 682-9107 for reservations or the complete list of films.

All of the films are about the country of Japan - not about Japanese Americans. We would strongly recommend that the films be previewed before use.

Film #	Title			
56	Origami - The Folding Papers of Japan	15 min.	col.	(1964)
94	Kaguya-Hime, "The Princess of the Moon" A Japanese Fairy Tale	18 min.	col.	(1971)
104	Four Seasons for Children	25 min.	col.	(1972)
105	Boy and a Crane	27 min.	col.	(1974)
113	Children in Towns and Villages	27 min.	col.	(1974)

Japanese Folktales
(Teacher Resource Center/Marshall)

Folktale Collections:

Dancing Kettle and Other Japanese Folktales, retold by Yoshiko Uchida. Harcourt, Brace and World, Inc.
Fairy Tales of the Orient, edited by Pearl Buck. Simon and Schuster, N.Y.
Favorite Fairytales Told in Japan, retold by Virginia Haviland. Little Brown and Co., Boston
Folktales of Japan, edited by Keigo Seki. University of Chicago Press
Japanese Children's Favorite Stories, Florence Sakada. Tuttle Co., Japan

Pop-Out Storybooks: excellent for Kindergarten-Primary pupils. Educational Progress Corporation.

Little One-Inch, Issunboshi
Magic Tea-Kettle
Momotaro, Peach Boy
Urashima Taro

Island Heritage Books: from a collection of beautifully illustrated folktales published in Hawaii to "help our children gain...a sense of pride and identity in their own heritage." The Japanese Folktales in the collection were illustrated by George Suyeoka a Japanese American artist born and raised in Hawaii.

Little One Inch, Issunboshi
Momotaro, Peach Boy

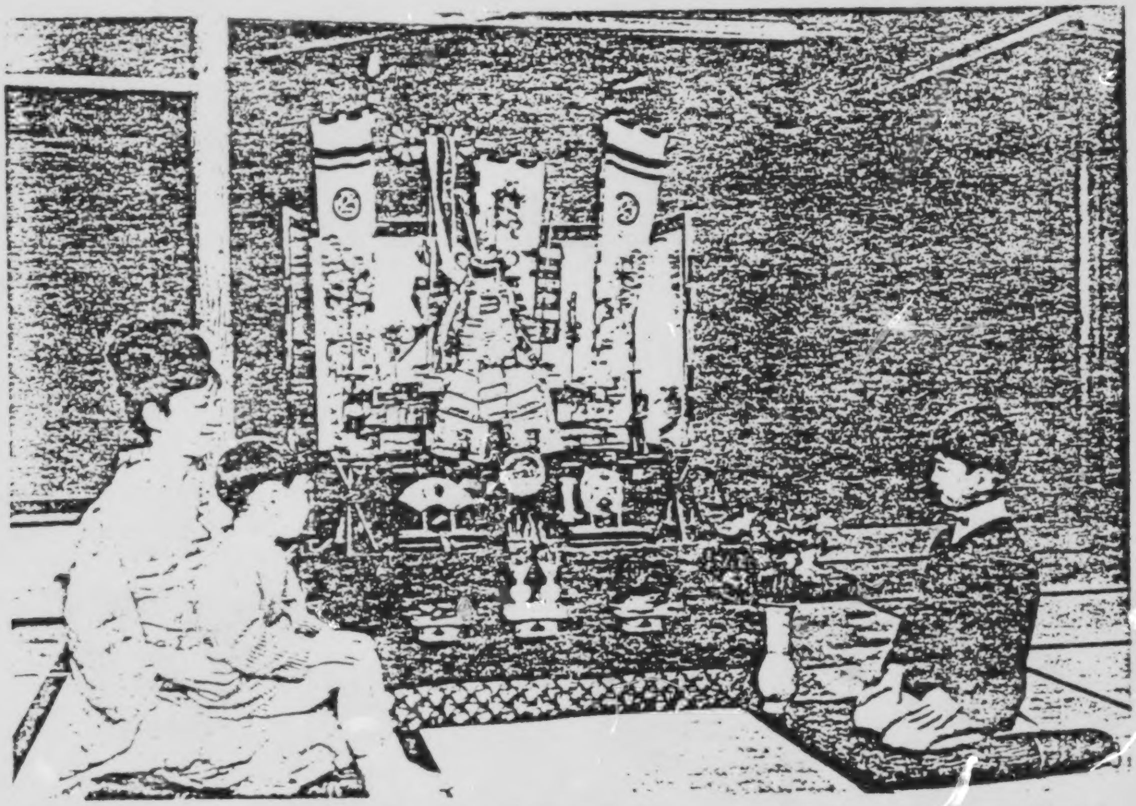
Other Storybooks with Japanese Setting

Crow Boy by Taro Yashima. Viking Press, NY
The Mighty Prince, retold by Yasoo Takeichi, Crown Publishers, Inc., N.Y.
One for the Price of Two by Cynthia Jameson. Parent's Magazine Press, N.Y.
The Wave by Margaret Hodges. Houghton Mifflin Co.

III. Boys' Festival (May 5th)

Boys' Festival or Iris Fete, which has been celebrated for centuries on the fifth day of the fifth month, is as much a day of festivity for small boys as March 3rd is for girls. Since World War II, it has been designated a national holiday and is known as *Kodomono-hi* or Children's Day.

On a tall bamboo or wooden pole erected in the yard or garden are hoisted paper or cloth streamers in the shape of a carp, which fill out in the wind and appear to swim in the air like real fish. A carp was hoisted originally for each son, a very large one (of perhaps fifteen feet or more in length) for the eldest, the others ranging down to a small one if there is a baby boy in the house. Several legends account for the choice of the carp, the most popular being based on the fact that this fish has the energy and power to fight its way up swift-running streams, cascades and waterfalls. Because of its strength and its determination to overcome all obstacles, it is held to be a fitting example for growing boys, typifying ambition, energy, strength, perseverance, and the will to overcome all obstacles. This is the fundamental idea of the festival; the encouragement of manliness, the overcoming of life's difficulties, and consequent success.



Sometimes a stand similar to that of the Doll's Festival may be erected in the parlor and on it are displayed dolls representing famous feudal generals, and a paraphernalia of swords, armor, helmets, banners, saddles, etc.

While the origin of this festival is not definitely known, scholars trace it to a court function observed in the days of the Empress Regent Suiko (593-629 A.D.) The practice became popular with the military class and commoners during the Edo Period.

From: Public Information Bureau
Ministry of Foreign Affairs,
Japan
"Facts about Japan: Children
and Festivals"

Celebrating Children's Day

Many countries celebrate Children's Day at different times during the year. This packet focuses on Children's Day as it is celebrated in Japan. We have included an activity from Korea because they too celebrate Children's Day on the fifth of May. The official United Nations Children's Day is the first Monday in October. Besides Japan and Korea, the following countries may celebrate a Children's Day sometime in May - Bulgaria, Czechoslovakia, Germany, Guyana, Israel, Nigeria and Spain.

Children's Day is celebrated on the fifth day of the fifth month. Traditionally, this was Boy's Day in Japan. Girl's Day or the Festival of the Dolls is on the third day of the third month. On March 3rd, a collection of dolls representing the court of the Emperor and Empress may be displayed. On Children's Day, a Samurai (warrior) doll with miniature replicas of banners, armor, and other equipment used by the samurai are displayed. In families that are fortunate enough to have them, these doll collections are passed on from generation to generation. Today the dolls are very expensive to purchase. Whole sets sometimes cost a thousand dollars or more. Stores that sell Japanese artifacts may have them on display or for sale. Some families may fly carp kites and streamers (representing water) on tall poles outside their homes.

When introducing Children's Day to our students we should be aware that some Japanese American children may know little or nothing about the occasion. Individuals and families differ in the degree to which they carry on traditions from their ancestral cultures. The purpose of recognizing a variety of holidays in schools is to increase the awareness and knowledge of all students about the vast cultural heritage represented in the United States.

CHILDREN'S DAY PACKET

SUGGESTIONS FOR USE

Page

I. Reading and Language Arts

   A. "A Children's Day Story" - 436

      1. Primary Level: Read and discuss with students to provide a background for Children's Day.

      2. Intermediate and Middle School: Duplicate pages 7, 8 or 9 for independent or group work. The worksheets involve Outlining, Word Study, and an exercise in determining Fact or Opinion statements.

   B. "Momotaro" or Peach Boy, a Japanese Folktale 440

      1. Primary Level: Read or tell the story to students. Duplicate pages 12-13 for students to do or use in any other way (e.g.: paste on tagboard, add sticks to make stick puppets.) Students might enjoy learning the song. It is recorded in Japanese on the Lei Day Tape #157.

      2. Intermediate Level: Duplicate for students to read and perhaps share with younger students. Also, have them look for the story in the school library. Using the tune for the song, students can try to write their own verses to go along with the story. 424

C. "Hungbu and Nolbu, A Korean Legend" Book is in your school library "Children's Day" packet. 444

1. Primary Level: Read the story to the students. Duplicate sequencing worksheet, page 16 for students to do.

2. Intermediate Level: Use as a Listening Exercise. Duplicate page 15 and perhaps page 16 for students.

II. Art

A. Directions for Carp Making 447

1. All Levels: a variety of different carp projects with directions and patterns to duplicate are offered.

B. Origami 455

1. All Levels: suggestions for an Interest Center and directions for some basic folds for square and round paper folding are given. It is suggested that origami books be borrowed from the Library for more ideas and patterns.

III. Physical Education

A. Games 461

1. All Levels: Jan Ken Po and Jintori would be appropriate. The Carp Game would probably be enjoyed mainly by younger children.

B. Tanko Bushi - a Folk Dance 464

1. All Levels: The music for this dance has been recorded on the Lei Day Tape which is available for duplication through the Audio Visual Center, Seattle Public Schools.

A Children's Day Story

My name is Jim Nishizawa, I am a Yonsei. That means I am a fourth generation Japanese American. That means that my great grandparents (Issei - first generation) came from Japan many years ago to live and work in America. My grandparents (Niseis) and my parents (Sanseis) were born in America.

My parents and I have never been to Japan but they want me to learn as much as possible about my Japanese heritage. They are also trying to learn about Japanese traditions and customs before they are forgotten.

One special day that I really like is Children's Day. In Japan, they celebrate it as a National holiday on the fifth day of the fifth month. For many, many years before World War II, this day was called Boy's Day. Today it's called Children's Day.

We celebrate Children's Day for lots of reasons. My Grandma says it's to honor all boys and girls because kids are any country's most valuable natural resource. It's also celebrated to remind kids that it's important to be good citizens. Another reason for celebrating the day is to tell kids to have courage and be strong when life gets rough.

There are different ways to celebrate Children's Day. One way is to fly carp (fish) kites on tall poles outside your home. The carp stands for courage and strength. It is supposed to be a strong fish that can live in many different kinds of water. Families who have them also display samurai (warrior) dolls with their banners and armor. Our family doesn't have these dolls - they are very, very expensive. My friend has a set from his Uncle in Japan. Some people also serve sweet desserts wrapped in bamboo and oak leaves to help celebrate the day with friends.

My Mom's glad that we're doing some Children's Day activities in school this year. I'm making a carp to fly in my room right over my life-size Superman poster!

Outlining

Read the story about Children's Day. Then finish the two step outline below.

Children's Day

I. Generations of Japanese in America

A. ______________ = 1st generation of people who came from Japan to America

B. ______________ = 2nd generation of Japanese Americans

C. ______________ = 3rd generation of Japanese Americans

D. ______________ = 4th generation of Japanese Americans

II. A National holiday

A. Started in ____________________(name of country)

B. Celebrated on ____________________________(date)

D. Was once called ___________________________(old name)

III. Reasons for celebrating Children's Day

A. To honor ____

B. ____

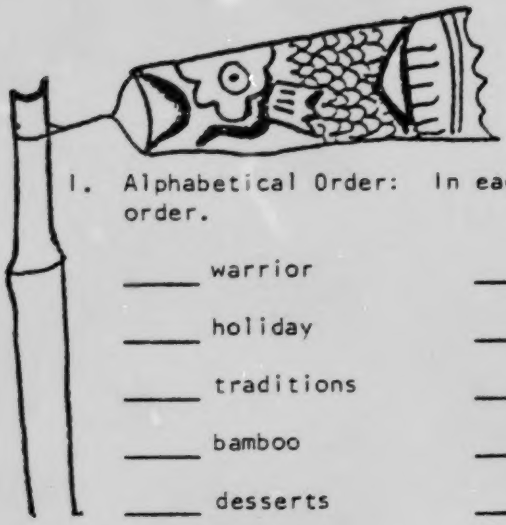
C. ____

IV. Ways to celebrate Children's Day

A. ____

B. ____

C. ____



CHILDREN'S DAY STORY WORKSHEET

I. Alphabetical Order: In each column, number the words in alphabetical order.

_____ warrior

_____ holiday

_____ traditions

_____ bamboo

_____ desserts

_____ celebrate

_____ citizen

_____ courage

_____ children

_____ carp

_____ strength

_____ symbol

_____ school

_____ sweet

_____ sansei

II. Match the words in Column A with the correct meanings in Column B.

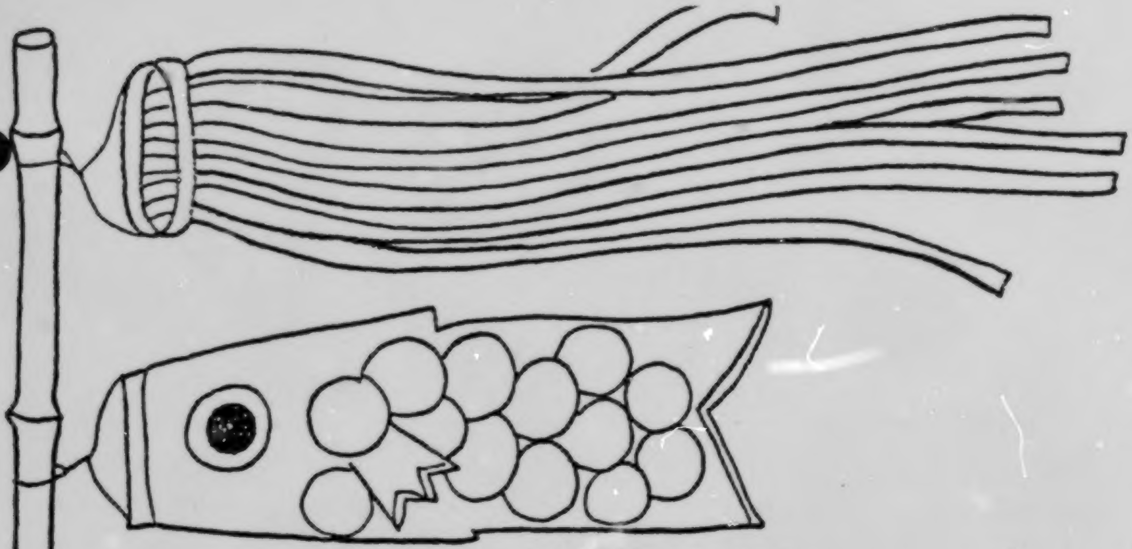
Column A	Column B
_____ symbol	a. a country in Asia
_____ samurai	b. ideas and customs from the past
_____ Japan	c. Japanese warrior
_____ courage	d. a sign
_____ heritage	e. bravery

III. Puzzle

Y	C	H	I	L	D	R	E	N
O	O	S	O	E	P	Q	L	F
B	U	I	T	L	C	R	I	N
J	R	F	D	A	I	F	O	C
K	A	A	R	G	T	D	Z	M
I	G	P	V	H	I	O	A	A
T	E	Y	A	E	Z	L	W	Y
E	Q	U	K	N	E	L	M	V
S	F	R	I	E	N	D	S	H

Find these words in the puzzle.

boy
brave
carp
children
citizen
courage
doll
fifth
fish
friends
girl
holiday
Japan
kite
May



Fact or Opinion

Some of these statements are facts and some are opinions, write F before each sentence that is a fact. Write O, if it is an opinion.

_____ 1. Children's Day is a National holiday in Japan.

_____ 2. Children's Day is celebrated on May 5th.

_____ 3. Children's Day should be celebrated by everyone.

_____ 4. The carp is the strongest and bravest fish.

_____ 5. All Japanese American families should fly fish kites on Children's Day.

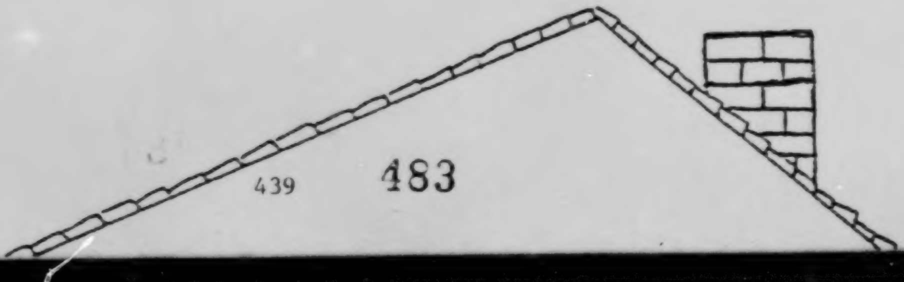
_____ 6. The salmon can be found in Northwest waters.

_____ 7. Sweet desserts wrapped in oak leaves are delicious.

_____ 8. Some families display dolls on Children's Day.

_____ 9. Everyone has fun on Children's Day.

_____ 10. Children's Day used to be called Boy's Day.



Momotaro - A Japanese Folktale

Long ago in Japan, there lived a couple who didn't have any children. More than anything else they wanted to have a child.

One day the woman went to wash clothes in the river. Suddenly, a large peach came floating down the river. She took it home to surprise her husband.

After dinner, her husband was just about to cut the peach when suddenly it split open and out popped a baby boy! The couple was so happy. They named their new son Momotaro. Momo means peach in Japanese.

When Momotaro was fifteen, he was strong, brave, handsome, wise and a good son for his parents. He knew that there were mean oni (ogres) that lived on Ogre Island who came to the village each year to steal treasures from the people. Momotaro decided that he would go to fight the oni and put an end to their raids. His parents were sad that he was leaving, but they helped him to get ready for his trip to Ogre Island. His mother made him some kibidango (rice flour dumplings) to eat on his way. Everyone wished him luck as he went on his way.

After walking towards the sea for a long while he met a huge and fierce dog. Momotaro knew that he could use the dog's help. So he offered him half of a kibidango if he would go with Momotaro to Ogre Island. The dog agreed.

Along the way, they met a clever monkey who asked Momotaro for some kibidango "I will give you some if you will go with us to fight the Oni," said Momotaro. So the monkey joined them.

Then they met a brave pheasant who wasn't afraid of Momotaro or the fierce dog. "I want some of your kibidango," said the pheasant. Momotaro gave him some and he joined the troop.

At last they came to the sea. Momotaro and his friends found a small ship. They travelled quickly and soon saw the Ogres' island with a large castle on top.

Momotaro, the dog, and the monkey climbed up a steep path and squeezed through a tiny door in the tall wall around the castle. Momotaro and his friends joined the pheasant in fighting. They were so strong and brave that soon no oni were left. Momotaro returned home with all the treasures and gave them back to the village people.

Momotaro was treated as a hero. His parents were happier than ever to have him back. Everyone was happy because they would never be bothered by the oni again.

THE END

The following words to the tune Momotaro-san is not a direct translation of the Japanese words. Learn the tune and write some of your own verses. Try and use some Japanese words: Kiji = pheasant, inu = dog, saru = monkey, kibidango = dumpling, oni = ogres, samurai = warrior.

Momotaro-san

Momotaro-san, Momotaro-san
We have heard that you have kibidango
We would like to go with you; would
   you give us one?

I will give you one, I will give you one
If you only come with me to the Oni
   Isle,
If you're going to follow me, I will
   give you one.

Let us march ahead, Let us march ahead,
We will go along with you wherever
   you may go,
We'll be at your service, Let us
   march ahead!

We have beaten them, Watch them run
   away,
They have lost the battle and the hidden
   treasures, too
We will take the treasure home and
   celebrate the day.

Momotaro-san, Momotaro-san,
Monkey, dog, and pheasant, too sailing, sailing home,
Heave ho, off they go, their land is free from fear!

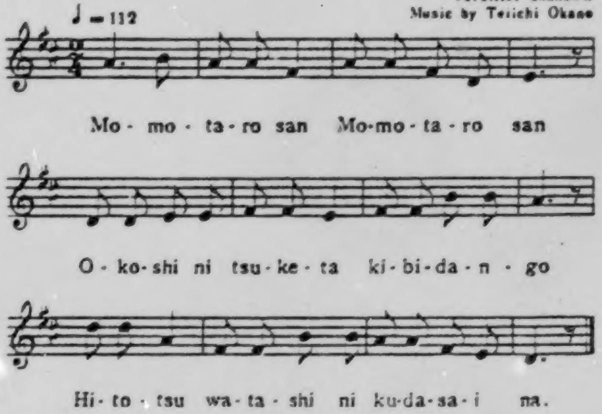
Adapted from Island Heritage - Momotaro

Peach Boy

Momotarō-San

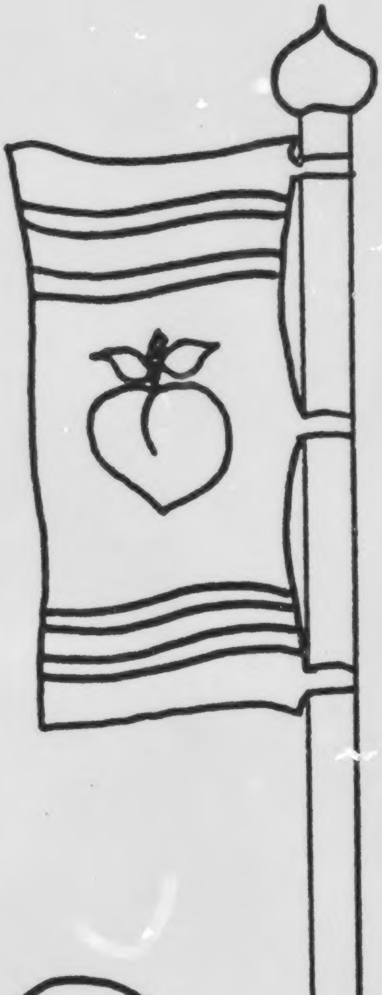
Co-translators
Reiko Kitadai
Jane Schneider

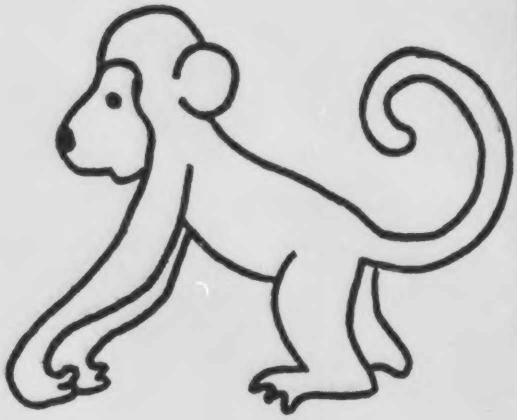
Versifier unknown
Music by Teiichi Okano

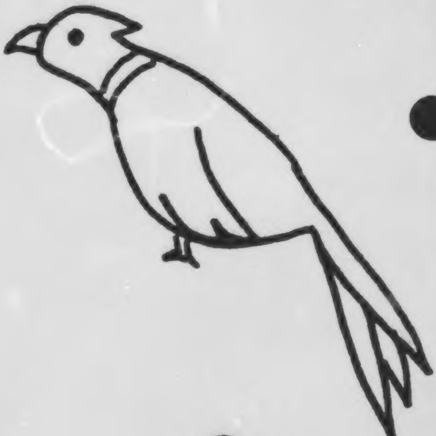

♩ = 112
Mo - mo - ta - ro san Mo-mo - ta - ro san
O - ko-shi ni tsu - ke - ta ki - bi - da - n - go
Hi - to - tsu wa - ta - shi ni ku-da-sa - i na.

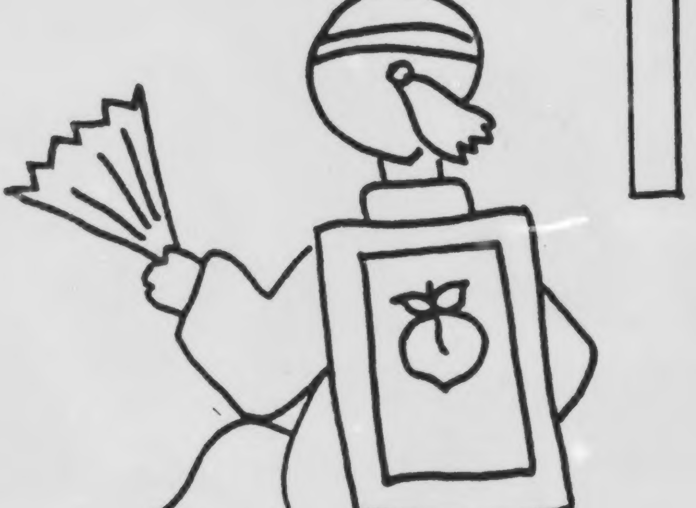
MOMOTARO AND HIS HELPERS

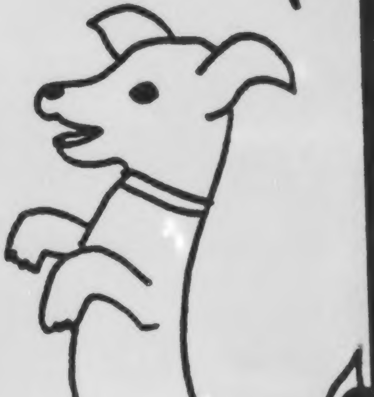
1. Color the pictures.
2. Cut around them.
3. Paste them on the ship.
4. Color the ship.
5. Tell someone the story about Momotaro or write a story about him.

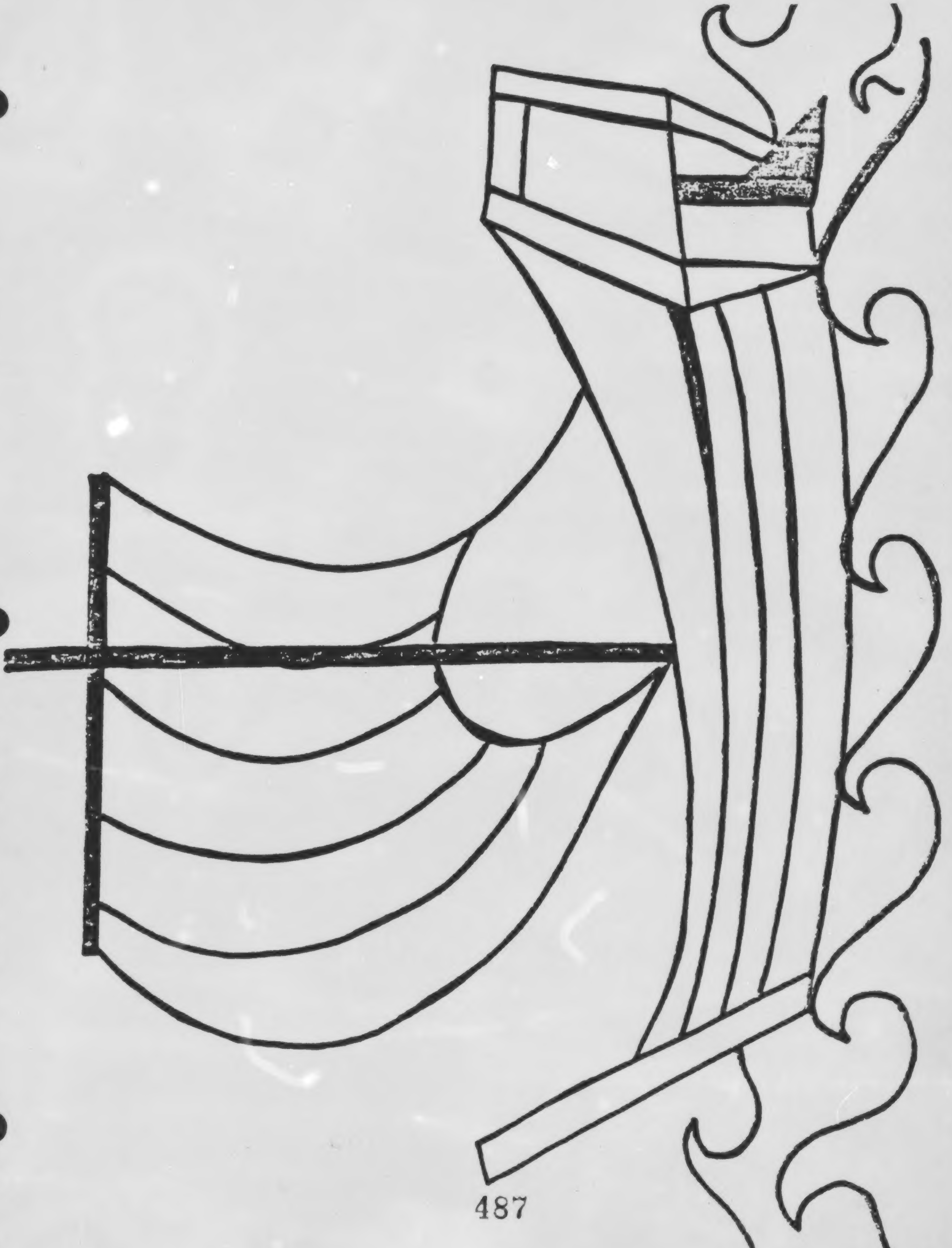












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A Korean Legend:
HUNGBU AND NOLBU

Grade Level: second grade or higher

Subject Area: Language Arts and Listening Exercise

Materials: Legend: Hungbu and Nolbu - a gold colored 8'X 11" booklet found in your school library's Children's Day packet.

Procedure:

1. Briefly introduce legend as one being from Korea in Asia; as in many folktales and legends here, there is an element of good vs. evil.
2. Introduce the class to the names of the two brothers (main characters) Hungbu and Nolbu.
3. Go over listening skill.
4. Read the story aloud.
5. Students work on the page 15 worksheet independently or it may be read aloud as the students mark the answers. This would depend upon the student's reading level.
6. The sequencing worksheet can be done independently. If your students need the help - put in the first and last numbers before you run off the ditto.

Variation:

1. Tape the story.
2. Students do the listening exercises independently at a listening station.

A KOREAN LEGEND: HUNGBU AND NOLBU

How Well Did You Listen?

Number 1-6 - Put an X in front of the answer that you choose.

1. From what country is this story?

_____ Korea _____ Japan _____ China

2. Who was the kind brother?

_____ Nolbu _____ Hungbu

3. Why did Hungbu and his family move?

_____ because they wanted to live in another house.

_____ because Nolbu wanted everything for himself.

_____ because his father told him to move.

4. Which word does not describe Hungbu?

_____ kind _____ forgiving

_____ thoughtful _____ selfish

5. What creature did Hungbu help?

_____ sparrow _____ swallow _____ snake

6. What reward did Hungbu and his wife get for their kindness?

_____ lots of squash to eat

_____ Nolbu gave them lots of money

_____ they found many riches in the squash

7. When Nolbu heard about Hungbu's good fortune, he tried to get the same. Number these sentences in the order in which it happened.

_____ The seed grew into a squash.

_____ In the spring, the sparrow dropped a seed.

_____ He caught a sparrow and hurt it.

_____ They found smelly germs in the squash.

8. Put a B in front of the words that describe the kind of person Nolbu was at the beginning part of the story. Put an E in front of the words that describe him at the end.

_____ selfish _____ cruel _____ sick _____ashamed

_____ greedy _____ poor

A KOREAN LEGEND: HUNGBU AND NOLBU

Putting the Story in Order

Let's find out if you can do these two things:

1. put the story in correct order after listening to it
2. read and follow directions

Put a ✓ next to each thing after you do it.

✓ 1. Read each sentence.

____ 2. Think about how things happened in the story.

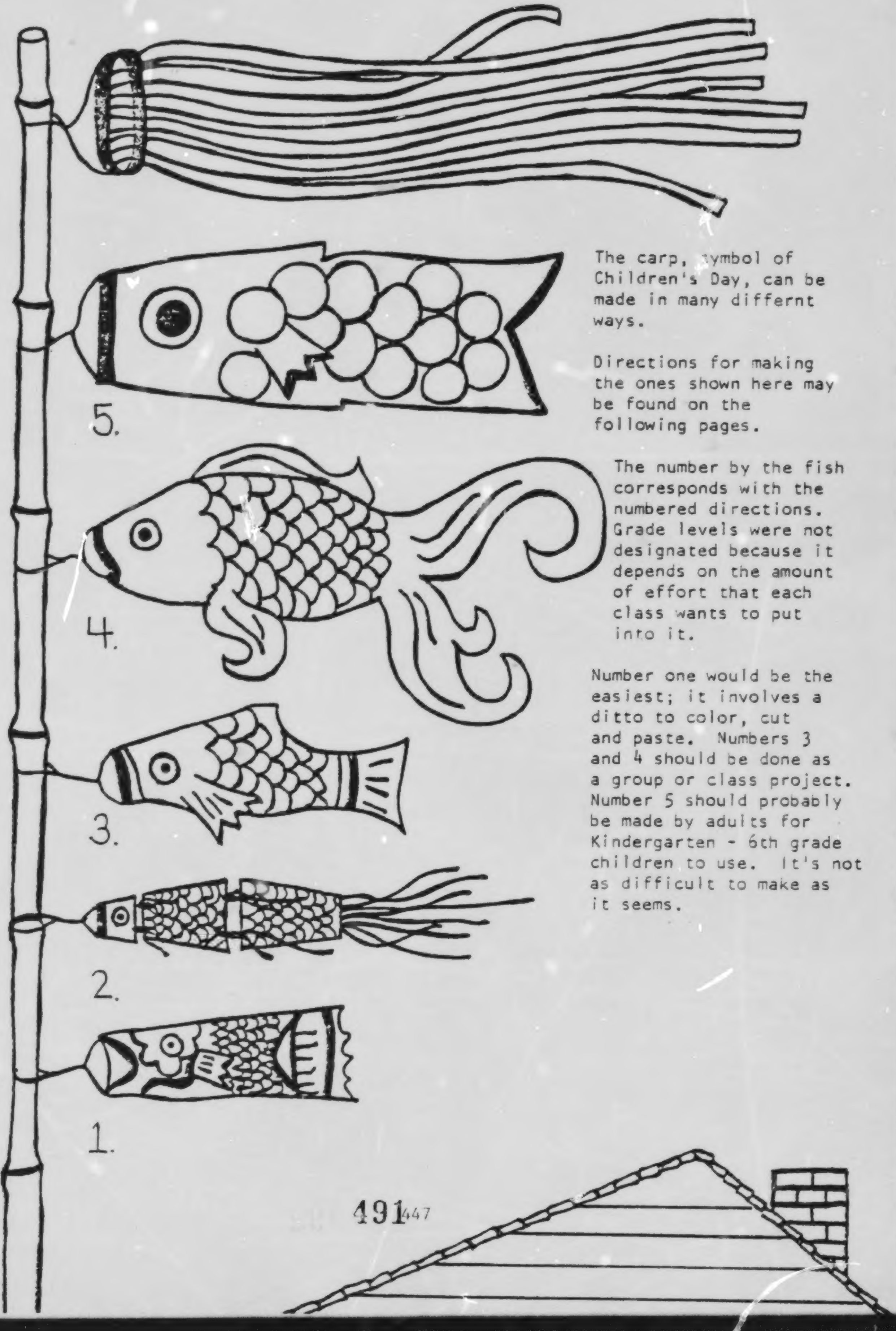
____ 3. Put numbers (1-6) in the circles (○) to show which came first, second, and so on.

____ 4. Draw a picture in each box to go along with the sentence.

____ 5. Cut out the boxes.

____ 6. Paste them in the correct order on another sheet of paper.

Oh no! We're being attacked by germs! ○	We have never seen so much gold and jewels! ○	Go and find another place to live! ○
Get away snake! Don't harm that bird ○	Look! the bird is dropping a seed ○	Come to our house and live with us. ○



The carp, symbol of Children's Day, can be made in many differnt ways.

Directions for making the ones shown here may be found on the following pages.

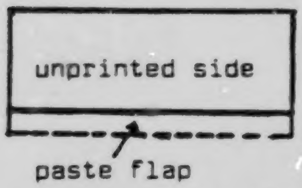
The number by the fish corresponds with the numbered directions. Grade levels were not designated because it depends on the amount of effort that each class wants to put into it.

Number one would be the easiest; it involves a ditto to color, cut and paste. Numbers 3 and 4 should be done as a group or class project. Number 5 should probably be made by adults for Kindergarten - 6th grade children to use. It's not as difficult to make as it seems.

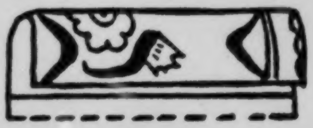
1. PAPER CARP

Materials:
carp ditto (page 22)
crayons
scissors
string (12" lengths)
needle with large eye
paste
"pole" (branch, rolled-up paper tube, long chopstick)

Procedure:
Color carp ditto.
Cut out on heavy dark line.
Fold paste flap to back of paper (a).



(a)



(b)

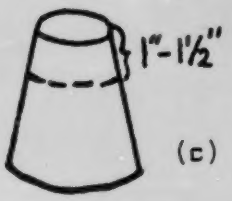
Put paste on flap.
Bring top edge down and press against paste flap(b).
Using needle and 12" string, tie loop through holes marked with ∆ in front of carp's eyes.
Attach to pole.

2. PAPER CUP CARP

Materials:
2 paper cups per student
scissors
construction paper, wrapping paper, magazine pages (any or all of these types of papers)
white glue
tissue or crepe paper
colored yarn
needle with large eye

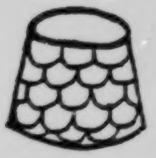
Procedure:
Note: Before beginning this activity, the teacher must make a pattern to be used for the white construction paper band. After head section (1"-1½") has been cut from bottom of paper cup, cut and spread the cup piece on tagboard and trace around the shape. Make several patterns for student use.

Head section:
Draw a line around one paper cup about 1"-1½" from bottom depending on cup size.
Cut along this line (c).
Cut bottom out of this section.
Using pattern (see note under procedure) draw and cut a band from



white construction paper. Glue it around the 1"-1$\frac{1}{2}$" cut section of paper cup.

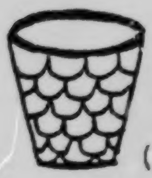
Cut and paste eyes onto white band.


(d)

Middle section:

Using remainder of cut cup, decorate with paper scales made of construction paper, wrapping paper, magazine pages or combination of these.

Scales on middle section MUST have rounded edges towards LARGER opening (d).

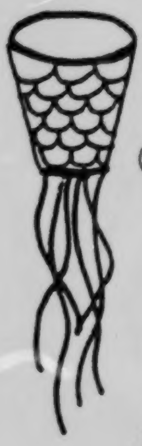

(e)

Tail section:

Cut out bottom of second cup.

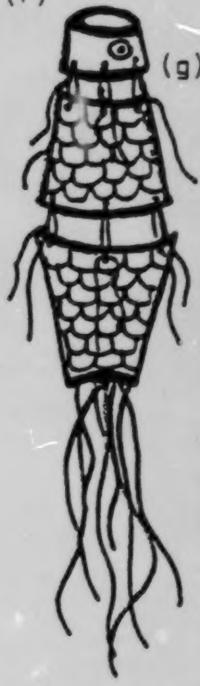
Decorate same way as middle section but REVERSE direction of scales. Tail section scales MUST have rounded edges towards SMALLER opening (e).

Cut multi-color strips of tissue or crepe paper and glue to inside of small end of tail (f).


(f)

Assembling: Using needle and colored yarn or string, tie head, middle, and tail sections of carp loosely together.

Leave ends of yarn or string hanging to add movement (g).


(g)

Variation: (for younger children)

Ditto patterns on page 23 onto construction paper or tagboard.

Cut out on heavy lines (3 pieces).

Decorate with: crayons
crayon resist
felt pens
construction paper
tempera paints
water colors
tissue paper
crepe paper

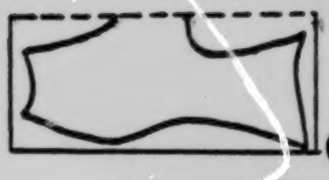
Tie loosely with yarn or string using dots on patterns as needle guides.

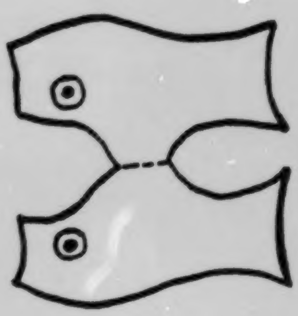
3. STUFFED PAPER CARP

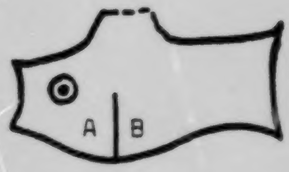
Materials: 36" length of wide white butcher paper
tempera paints and brushes
stapler and staples
crayons
scissors
construction paper
newspaper

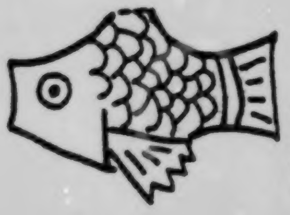
Procedure: Fold butcher paper in half lengthwise.
Draw outline of carp with heavy crayon line as large as paper will allow. Leave top fin attached along folded edge of paper (h).
Cut out carp on heavy line.
Open (i) and paint.
Refold.
Staple along most of edge leaving tail open.
Crumple newspaper and stuff. When puffy, finish stapling around tail.
Hang with string or fish line.
Optional fan fin: Using 5"x8" (or any size desired) construction paper, fan fold lengthwise. Staple one end. Cut a slit 3"-4" long in paper carp prior to stapling and stuffing. Lap A over B and staple at bottom edge (j). Insert fan fins and tape from inside. Proceed with stapling edges and stuffing (k).

Variation: Use other media for decoration:
crayons with watercolor wash
torn pieces of colored tissue paper applied with white glue mixed with water.
block or vegetable printing





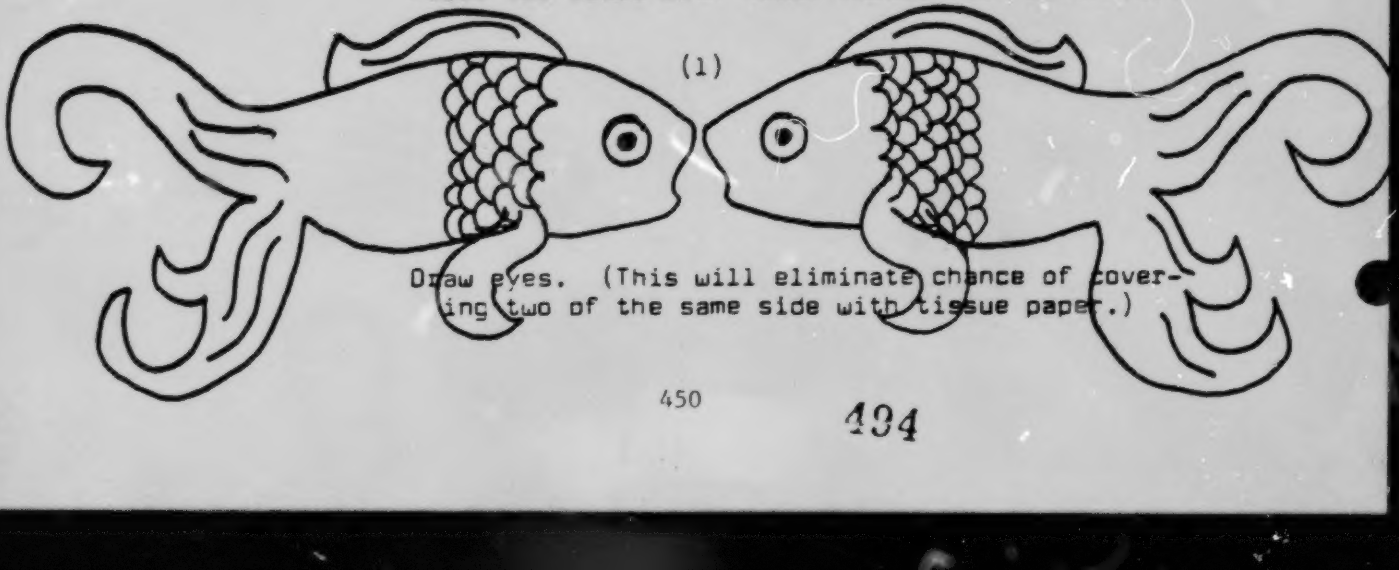




4. LARGE STUFFED CARP WITH TISSUE PAPER SCALES (class project)

Materials: 10' length of wide white butcher paper
tissue paper
white glue thinned with water
circular patterns for scales and fluffy-stuck tissue
scissors
tinfoil (optional)

Procedure: Fold butcher paper in half so that there is a double thickness 5' long.
Draw outline of carp as large as paper will allow.
Cut out through both thicknesses.
Place two sides with noses toward each other (l).



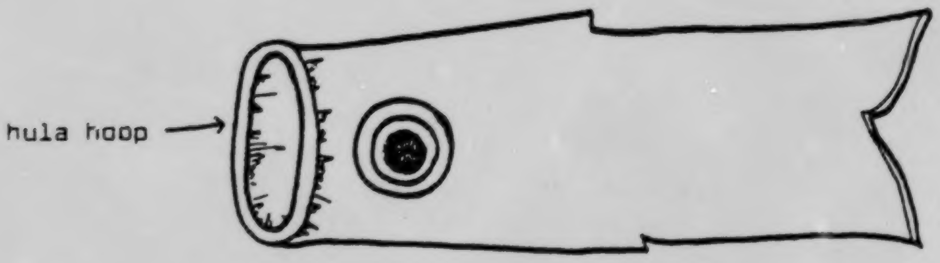
Draw eyes. (This will eliminate chance of covering two of the same side with tissue paper.)

Using pattern Ⓢ from page 24 cut circles of colored tissue to make scales.
Glue scales from tail forward, overlapping each row.
Eyes, fins, and other trim can be accentuated by using the fluffy texture technique as follows: Cut circles of tissue using pattern Ⓕ. Put pointer finger in center of tissue paper circle, bring up edges around finger, dip in glue, and apply tissue circles close together creating fluffy texture.
Foil can be used for accent in making eyes.
Glue or staple edges and stuff with newspaper.
Hang with strong string or fish line.

5. CARP TUNNEL GAME

Materials: queen or king size sheet or about 6 yards of fabric of 45" width or more
hula hoop
thread
scissors
fabric remnants for eyes

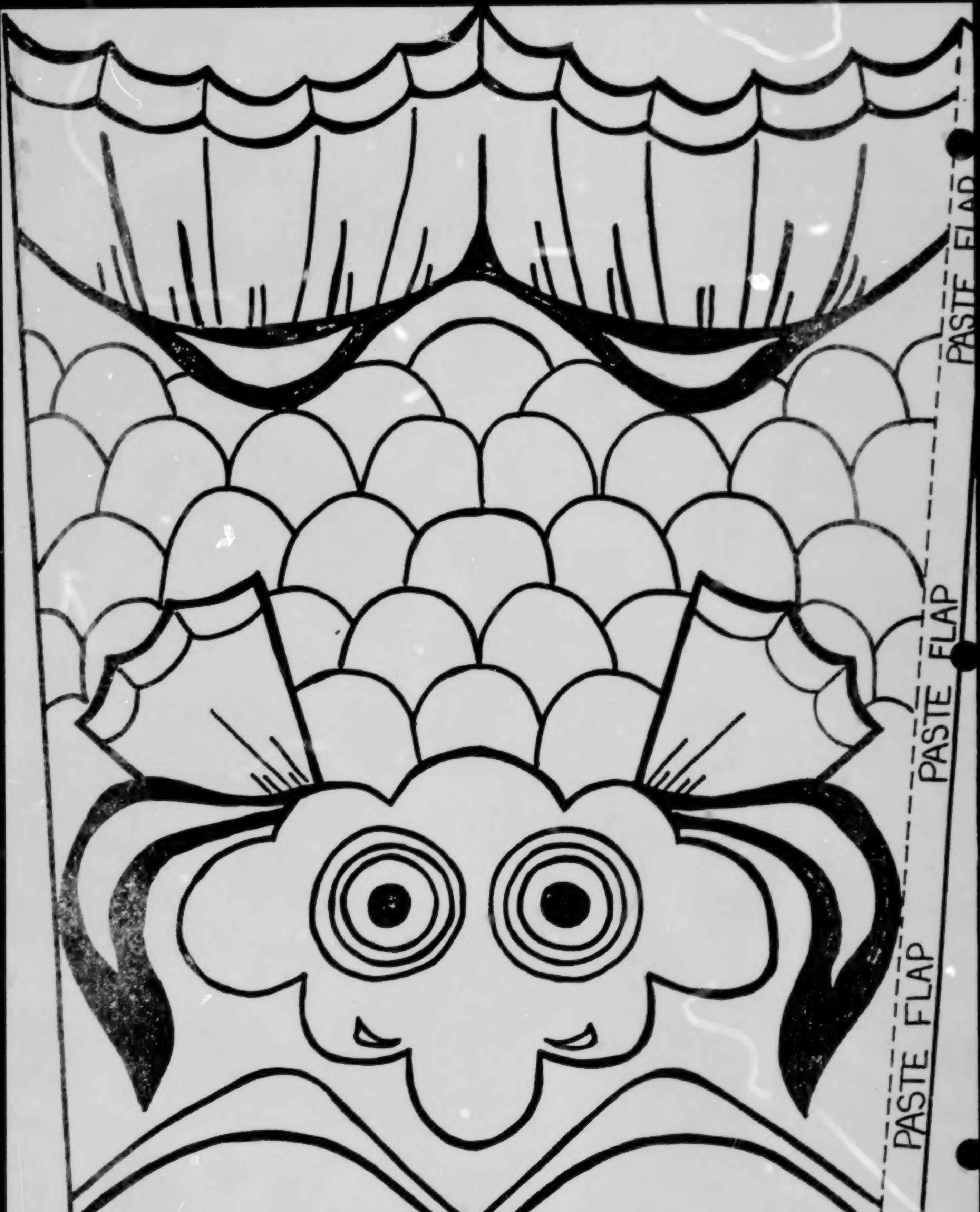
Procedure: Double fabric or sheet, wrong side out.
Draw outline of carp as large as possible, leaving big mouth and tail openings. (Mouth opening must be larger in circumference than hula hoop.)

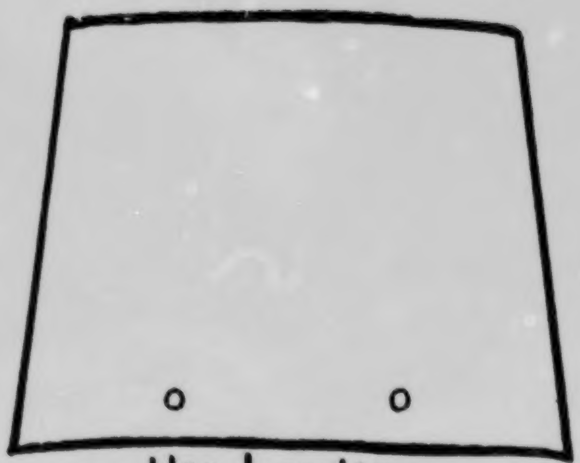


Sew on eyes.
Sew seams on top and bottom, leaving tail and mouth open.
Sew 2" casing around mouth.
Make opening in hula hoop, slide hoop through casing, reassemble hoop.

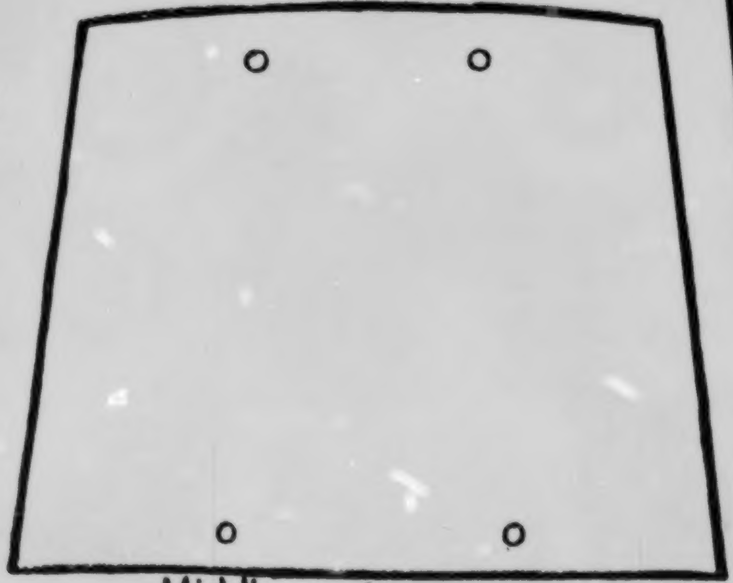
Variation: Use unbleached muslin and fabric crayons for decorating.
Have students cut circles of fabric about 15" in diameter and sew on fish like scales.

SEE PAGE 31 FOR CARP GAME ACTIVITIES.

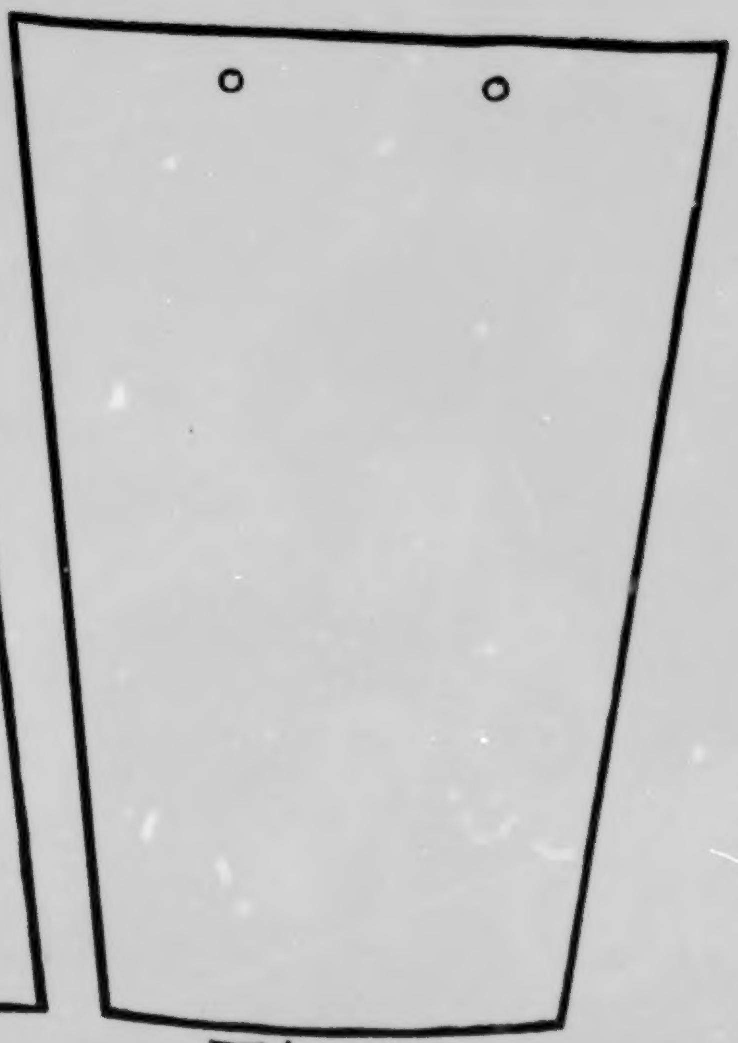

PASTE FLAP
PASTE FLAP
PASTE FLAP



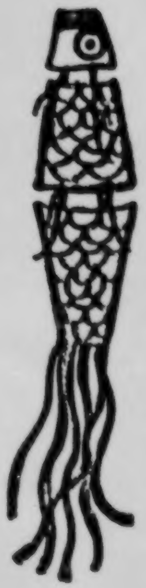
Head section



Middle section



Tail section



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Interest Center

Origami - Japanese Square Paper Folding

Subject Area: Art, Social Studies, Math, Language Arts

Level: Intermediate
(Primary adaptation - guided lessons by teacher, with paper already cut)

Objectives:

1. Measure and cut square paper to use for folding.
2. Follow written/diagrammed directions for folding paper to create origami objects.
3. Gain an understanding of a Japanese art form.

Materials:

Rulers, fadeless butcher paper, or old Christmas gift wrapping, scissors, pencils, direction diagrams (see following pages). Precut origami paper is available at variety stores in the International District; J.K. Gills; U.W. book store.

Note: It might be helpful for the teacher to make a sample of each illustrated step for at least the basic folds chart. (page 26)

1. Follow directions on practice diagrams.
2. Follow directions for folding origami objects.

Extension:

1. Library skills: Check out origami books from LRC and try folding objects using directions.
2. Language Arts/Art - Glue origami objects to large construction paper. Add details with crayons or cut paper to create a scene/picture. Write a story to go along with the picture.
3. Displays: Use student-made origami for bulletin board. Hang objects onto a large tree branch with sewing thread. Use objects to make a mobile.
4. Math: Have students measure squares using metric rulers. Have students make a series - each dimension increased two times, four times, etc. the original length. Have students compare the size (area). e.g. When the side of a square is increased two times the size (area) of the square is enlarged four times.

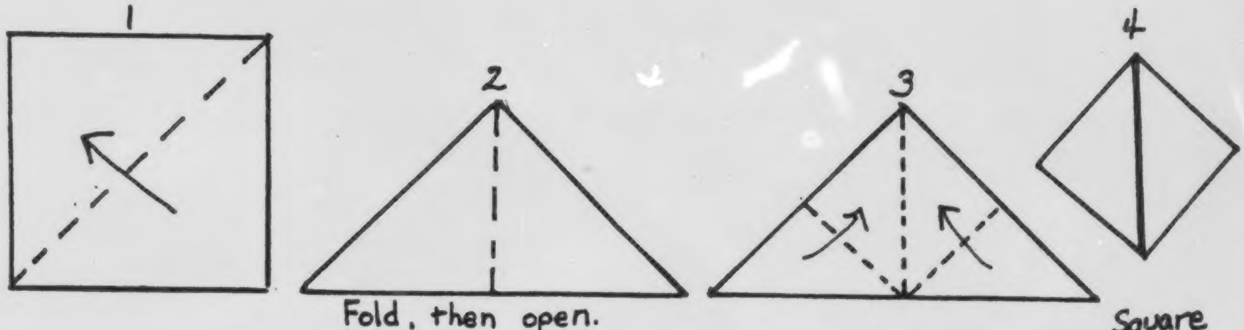
Some Basic Folds to Learn

- - - - - means fold on this line

↑ means fold paper up in this direction

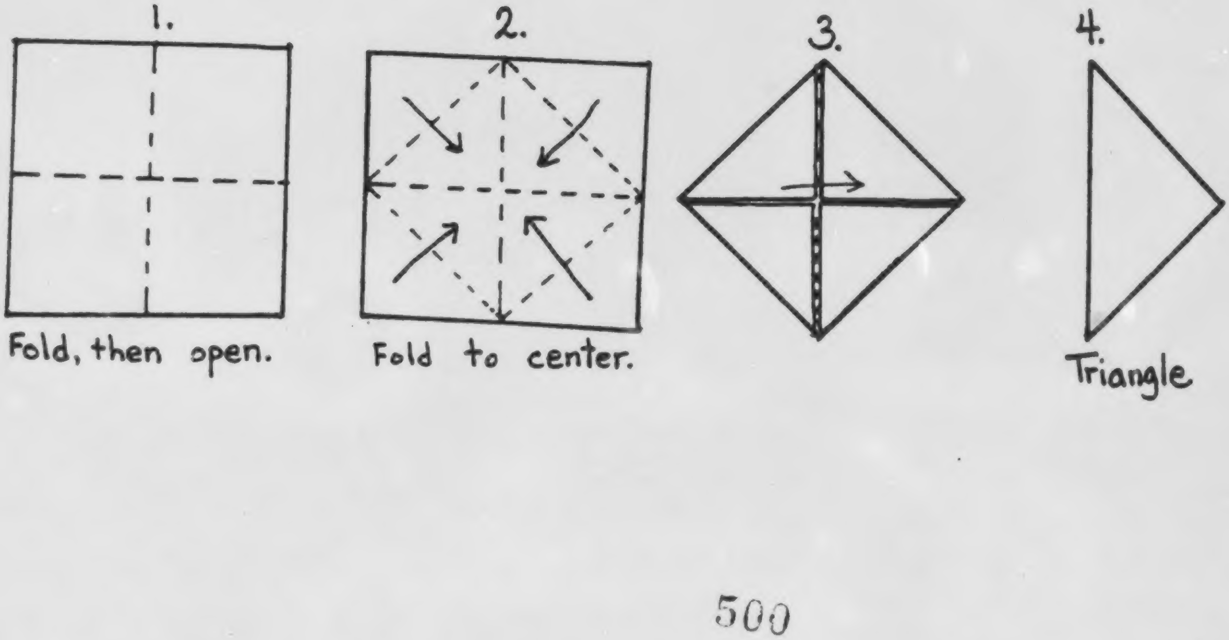
↓ means fold down in this direction

1. Cut square paper 3" by 3".
2. Try these folds.



Fold, then open.

Square



Fold, then open.

Fold to center.

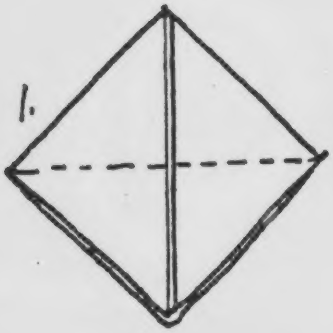
Triangle

Samurai Helmet

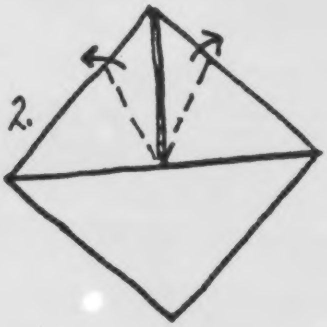
Samurai (warriors) used to wear helmets in battle. You can make one to fit your head if you use a square piece of newspaper about 22" X 22".

1. Use the Basic folds to form a square.

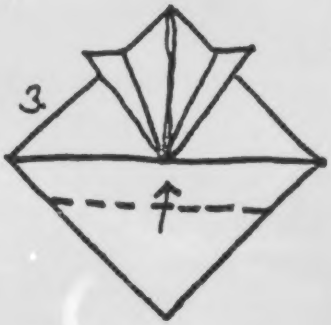
2. Turn the square so that the open points are pointing to you.



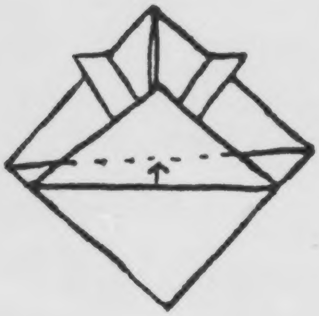
Fold up the top flaps



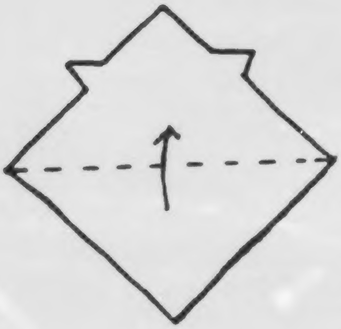
Fold back the flaps.



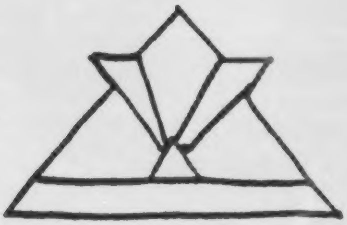
Fold top piece.



Fold top piece again
to make it even with
the bottom of hat.



Turn hat over.
Fold to form



Turn it to front.
Hat - ready to wear.

Origami
(Japanese Round Paper Folding)

Subject area: Art, social studies, math, Language arts

Level: Elementary

Objectives:

1. Use compass to draw circles with diameters indicated on instruction sheets (which follow) (Intermediate)
2. Divide circles into fractional parts
3. Follow oral/visual directions for folding circles to create people (animals)
4. Gain an understanding of a Japanese art form.

Materials:

Compasses, scissors, fadeless butcher paper, old gift wrapping paper or construction paper, pencils, direction diagrams. (Primary teachers can make tagboard circle patterns for children to trace onto gift wrap, or can purchase precut origami circles)

Procedure:

1. Cut circles using compass (or patterns) from paper.
2. Follow directions given on instruction sheet which follows.

Extension:

1. Art - Have students experiment with circles to create their own people (animal) figures. Paste onto large construction paper to form scene or collage, adding details with origami or cut paper. See "additional figures" sample.
2. Language arts/art - Use pictures from #1 above and write a story to accompany the illustration.
3. Display: Make mural type bulletin board incorporating people/animal figures made by students. Make mobiles or hang figures from tree branch.

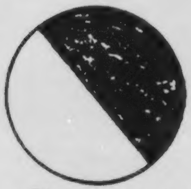
People Figure (Round Origami)

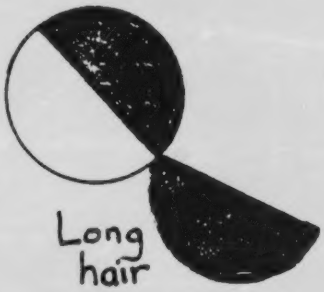
These are examples of what you can do by folding round paper. Don't cut the paper.

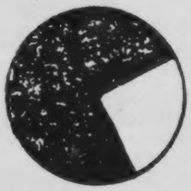
Fold it into the shape you need. Arrange the parts together before you paste.

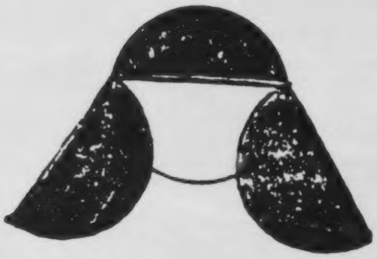
Materials: 1" circle - head or hair
1½" circle - sleeves (arm)
2" circle - hat
3" circle - body

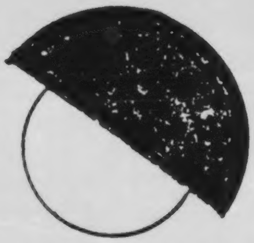
Head

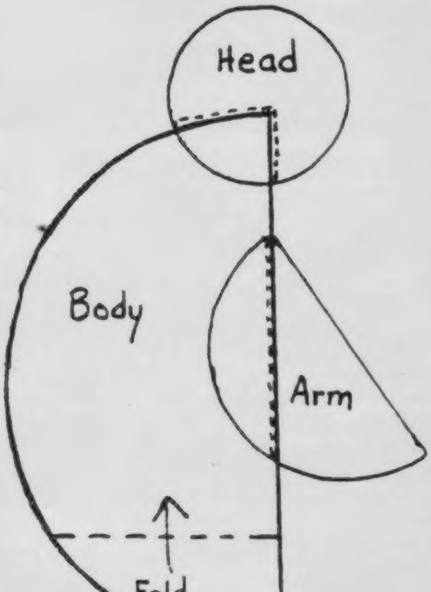

Short hair

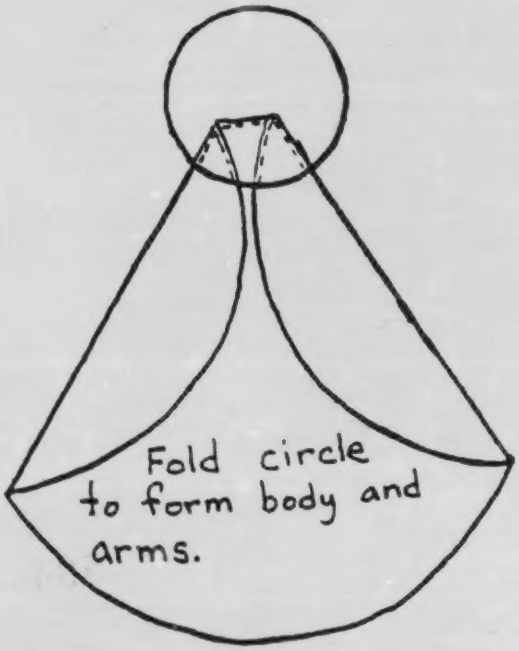

Long hair

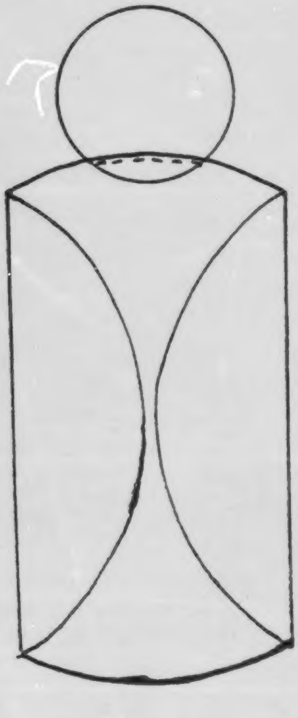

Short hair (Use 2 half circles)




Head with hat (Larger half circle

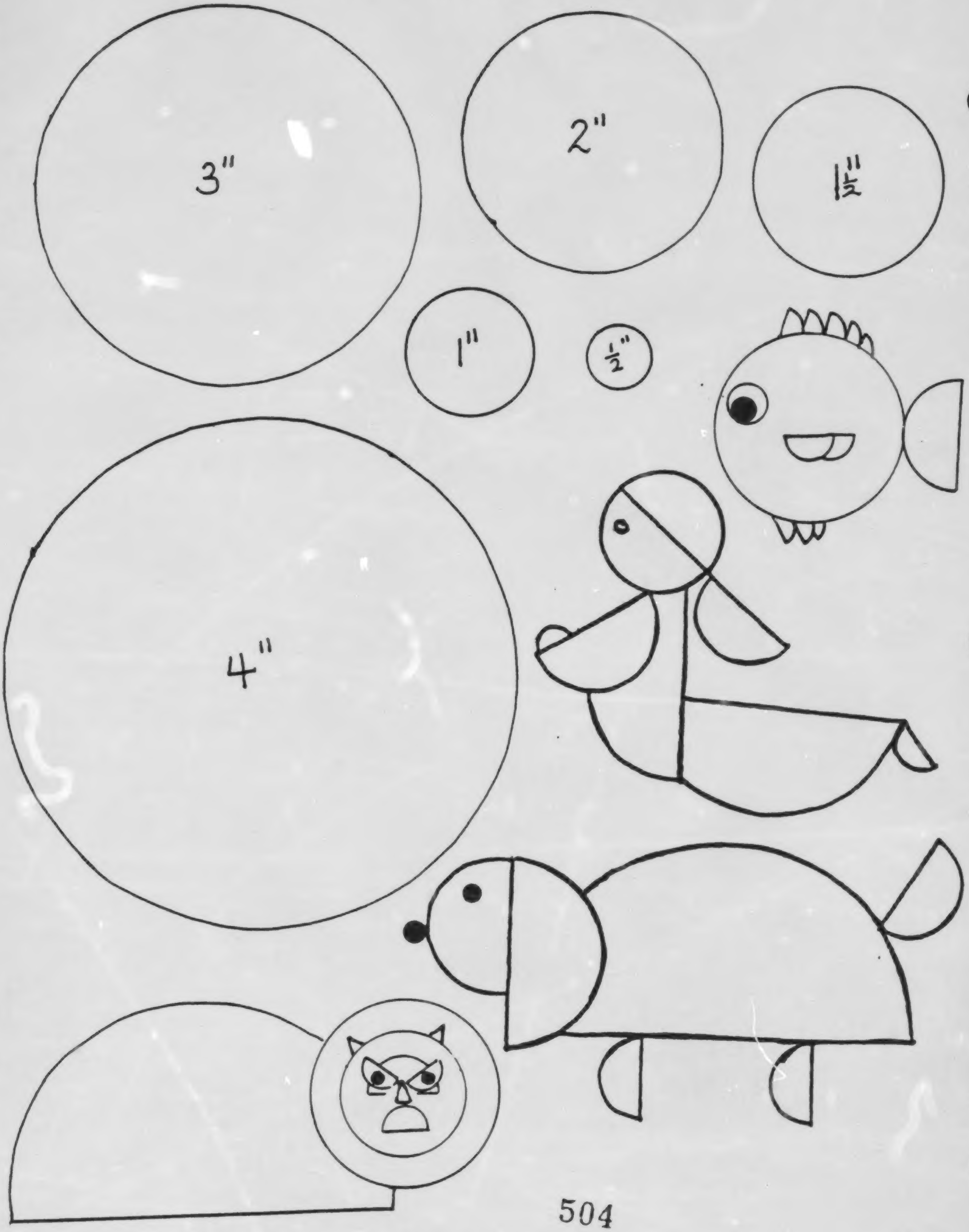

Head
Body
Arm
Fold


Fold circle to form body and arms.



---- = parts that are under other parts.

Patterns to Use and Follow



CARP GAME

Suggested Grades: Kindergarten - 6

Materials: Large carp to crawl through. (Directions are on page 21, #5 carp.)

Procedure:

1. Tell students about the symbolic carp.
2. Students line up at the mouth of the carp. Two students hold onto the mouth (hula hoop) on each side. Someone else can hold the tail up.
3. Tell them that they can prove their courage and strength by crawling through the carp.
4. They crawl through individually. Little kids will need to see the "light at the end of the tunnel" so hold the tail open. Other kids might like the "spooky" dark tunnel, so hold the tail closed until they come to the end.

Variations:

1. Time each student to see who can crawl through the fastest.
2. Have other students count in rhythm to see how long it takes. They might enjoy counting in Japanese:

   ichi, ni, san, shi, go, roku, hichi, hachi, kyu, ju. (1-10)

Jan Ken Po (say: Jahn Ken Poh)

This is an excellent way to determine who goes first for any other game.

Suggested Grades: K-6

Materials: none

Number of players: Partners or teams of equal number.

Symbols made with hand:
Rock = fist
Scissors = extention of index and middle finger from fist
Paper = open hand.

Play: Players say in unison Jan Ken Po.

Each makes a pounding motion with fist to the count of Jan and Ken. On the count of Po, each player presents a symbol and the winning symbol wins.

Rock beats Scissors
Sissors beats paper
Paper beats rock

Game can be played two of three, three of five, five of seven, etc. It can be designated as the first to reach 15 or any other agreed end.

If teams play, it can be on an elimination (the team losing drops one player) or can be played for points. All players on the team must give the same symbol, so teams need to huddle to agree on a symbol.

Activity Title: Jintori (Translation: Catch the people

Suggested grades: 3-6 or older

Materials:

1. Two bases (preferably standing bases such as telephone poles, trees, stumps)
2. Visible team designations or people who know one another well so that there is no question of who belongs on what team. (Use arm bands; or blue jeans vs. non-blue jeans.)

Number of players: The more the merrier. Any number to make two fairly even teams. Eight or more on a team works best.

Object of the game: To capture the other team's base. A team's base is captured when any one opponent tags the base.

Play: Each team is trying to capture the other team's base and is simultaneously trying to protect their own base from being tagged.

In the process, team players may also be captured by being tagged by an opponent who has left his/her base later than the player who is tagged. Players tag up to their own base in order to be "fresher," "fortified," eligible to tag opponents.

Captives extend themselves hand to hand from the opponent's base in a single continuous line and may all be freed if the outermost player is tagged by a teammate.

Decoys may be used.

Remember, it is as important to protect one's own base as it is to capture the opponents'. Game is over when any one base is captured.

Coal Miner's Dance (Tanko Bushi)

(Japanese Folk Dance)

Music: Tokyo Records 814B Tanko Bushi or Lei Day Tape, Audio Visual

Formation: Single line, serpentine or circle which moves up and down the room at the whim of the leader or in a set pattern.

Directions: Children will find it helpful to chant the rhythm of the step while they are learning it. A steady rhythm should be maintained throughout.

The 19 counts comprising the dance do not coincide with the length of the singing parts nor do the phrases of the music coincide with the individual figures of the dance.

Counts

1-6 3 "double dig" steps, R-L-R: Place both hands on handle of imaginary shovel, raise R foot and push down on shovel; repeat, pushing foot to the ground to take the weight. Repeat with L foot and shovel on L side, then repeat again with R.

And a dig and a dig, and a dig and a dig, and a dig and a dig.

7-12 Three "dig and over" steps, L-R-L: One dig and then throw coal over shoulder on that same side.

And a dig and an over, and a dig and an over, and a dig and an over.

13-15 Three "swing back" steps, L-R-L: Shade imaginary carbide lamp on forehead with R palm cupped outward and opposite arm straight back while touching L foot backward and turning body a quarter turn to L; then step L. Change arms and touch-step backward R. Change again and touch-step backward L. This figure is to simulate the inspection of the miner's tunnel.

And a swing, and a swing, and a swing.

16-17 Two "push" steps, L-R: Step forward L and push coal car ahead with both hands, starting with elbows bent to chest and stretching arms forward on the push. Repeat R.

And a push, and a push.

18-19 Close L foot to R and clap hands. Clap again while in place.

And a clap, and a clap.

Repeat the entire dance as many times as desired.

SYTTENDE MAI

a norwegian celebration

509

SEATTLE PUBLIC SCHOOLS
Multi-Ethnic Curriculum Office

Preface

This booklet contains background information and classroom activities about a specific ethnic holiday. The booklet was prepared under the supervision of the Multi-Ethnic Curriculum Office.

The information and activities are intended to acquaint teachers and students with just one aspect of a particular ethnic people's culture. It should by no means be considered a complete or definitive explanation about these ethnic people, their history, or their culture.

Please be sure to review all the material before engaging students in the activities. A careful examination of the resources and activities should assist the teacher in integrating ethnic information throughout the course of study during the school year.

Sharon L. Green, Coordinator
Multi-Ethnic Curriculum

SEATTLE PUBLIC SCHOOLS
Multi-Ethnic Curriculum Office
April, 1979

Acknowledgments

The following Seattle Public Schools teachers assisted in developing the classroom activities and other information which comprise this booklet.

Aud Haarsaker	Alki Elementary School
Alf Knudsen	Adams Elementary School
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*The librarian in your building has received additional brochures and posters relevant to Syttende Mai activities.

**Indicates tape recording is available to use with activity. See page iii.

CONTENTS OF CASSETTE TAPE/SYTTENDE MAI (MAY 17th)

	Page	Position* on Tape
1. Folk Dance	50	8-53
2. Norwegian Phrases		
1. Conversation	24	90-121
2. Days of the Week		124-132
3. Counting		133-141
3. Oleana	48	54-83
4. Three Billy Goats in English	18	143-206
5. Three Billy Goats in Norwegian		209-254
6. Music from Peer Gynt by Grieg**	29	260
In the Hall of the Mountain King		
Solveig's Song		

A copy of the tape is available through the Audio-Visual office. Ask the Librarian in your building to send a blank tape (C60) into AV requesting a copy of tape # 156 - Syttende Mai.

*If the tape player you use has a counter these numbers should make it easier for you to find each selection.

**Recording of Peer Gynt by Adele Stoltz, Gewandhaus Orchestra, Leipzig, Festivo Series

Audio-Visual Resources - Norway

Seattle Schools Elementary

Films:

Life in Norway	1938	11 min	col.	SS 6
This is Norway	1959	15 min	col.	SS 3-12
Norwegian Children		11 min	b/w	SS 3-6
Scandinavia: Norway, Sweden, Denmark		22 min	col.	SS 6
Scandinavian Lands	1954	11 min	col.	SS 6
Trolls of Norway		15 min	col.	LA/Lib K-6

Cassette Tapes:

Norway	30 min	I-J

Slides:

Life in Norway	(45 slides)	3-12
Norway	(31 slides)	3-12
Norway: Boats and Fishing	(27 slides)	3-12

Norwegian Art Expo - Accompanies Art of Norway Exhibit - Seattle Art Museum, May 17-July 15. Call Teacher Resource Center at Marshall 3493 to reserve slides.

Seattle Schools Secondary

Films:

Arctic Codfishing		18 min	col.	SS 8-12
Scandinavia	1976	13 min	col.	MU 5-12
The Vikings, Life and Conquests		17 min	col.	SS 9-12
This is Norway	1959	15 min	col.	SS 3-12

Norwegian Art Expo - Accompanies Art of Norway Exhibit - Seattle Art Museum, May 17-July 15. Call Teacher Resource Center at Marshall 3493 to reserve slides.

Seattle Public Library
Media Dept.

Films:

Farmer-Fisherman (Norway)	20 min	b/w
Scandinavian Arts and Crafts	11 min	color
This is Norway	17 min	color
Norway Day, Alaska-Yukon-Pacific Exposition (1977)(1906)	12 min	b/w
Jul Northwest - Celebration of Christmas in the Ballard Area	26 min	color
Trolls of Norway	15 min	color

Slides:

Norway-Land of the Midnight Sun (49 slides with script)

Norwegian Visit (72 slides with script)

Scandinavia (45 slides with script)

Norwegian Art Expo -Goes with Art of Norway exhibit - Seattle Art Museum, May 17-July 15

Community Resources

Norwegian Consulate
806 Joseph Vance Bldg.
Seattle, WA 98101

Norwegian Information Service
825 Third Avenue
New York, N.Y. 10222
212-421-7333

The Scandinavian Hour
A radio program broadcast on station KXA 770KH every Saturday, 9-11 am.

Scandinavian National
Tourist Offices
3600 Wilshire Bldg.
Los Angeles, CA

Seattle Art Museum
Treasure Box Program
447-4790

Western Rosemalers Association
Mary Ellerman
23406 94th Ave. W.
Edmonds, WA

Western Viking
The Weekly Norwegian-American
Newspaper with Nation-Wide
Coverage
2040 N.W. Market Street
Seattle, WA 98107

17th of May Parade
Held on the 17th of May in Ballard each year at 6 in the afternoon

BIBLIOGRAPHY

Please check your school or public library for further materials. Numerous books have been written about Norway, its people and their culture.

Listed below are just a few examples of the available books.

Asbjørnsen and Moe. A Time for Trolls--Fairytales from Norway. Oslo: Tanum-Norli, 1962.

Asker, Randi. Rose Painting in Norway. 2nd rev. and enlarged ed. Oslo: Dreyers Forlag, 1970.

Bjerke, Odd and Motson, Meredith. The Search of Trollhaven. R. V. Beatty and Associates. 1977.

Bye, Erik. Blow, Silver Wind. Minneapolis: Norwegian-American Culture Institute. 1978.

Christiansen, Reidar. Folktales of Norway. Chicago: The University of Chicago Press. 1973

Hillbrand, Percie V. The Norwegians In America. Lerner Publications Co., 1967.

La Fay, Howard. The Vikings. The Special Publications Division, National Geographic Society, Washington, D.C. 1972.

Miller, Margaret and Sigmund Aarseth. Norwegian Rosemaling; Decorative Painting on Wood. New York: Scribner, 1974.

Semminsen, Ingrid. Norway to America: A History of the Migration. Minneapolis: University of Minnesota. 1978.

Stewart, Janice. Folk Arts of Norway. 2nd enlarged ed. New York: Dover Publications. 1972.

An Introduction to Norway

Norway is a land of mountains, valleys, fjords and islands; the midnight sun in summer followed by long winter darkness; of rivers, waterfalls, lakes and forests; snow-capped peaks and glaciers.

Looking at a world map, you will see that Norway is on the same latitude as Greenland and Siberia -- comfortable places for polar bears to live but much too cold for people. How do the Norwegians stand the freezing temperatures? Actually, Norway's west coast has a surprisingly mild climate, thanks to the Gulf Stream. Water heated in America's warm Gulf of Mexico flows across the Atlantic Ocean right up along the entire western coast of Norway bringing a climate not unlike our's here in Seattle. However, the farther one gets away from the west coast and the farther north one goes, the colder it gets. In some places a temperature of 40 to 50 degrees below zero is not unusual.

The variation from the light days and nights of summer to the darkness of mid-winter lends a fascinating interest to the land. During summer in Norway, the twilight of the evening melts into the morning's dawn. In winter, the days may be only a gray twilight. The farther one travels north in summer the lighter are the nights until one reaches the North Cape, known as the land of the midnight sun. Here, at midnight, the sun dips close to the horizon and does not set but rises slowly again to remain in the sky for all the twenty four hours of the day. Here in winter, the sun never rises and one experiences a winter night six months long.

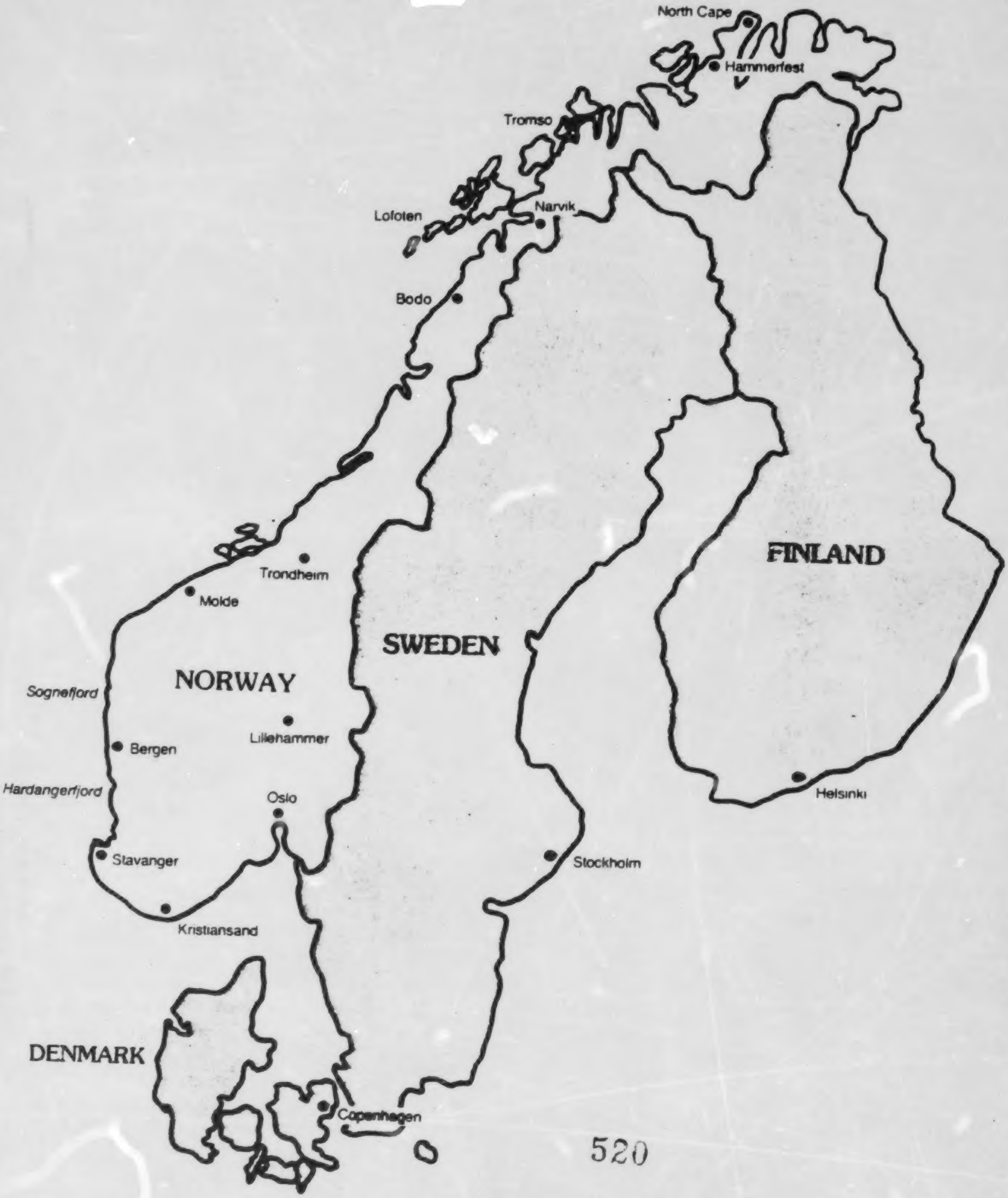
Again, looking at a map, you will see that Norway is a narrow peninsula about eleven hundred miles long. You will notice that the coast is torn and twisted. If the coast line were straightened out, it would be more than twelve thousand miles long; that is the distance of half way around the world. There are good harbors all along the coast, but then in many places the high mountains rise straight up from the water's edge forming a seemingly impenetrable wall.

Fjords (the Norwegian word for bays) are deep cuts in the mountain wall bringing the sea hundreds of miles inland. Little fjords like branches on a tree open up from the main fjord, and they in turn have smaller branches and twigs. It is a remarkable sight to see tourist vessels (often full-sized ocean liners) looking like toys between the rock walls miles inland from the sea. (Our Hood's Canal, which isn't a canal at all, might be more accurately called a fjord.) At the heads of the fjords are to be found some of the oldest human settlements in the country and it is not uncommon to come across a farm which has been handed down in a direct line from father to son for up to a thousand years.

Over a period of many years, people living in Norway's valleys, isolated as they were by high mountains, developed their own customs which often differed much from those in neighboring valleys. Each valley had its own type of home, its own costumes and habits, its own folk stories; even the speech differed so much that people from the eastern districts would have difficulty understanding those of the west.

In modern times, roads have been built to connect even the most isolated mountain valleys with the rest of the country so that now the differences between communities are fast disappearing.

There is still one group, however, that has not changed its habits as rapidly--the Lapps in Finnmark, the most northern district. Covering more than one-sixth of Norway, this desolate treeless expanse of uncultivatable land is in reality a part of the tundra. But despite its apparent uselessness, it is vibrant with life and a blaze of vivid color from the moss and berries. Here the Lapps, the only surviving nomads in Europe, tend their reindeer herds. Their tents as well as most of their clothing, from shoes to caps, are made of reindeer hides, while their food supply is almost entirely derived from the reindeer. Besides the nomad Lapps, there are some who have settled on the land and have herds of reindeer as we have our dairy cows.


North Cape
Hammerfest
Tromso
Lofoten
Narvik
Bodo
FINLAND
Trondheim
Molde
SWEDEN
NORWAY
Sognefjord
Lillehammer
Bergen
Hardangerfjord
Oslo
Helsinki
Stavanger
Stockholm
Kristiansand
DENMARK
Copenhagen

Interesting facts about Norway

1. Next to Iceland, Norway is Europe's most thinly populated country - 30.9 inhabitants per square mile.

2. The paper clip was invented in Norway.

3. Ingrid Widero was the first woman commercial pilot in the world.

4. The Gulf Stream keeps the fjords of Norway from freezing in the wintertime.

5. Norway's Constitution was taken from the U.S. and French Constitutions.

6. One third of Norway lies north of the Arctic Circle.

7. The colors of the Norwegian, U.S. and French flags are red, white and blue.

8. Agnes Wergeland was the 1st Norwegian woman in the world to receive a Ph.D.

9. Total area of Norway is 125.064 square miles.

10. Total length of Norway is 1,086 miles as the crow flies. The coast line is 1,643 miles, but including fjords is 12,500 miles.

11. Seattle's Sister-City, Bergen, has the oldest continuous symphony orchestra in the world, Harmoniens Orkester. (1765)

12. Trygve Lie was the first Secretary General of the United Nations, called F.N. in Norwegian.

13. Less than 4% of Norwegian land can be farmed.

14. Over 72% of Norway consists of mountains, wastelands, glaciers and lakes.

15. The area north of the Arctic Circle has two months of Midnight Sun - the sun shines day and night.

16. Norway has two months with no sunshine, the sun does not rise above the horizon.

17. The cheese slicer was invented in Norway.

18. There are two cities in the U.S. called Norway, one is in Maine and the other in Michigan.

19. Three Norwegian writiers, Bjornstjerne Bjornson, Knute Hanson and Sigrid Undset all received the Nobel Prize in Literature.

20. Northernmost point, North Cape (Nordkapp), is situated at the same latitude as Point Barrow, Alaska.

21. Southern most point, Lindesnes, same as Juneau, Alaska.

22. Norway's highest peak is Glittertinden, 8,104 feet high.

23. The size of Norway compares to the size of New Mexico.

24. There are 150,000 islands off the Norwegian coast.

25. Skiing is Norway's national sport.

26. There are more Norwegians living in America than in Norway.

Syttende Mai - Norway's Constitution Day
- Historical Background

The following explanation of the significance of the 17th of May is excerpted from a detailed article written by Carl Søyland for Nordisk Tiende.

One could simply say that 17th of May is Norway's "Constitution Day", because on that date in 1814 the Norwegian constitution or "grunnlov" was adopted at a gathering at Eidsvoll, a little village north of Oslo, where representatives had come from every part of Norway to take advantage of an extremely complicated international political situation following the Napoleonic wars.

Norway had become a helpless pawn in the large war-game. At that time Norway was not any longer the land it had been during the Viking times, when it became a United Kingdom under King Harald the Fairhair. The period from the year 900 until 1300 was rich both politically and culturally. But that epoch ended with a union with Sweden, followed by a union with both Sweden and Denmark. Other misfortunes came, and Norway ended up under a Danish King around 1500.

In the Napoleonic dilemma Sweden fought against Napoleon and was an ally with England, while Norway - politically tied up with Denmark, was supposed to be neutral.

During the Napoleonic war Great Britain would not risk the Danish-Norwegian navy falling in the hands of Napoleon, so England blockaded the coast of Norway to the point of starvation for the Norwegian people.

When the Great Powers were going to settle things after the war a Peace Conference was held in Kiel. Denmark - Norway had nothing to say. It was more or less understood that Sweden which had fought against Napoleon could get Norway, which was taken away from Denmark. Norway could be a compensation for Sweden's loss of Finland to Russia. The treaty was signed on the 14th of January 1814.

It was really contrary to international law to dispose of an entire Kingdom without the consent of its people. During this unhappy historical accident Norway lost its only colonies Iceland, Faerøy Islands and Greenland; they more or less were considered the property of the Danish king.

From all parts of the country delegates travelled to Eidsvoll, where 112 persons in early April 1814 during long meetings discussed the situation and hammered out a constitution for a free and independent democratic Kingdom. The constitutions of the United States and France were studied.

On the 17th of May Norway had its Constitution, but that had not been the intention of the Kieler Conference and certainly not of Sweden. A war between Sweden and Norway broke out, but it lasted only seventeen days. Things settled down temporarily, but during the following decenniums the Norwegian Storting became the staunch defender of the constitution. Accordingly Norway made demands. The nation demanded full equality with Sweden with whom they shared the King. But all the diplomatic affairs were conducted by the Swedish State Department. The minister of foreign affairs had to be a Swede.

When Norwegians in the 1830's started to celebrate 17th of May the celebration was forbidden by the (Swedish) King.

During the 19th Century Norway went through a national awakening with a golden age in literature and arts. They wanted to become a free and independent nation by themselves. Around the turn of the century Norway built strong fortifications along the border against Sweden, and in 1905 the tension between the two neighboring countries grew to a point where the Great Powers became alarmed. The two countries mobilized their military forces, and a small war threatened to ignite a bigger war. Less than ten years later there would be a World War.

As a precedent for history and for the United Nations representatives from the 3 countries met in Karlstad in Sweden and talked it out and arrived at compromises. Norway, for instance, promised to tear down all its modern fortifications. And on the 7th of June the Union was dissolved without a gunshot.

In one way 7th of June is really the Independence Day of Norway. 17th of May is the "Constitution Day".

The 17th of May is celebrated in Ballard each year. During the day there are cookies and coffee in the stores and music at Bergen Place. The big parade starts at 6:00 p.m. Contact Ballard Little City Hall at 625-5035 for more information.

Norwegian Immigration to the Pacific Northwest

Washington Territory was one of the last frontiers south of the Canadian border. It had been visited by trappers and explorers in the late 18th and early 19th century, and small groups of pioneers were moving north through the Oregon Territory in the 1830s and 1840s, but by 1850 the land around Elliot Bay, where Seattle lies today, had still not seen its first white settler.

Only about 1000 white persons were estimated to be north of the Columbia River at that time. One of them was Martin Toftezon, an adventurer from Levanger (near Trondheim), who had crossed the continent between New Orleans and San Francisco and headed north in the fall of 1849. He claimed land and settled in Oak Harbor on Whidbey Island. Thirteen years later he was joined by his mother and sister.

His sister soon married a Norwegian and moved north homesteading in the Stillaguamish Valley near present day Stanwood. This was the first Norwegian family in the Pacific Northwest.

Others came trickling into the area in the late 1860s and early 1870s, but not until a group of Norwegian farmers started to clear land in the Stillaguamish Valley in 1875 did Washington Territory get its first Norwegian settlement. In the following years scores of Norwegians came west to look for land, but not until the completion of the Northern Pacific Railroad in 1883 did the mass migration to the Puget Sound Region begin.

The Toftezon family came directly from Norway, by-passing all the established Norwegian communities in the Midwest. This was to be the exception. The overwhelming majority of the immigrants before the turn of the century had either settled or at least stayed a few years in the Midwest before going on.

Why did they come west?

When O. B. Iverson surveyed the land around the Stillaguamish River in 1874 and wrote his friends in South Dakota about it he undoubtedly pointed out its likeness to Norway. Iverson had no difficulties in persuading his friends to break up and move west.

The Norwegians felt at home in the land of ocean, rivers, forests and snow-capped mountains. Here they could assume their familiar Norwegian life style as small farmers, fishermen, lumberjacks and mill workers.

The area promised no riches, but more than adequate support if they worked hard. And they did. They were therefore, at least in financial terms, better-off here than in Norway and although this may not always have been the case for those who left the Midwest, they nevertheless left the naked plains, the humid hot summers, the grasshoppers and the tornadoes behind.

They spread all over the territory (Washington became a state in 1889), as farmers in the eastern parts around Spokane, Rockford, Ellensburg and Walla Walla and south through the Columbia Gorge (Cathlamet, La Center) and increasingly, as they moved west of the Cascades, they found employment in the lumber and fishing industries of every county and most of the towns. Some settlements, as Stanwood and Poulsbo, became almost exclusively Norwegian communities. Numerically speaking Seattle (Ballard) and Tacoma were, however, the major centers of Norwegian population. The Norwegian elements were soon to be found in all walks of life in these cities.

A Norwegian visiting Stanwood in the early days wrote home--with a touch of envy perhaps--of the sumptuous tables in the community. They were laden with the yields of the land and the water. But he missed, he said, some of "sivilisasjonens behageligheter" (conveniences of civilization) that he was used to from home. He indicated that life was somewhat primitive in more than one respect. But the changes came quickly. The church moved in to fill a spiritual need (The first Norwegian Lutheran church was built in Stanwood in 1878) and it was also the moving force behind Norwegian sponsorship of colleges in Parkland (Pacific Lutheran University), Everett, Spokane and Bellingham. Here, as in the Midwest a Norwegian press grew up and became a vital component in the ethnic social life. Not always a financial success, it was nevertheless an expression of an unusually alert and active ethnic community.

The pioneer days disappeared and the Norwegians in this area undoubtedly had most of "sivilisasjonens behageligheter," but a more complex society evolved in which war, depression and a sometimes ruthless economic system hastened their journey down the road to the great American melting pot.

They became Americans--the ethnic element faded. But as perhaps no other similar group the Norwegian-Americans kept their interest and ties to their old culture. Although the last wave of Norwegian immigrants came in the early 1920s, the movement never quite ceased, and improved communications and transportation systems have made it easier to keep the old contacts and to create new ones with what now for most Norwegian-Americans is the ancestral homeland.

The immigration from Norway to this region, therefore, is now largely history. This small segment of the huge migration involved in the creation of modern America represents human beings who suffered the same failures and enjoyed the same successes as most immigrants. But as other groups it has its own unique story.

Kjetil Flatin

Reprinted from the Nordmenn Ved Kysten which was included as a Supplement to the Western Viking, October 10, 1975. University of Washington Scandinavian Department.

Norwegian Folk Lore

Rural life in Norway has always been centered in the family farms -- small isolated communities, often surrounded by great forests and high mountains. Everything that needed to be done -- from house-building to shoe-mending -- was done on the farm and all members of the family, including the children, did their share. While at work together, or sitting around the stove together on a dark, lonely, winter night, they told each other stories.

It has been found that many countries, even those separated from each other by oceans and continents, share the same folk stories. Many of the fairy-tales known today are believed to have originated in India thousands of years ago and, over the centuries, were carried around the world by nomadic tribes. These stories were first brought to Norway during the Middle Ages where they were combined with the old local superstitions and historical legends. Since then, they have undergone constant change and "improvement" by generations of story-tellers. While other countries may have retained more the romantic splendor of the original versions, the Norwegian versions are considered unique because of their undertone of realism and folk humor.

As in other countries, Norwegians tell stories about kings and princesses, about witches and elves, about mermaids and sea serpents, but unique only to Norway (and its neighbor, Sweden) are the trolls. These supernatural beings are part of the ancient superstitions dating back to Viking times. Any natural phenomenon, accident or run of good or bad luck that could not otherwise be explained was said to be the work of the good and evil spirits who lived in the earth or in the air.

Trolls

A troll is not the same as a giant, although they are often very big; some even taller than church steeples. Then again, some are very small or even just puffs of grey fuzz. They are not actually monsters but can be very ugly. Some are over 3000 years old. They are lazy and stupid but still clever enough to play some very mean tricks on people. Staying clean is not their strong point for they seldom wash and you can sometimes smell them, even if you can't see them, when walking in the woods. Some of the older trolls even have trees growing out of the dirt on their backs and necks.

Some trolls have three or five heads but most have only one. A troll hag can unscrew her head whenever she feels like it and carry it under her arm. Some trolls have only one eye which they can pass from head to head or from troll to troll and often the eye gets lost in the shuffle.

Trolls have been known to steal babies and princesses. These luckless persons are kept by the trolls to scratch their heads. Trolls particularly love to steal lazy, selfish, untidy children.

There are bridge trolls, waterfall trolls, forest trolls, lake and river trolls, and every high mountain has its special troll. And the trolls have their own king.

Trolls can turn themselves into human beings and walk beside you on the road without being detected. Troll hags can turn themselves into beautiful young women but cannot disguise their tail (similar to a cow's tail) which will show below their skirt, exposing their true identity.

There are, of course, some good trolls who are nice to you if you are nice to them and they will be your friend for life.

ARE YOU A TROLL?

Subject: Health/Self Awareness
Art

Grade Level: Elementary

Objective: To encourage divergent thinking.
Awareness of personal characteristics.

Materials: Background information
Worksheet
Mirror (optional)

Procedure:

(1) Share background information of trolls. p. 15.

(2) Discuss characteristics of a troll.

(3) Teachers lead questioning:
Imagine yourself with some
of those characteristics:
How would you be different:
How would you be the same?
What would you look like?
Just suppose you became that
troll, what would you do next?

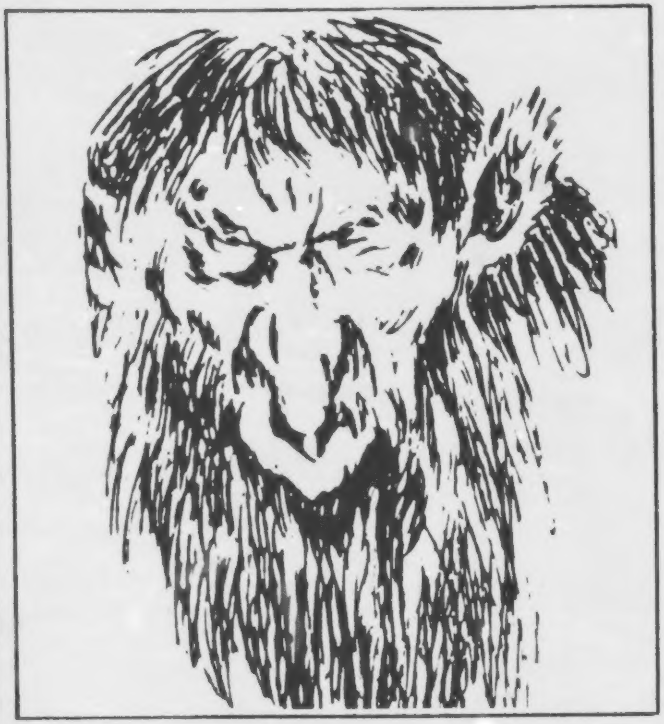
(4) Stare intently into the troll -
can you begin to see yourself?
Draw a picture of yourself
as the troll you've become.

Write a story telling what you might do next.

TUDENT WORKSHEET

It has been said that there is a bit of "Troll" in all people. Do you suppose that there might be some of a Troll in you?

Stare at the troll's head. Imagine that you have magically become a troll. Next to the picture of the troll draw the troll you've become.



In the space below and on the back, write a story telling what you might do next.

THE THREE BILLY-GOATS GRUFF

(A Norwegian folk tale)

Once on a time there were three billy-goats, who were to go up to the hillside to make themselves fat. And the name of all three was "Gruff."

On the way up was a bridge. And under the bridge lived a great ugly Troll, with eyes as big as saucers and a nose as long as a poker.

So first of all came the youngest billy-goat Gruff to cross the bridge. Trip, trap! Trip, trap! went the bridge.

"WHO'S THAT tripping over my bridge?" roared the Troll.

"Oh, it is only I, the tiniest billy-goat Gruff. I'm going up to the hillside to make myself fat," said the billy-goat.

"Now I'm coming to gobble you up," said the Troll.

"Oh, no! Please don't take me. I'm too little, that I am," said the billy-goat. "Wait for the second billy-goat Gruff. He's much bigger."

"Well, be off with you!" said the Troll.

A little while after came the second billy-goat Gruff to cross the bridge. Trip, Trap! Trip, Trap! Trip, Trap! went the bridge.

"WHO'S THAT tripping over my bridge?" roared the Troll.

"Oh, it's the second billy-goat Gruff. I'm going up to the hillside to make myself fat," said the billy goat. And his voice was not so small.

"Now I'm coming to gobble you up," said the Troll.

"Oh no! Don't take me. Wait for the third billy-goat Gruff. He is much bigger."

"Very well, be off with you!" said the Troll.

But just then up came the big billy-goat Gruff. TRIP, TRAP! TRIP, TRAP! TRIP, TRAP! went the bridge.

"WHO'S THAT tramping over my bridge?" roared the Troll.

"IT'S I! THE BIG BILLY-GOAT GRUFF," said the billy-goat. And he had a very loud voice of his own.

"Now I'm coming to gobble you up," roared the Troll.

"Well, come along! I've got two spears, and I'll poke your eyeballs out at your ears. I've got besides two great, flat stones, and I'll crush you to bits, body and bones.

That was what the big billy-goat said, and that was what the big billy-goat did. And after that he went up to the hillside.

There the billy-goats got so fat they could hardly walk home again. And if the fat still hasn't fallen off them, why they're still fat. And so----

Snip, snap, snout,
This tale's told out.

TROLLS - THE THREE BILLY GOATS GRUFF

Subject: Reading, Creative Dramatics

Grade Level: Primary

Goal: To develop an appreciation and interest in Norwegian folklore.

Objective: After hearing the story The Three Billy Goats Gruff, the students will show an understanding of the story by acting it out.

Materials: Tape of the story, The Three Billy Goats Gruff,
Tape starts at #143 ends at #254
Story may be read in school library.

Procedure:

(1) Listen to the story in Norwegian.

(2) Have student infer what story it is.

(3) Listen to the story in English.
Let students familiarize themselves with the story.

(4) Discuss the sequence and characters of the story.

(5) Arrange students into groups of 4 members.

(6) Allow students to determine roles.

(7) Guide students through the story.
Example:
- What was the 1st Billy Goat Gruff like?
- How do you suppose he felt when he heard the troll?
- Show me what happened next?

(8) Let students use improvisational techniques. The spontaneity and feeling which develops compensates for the possible lack of a perfectly designed script.

(9) Optional: - allow students to make masks to suggest characterization.

(10) Other Norwegian Stories which may be of interest.
Why the Sea Is Salt
City Mouse & Country Mouse.

- TROLLS -
The Boys Who Met The Trolls In The Hedal Woods

Subject:	Reading - Creative Dramatics
Group:	Intermediate
Goal:	The students will develop an appreciation and interest in Norwegian folklore.
Objective:	After hearing story apply comprehension skills by re-enacting the story in play form.
Materials:	Story

Procedure:

1.) Listen to or read the story, The Boys Who Met the Trolls In The Hedal Woods.

2.) Let the children familiarize themselves with the story. Discuss the story line, sequence, characters and main theme.

3.) Arrange the students into workable groups.

4.) Let students determine characters.

5.) Guide students through fundamental outline of the story.

6.) Allows students to enhance the basic outline with details they remember.

7.) Use improvisational techniques instead of learning lines. The lines will improve as the play is rehearsed. Children can also make masks to suggest giants, trolls and supernatural beings.

THE BOYS WHO MET THE TROLLS IN THE HEDAL WOODS

On a small farm in Våga, in Gudbrandsdale, there once lived, in the old days, a poor couple. They had many children, and two of the sons, who were half-grown, always had to wander about the countryside begging. So they were familiar with all the roads and trails, and they also knew the short cut to Hedal.

One day they wanted to go there, but they had heard that some falconers had built a hut at Maela, and they wanted to stop there too, to see the birds and how the men caught them, so they took the footpath over Longmoss. But it was already late in the fall and the dairymaids had gone home from the summer pastures, and there was nowhere the boys could find shelter, nor food either. So they had to keep to the road to Hedal, but that was only an overgrown cowpath, and when darkness came they lost the path, nor did they find the falconers' hut either, and before they knew it, they were right in the midst of the thickest part of the Bjolstad forest. When they realized that they couldn't find their way out, they started cutting branches, made up a fire, and built themselves a shelter of pine branches, for they had a hatchet with them. And then they gathered heather and moss, of which they made a bed.

A while after they had lain down, they heard something snuffing and snorting very hard. The boys were all ears, and listened well to hear whether it might be an animal or a Forest Troll which they heard. But then it started snorting even harder and said, "I smell the smell of Norwegian blood here!"

Then they heard it tread so heavily that the earth shook under it, and they could tell that the Trolls were out.

"Help us! What'll we do now?" said the younger boy to his brother.

"Oh, you'll just have to stay under the fir tree where you're standing, and be ready to take the bags and run for your life when you see them coming! I'll take the hatchet," said the other.

Just then they saw the Trolls come rushing, and they were so big and tall that their heads were level with the tops of the fir trees. But they had only one eye among the three of them, and they took turns using it. Each had a hole in his forehead to put it in, and guided it with his hands. The one who went ahead had to have it, and the others went behind him and held onto him.

"Take to your heels!" said the elder of the boys. "But don't run too far before you see how it goes. Since they have the eye so high up, it'll be hard for them to see me when I come behind them."

Well, the brother ran ahead, with the Trolls at his heels. In the meantime, the elder brother went behind them and chopped the hindmost Troll in the ankle, so that he let out a horrible shriek. Then the first Troll became so frightened that he jumped, and dropped the eye, and the boy wasn't slow in grabbing it up. It was bigger than two pot lids put together, and it was so clear, that even though it was pitch black, the night became as light as day when he looked through it.

When the Trolls discovered that he had taken the eye from them, and that he had wounded one of them, they started threatening him with all the evil there was, if he didn't give them back the eye that very minute.

"I'm not afraid of Trolls or threats," said the boy. "Now I have three eyes to myself, and you don't have any. And still two of you have to carry the third."

"If we don't get our eye back this very minute, you'll be turned into sticks and stones!" shrieked the Trolls.

But the boy felt there wasn't any hurry; he was afraid of neither boasting nor magic, he said. If they didn't leave him alone, he would chop at all three of them so they would have to crawl along the hill like creeping, crawling worms.

When the Trolls heard this, they became frightened and started to sing another tune. They pleaded quite nicely that, if he gave them back the eye, he would get both gold and silver, and everything he wanted. Well, the boy thought that was all very fine, but he wanted the gold and silver first. So he said that if one of them would go home and fetch so much gold and silver that he and his brother could fill their bags, and give him and his brother two good steel bows besides, they should get the eye. But until then he would keep it.

The Trolls carried on and said that none of them could walk as long as he didn't have an eye to see with. But then one of them started yelling for the old woman. After a while there was an answer in a mountain far to the north. So the Trolls said that she was to come with two steel bows, and two pails full of gold and silver, and it wasn't long before she was there. When she saw what had happened, she started threatening with magic. But the Trolls became still more frightened and bade her be careful of that little wasp. She couldn't be certain that he wouldn't take her eye, too. So she flung the buckets, and the gold and the silver, and the bows at them, and strode home to the mountain with the Trolls. And since then, no one has ever heard that the Trolls have been about in the Hedal Woods sniffing after Norwegian blood.

Speaking the Language

Subject area: Language Arts

Level: Elementary, Junior High

Objectives: Students will recall some Norwegian words and/or phrases.

Students will show an understanding of the runic alphabet.

Materials needed: Tape, tape recorder

Conversation	Tape	#90-121
Days of week	Tape	#124-132
Numbers	Tape	#133-141

copy of runic message and alphabet

Procedure:

A.
- (1) Share general information of Runic Alphabet
- (2) Give students a copy of the coded message
- (3) Student translates the message and/or creates a message using the runic alphabet

B.
- (1) Give students copy of Norwegian Phrases
- (2) Listen to tape of the Conversation, Days of the Week and Numbers
- (3) Practice speaking the language

NORWEGIAN PHRASES

Langauge (listen to tape for pronunciation)

Norwegian	English
Hallo.	Hello.
God dag.	Good day-hello.
Hvordan har du det?	How are you?
Bare bra, takk.	Fine, thanks.
Hva heter du?	What is your name?
Jeg heter Ola.	My name is Ola.
Hva heter du?	What is your name?
Jeg heter Kari.	My name is Kari.
Snakker du norsk?	Do you speak Norwegian?
Nei.	No.
Snakker du engelsk?	Do you speak English?
Ja.	Yes.
Adjø	Goodbye
God natt og	Good night and
takk for idag.	thanks for today.

DAYS OF THE WEEK

Norwegian	English
Søndag	Sunday
Mandag	Monday
Tirsdag	Tuesday
Onsdag	Wednesday
Torsdag	Thursday
Fredag	Friday
Lørdag	Saturday

NUMBERS

Norwegian	Numbers	English
en	1	one
to	2	two
tre	3	three
fire	4	four
fem	5	five
seks	6	six
sju	7	seven
atte	8	eight
ni	9	nine
ti	10	ten
Syttende mai		May 17

Runic Alphabet

Before the Latin alphabet was used in Norway they used RUNES. There were two runic alphabets. The old runic alphabet had 24 signs (called futhark for the 6 first letters). This was used mostly from 400-700 A.D. The newer runic alphabet had 16 signs and was used from 700-1100. The runes had been formed under the distant influence of the Latin alphabet. The runic signs were best suited for carving in wood, rock and metal, and were used for this purpose before paper was in general use. Rune means secret, mystery.

Translation of the runic message:

Hi, I am Ola. I want to shout: Hurrah, for the 17 mai. Let us hawe (have) fun.

Here is a message for you using the runic alphabet:

ᚺᛁ, ᛁ ᚨᛗ ᛟᛚᚨ .
ᛁ ᚹᚨᚾᛏ ᛏᛟ ᛊᚺᛟᚢᛏ :
ᚺᚢᚱᚱᚨᚺ , ᚠᛟᚱ ᛏᚺᛇ
17ᛗᚨᛁ ! ᛚᛖᛏ ᚢᛊ ᚺᚨᚹᛖ
ᚠᚢᚾ .

Here is the alphabet for decoding:

ᚠ	ᚢ	ᚦ	ᚨ	ᚱ	ᚲ	ᚷ	ᚹ	ᚺ
f	u	þ=th	a	R	k	g	w	h

ᚾ	ᛁ	ᛃ	ᛈ	ᛇ	ᛉ	ᛊ	ᛏ
n	i	j	p	E	R	s	t

ᛒ	ᛖ	ᛗ	ᛚ	ᛜ	ᛞ	ᛟ
b	e	m	l	ng	d	o

Now you can write your own secret messages!

På skolen - At School

Subject area: - Reading

Level: - Primary

Objectives:
- Match objects with words
- Learn the Norwegian word for typical objects found in a classroom

Materials needed: - Ditto: "På skolen - At School"

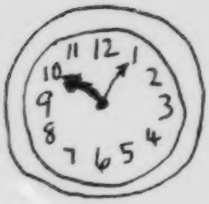
Procedure:
- Distribute pencils and dittos
- Have pupils match the pictures with the English word
- Pronounce the Norwegian word for the English equivalent

Pronunciation guide -

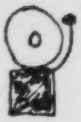
ur - (o͞or) o͞o as in book
klokke - (cluck.eh) eh as in egg
Mai - (my)
kalenden - (kah·lĕn´·dĕr) ah as in father
saks - (soc)
blyant - (bl͞ee·ahnt)
elev - (ĕ´lĕv)
pult (pull-t)

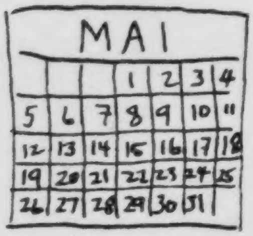
På skolen —— At school

ur

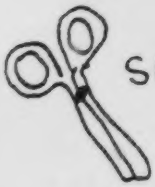

11 12 1
10 2
9 3
8 4
7 6 5

klokke

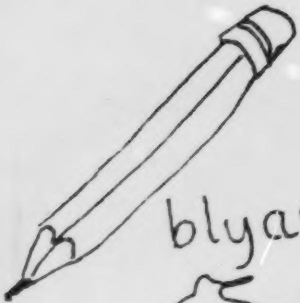



MAI
1 2 3 4
5 6 7 8 9 10 11
12 13 14 15 16 17 18
19 20 21 22 23 24 25
26 27 28 29 30 31

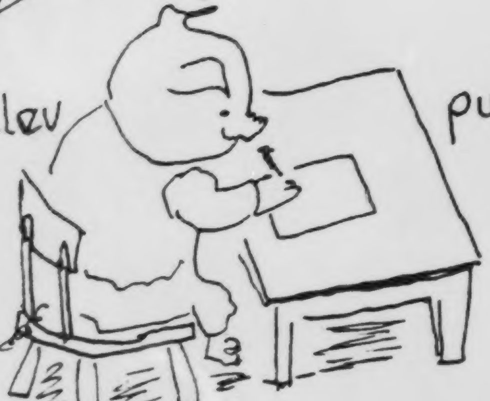
kalender



saks



blyant



elev

pult

scissor

clock

pencil

pupil

desk

calendar

bell

PEER GYNT

Subject: Language Arts/Music

Grade Level: Secondary

Goal: To become familiar with Norway's leading composer (Grieg) and greatest playwright (Ibsen) through the music from the Peer Gynt Suite.

Materials:

1. Story outline of Ibsen's poetic drama, Peer Gynt, page 30.
2. Tape* starts at #260, two selections from Peer Gynt:
   - A. In the Hall of the Mountain King
   - B. Solveig's Song
3. Recording of Peer Gynt.

Procedure:

1. Read the story outline of Peer Gynt by Henrik Ibsen.
2. Listen to the incidental music to Ibsen's play written by Edvard Grieg.
3. Ask students to think of other music based on a play or book. Examples -- Verdi's operas, Othello and MacBeth, were based on plays by Shakespeare.
4. Discuss different legends and stories that have been set to music.

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* The tape is available from the Audio-Visual Department, Seattle Public Schools.

PEER GYNT SUITE

Henrik Ibsen's poetic drama *Peer Gynt* was first produced in 1867; the playwright had drawn on Norse folk legend to create his vain, boastful hero, who is also a chronic liar. Peer lives with his aging mother Aase. On the wedding day of his former beloved, Ingrid, he abducts her and takes her off to the mountains. After she deserts him, he becomes an outlaw and is involved in various adventures, including one with the troll king's daughter in the Hall of the Mountain King. When the trolls (supernatural beings in Scandinavian mythology) attack him, Peer is saved by the ringing of church bells, which frightens away the trolls. He then goes to live in the woods, and is followed there by the faithful Solveig, who is in love with him. But he soon deserts her to return home in time for his mother's death, after which he is off again for America, Morocco and Egypt. When he comes home for the last time, he is a feeble old man, who finds redemption for his wasted life in the constancy and devoted care of Solveig.

Six years after its premiere, Ibsen revised his play and asked Grieg to write incidental music for it. At first Grieg lacked interest in the undertaking, for he felt the subject would not stimulate his creative powers. But, as his wife recorded, 'The more he saturated his mind with the powerful poem, the more clearly he saw that he was the right man for a work of such witchery and so permeated with the Norwegian spirit.'

The play with his music was a great success. The final section of the first suite, entitled 'In the Hall of the Mountain King,' conjures up the land of the trolls and gnomes; it is based on a single, rather grotesque motif, which begins in the bassoons and is passed on through the orchestra as intensity builds up to a furious climax. This collaboration between Norway's greatest playwright and its leading composer firmly established that country's claim to a full-scale artistic nationalism, as well as its place in the mainstream of world culture.

Vikings

Subject: Reading, Art, Social Studies

Level: Elementary

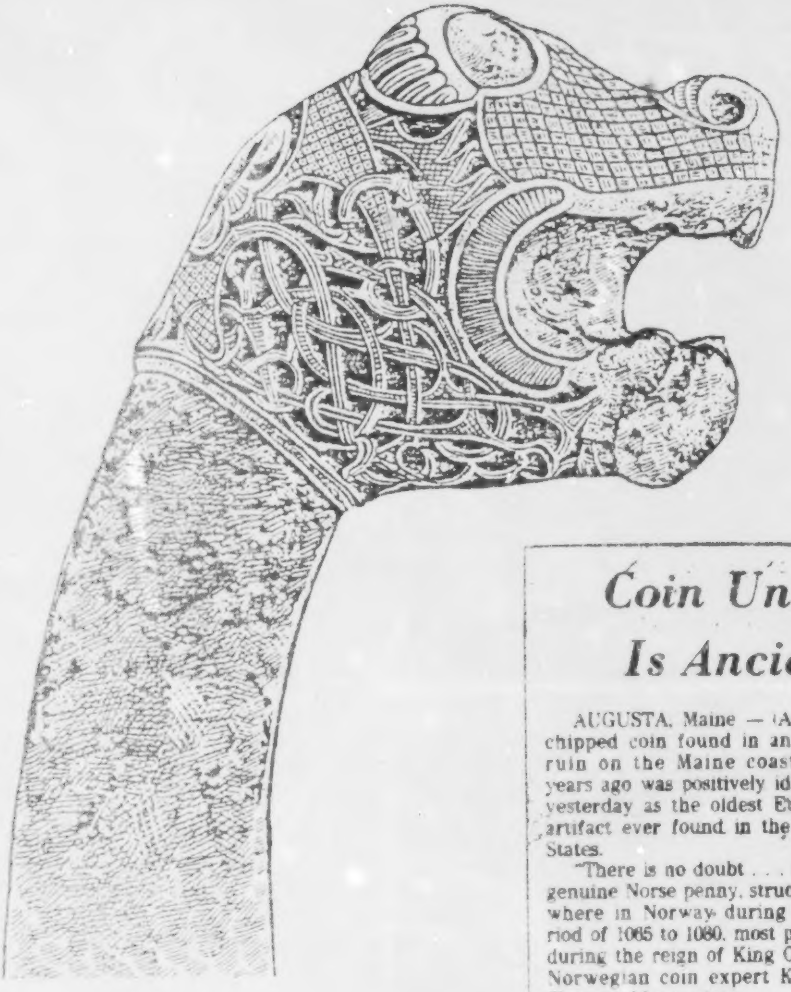
Goal: The learner will develop an interest in the people referred to as Vikings.

Materials:

- General information on Vikings
- Discussion questions
- Worksheet of Viking model
- Additional school reference books on Vikings

Procedures:

1. After hearing or reading the general information sheet on Vikings the students will show an understanding of the information by answering the discussion questions.
    - Teacher or students will read the information
    - Teacher leads the discussion of the questions
2. The students will demonstrate an interest in the Vikings by completing the model of the Viking ship.
    - Teacher and or students discuss general information
    - Student completes model of Viking ship.



Coin Uncovered in Maine Is Ancient Norse Penny

AUGUSTA, Maine — (AP) — A chipped coin found in an Indian ruin on the Maine coast many years ago was positively identified yesterday as the oldest European artifact ever found in the United States.

"There is no doubt . . . this is a genuine Norse penny, struck somewhere in Norway during the period of 1065 to 1080, most probably during the reign of King Olaf III," Norwegian coin expert Kolbjorn Skaare told reporters.

The coin is the first datable Viking artifact found in North America, and its discovery boosts the theory that the Vikings, known navigators and traders, reached the United States long before Christopher Columbus.

"The question is how far south did the Norse get," Maine State Museum archeologist Dr. Bruce Bourque commented.

The coin was found in 1961 by an amateur archeologist digging in Blue Hill Bay, not far from the summer resort of Bar Harbor.

Other Norse artifacts less easy to date than coins have been found at Viking ruins in Labrador and Newfoundland.

Pierced so it could be worn as an ornament, the dime-sized disc of corroded silver and copper has a cross on one side and the faint outline of an animal-like figure and a sceptor on the other.

It is now encased in plexiglass at the Maine State Museum.

Post Intelligencer
February 7, 1979

VIKINGS

The Vikings were an adventurous people who loved war, fighting and exploring. They were skillful, daring sailors and the most efficient shipbuilders in Europe.

During the 790's A.D. the Vikings began attacking the coasts of the British Isles and Europe, stealing goods and burning villages. During the 9th and 11th centruies the Vikings made many long ocean voyages. They traveled as far as Iceland, Greenland, Russia, Italy and America. The Vikings made a few settlements but their expeditions were primarily for enriching themselves.

The Vikings believed in good and evil spirits. The dragon heads on the prows of the Viking ships were there to frighten away the bad spirits who ruled the waves. This is why, when land was sighted, the dragonhead was removed so as not to anger the good spirits on land.

DISCUSSION QUESTIONS

1. Name two things that the Vikings were noted for?

2. Where did the Vikings travel?

   On the globe show where the Vikings traveled.

3. What did the Vikings do to their ships to please the good spirits when they came to land?

4. Why were so few settlements made by the Vikings?

5. Why were the Vikings not credited with discovering the land of America?

DISCUSSION QUESTIONS FROM NEWS ARTICLE

6. How does this article effect what is said about Christopher Columbus?

7. What further proof do we need to establish the authenticity of the Viking landing?

8. How else could the coin have been left on the Maine coast?

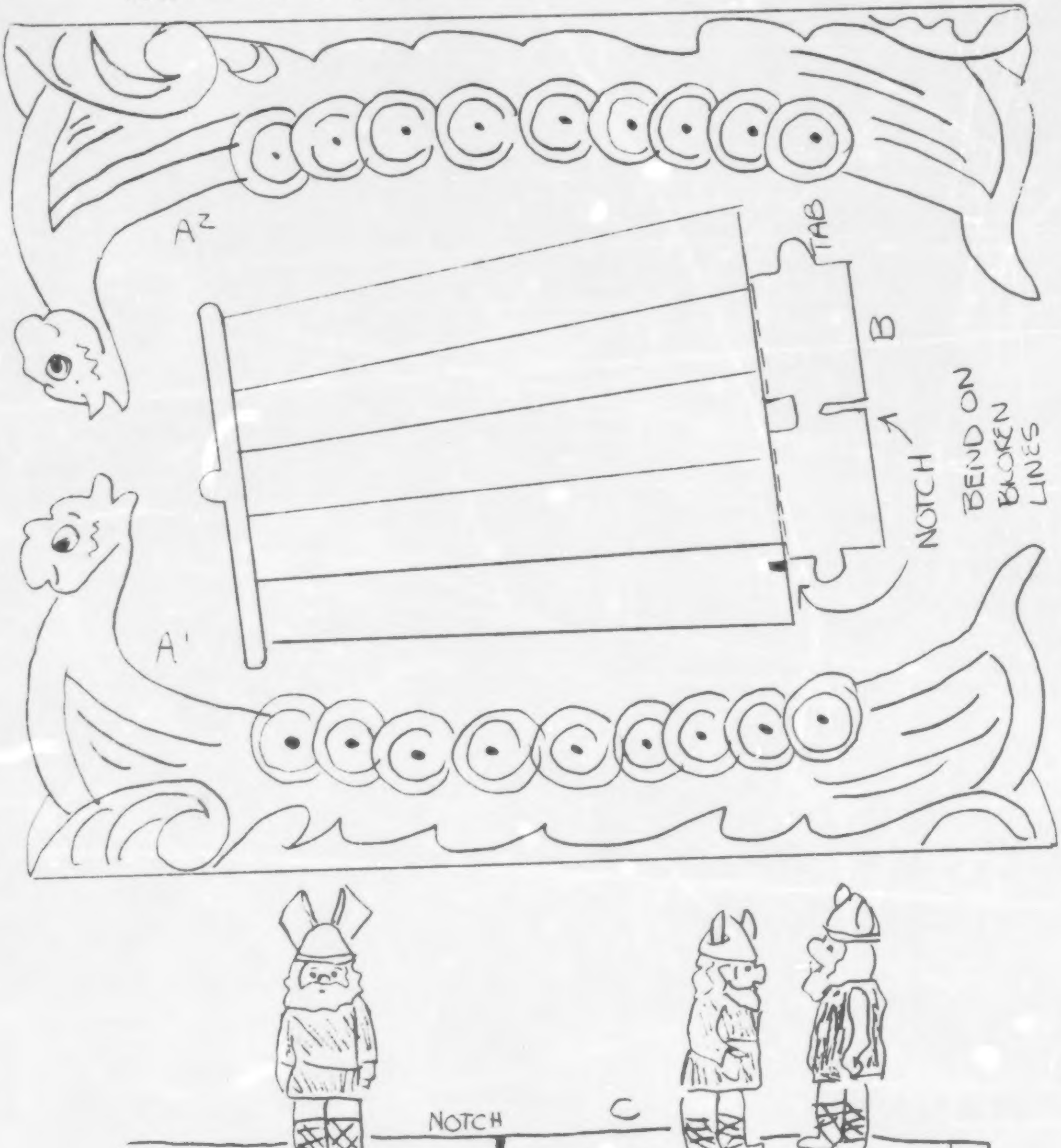
HOW TO MAKE A VIKING SHIP

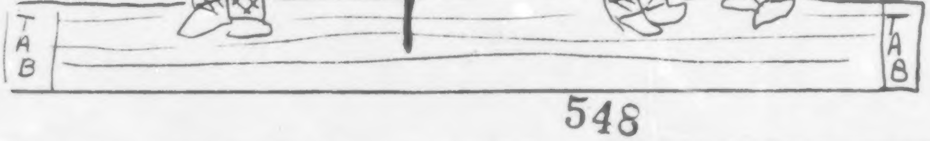
by Roberta L. Fairall

Pretend that you, a Viking, live in northernmost Europe about the year 1000 A.D. The seaworthy boat you build will sail through the seas to Iceland, to Greenland, on and on to the land you decide to call Vinland. Someday, people will name it North America.

Paste these pages to heavy paper. Color your boat and the figures. Cut out all the pieces and assemble them in this order.

1. Bend top and bottom of sail "B" up on the broken lines. Next, give your sail a nice curve by pulling it over the sharp edge on a table.
2. Glue the sides "A^1-A^2" together at each end only. Set the sail in piece fitting notches over those in the side of the boat. Slip side tabs through slots.
3. Bend tabs back on unit "C" then set notch up over the center notch at the bottom of the sail. Your boat is ready to sail.

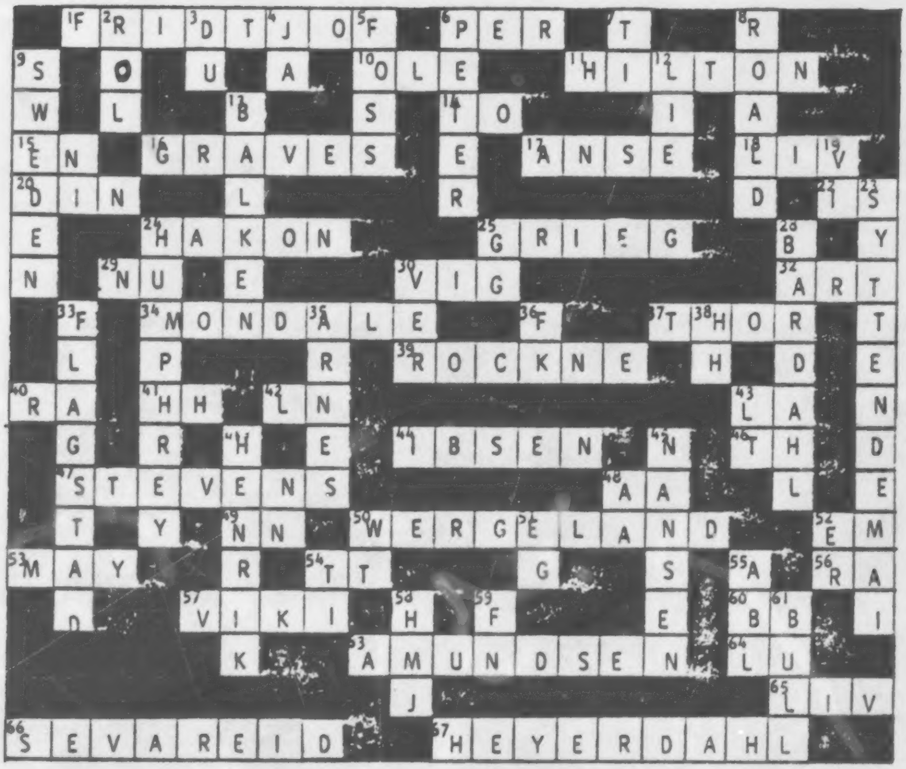




Famous Norwegians and Norwegian Americans

Subject:	Social Studies
Grade Level:	Intermediate/Secondary
Goal:	Develop awareness of contributions made by famous Norwegians and Norwegian Americans
Materials:	Biographical sketches of famous Norwegians and Norwegian Americans Crossword puzzle
Procedure:	Read general information Complete crossword puzzle

FAMOUS NORWEGIANS


FRIDTJOF
PER
OLE
HILTON
GRAVES
ANSE
LIV
DIN
HAKON
GRIEG
NU
VIG
ART
MONDALE
HOR
ROCKNE
IBSEN
STEVENS
WERGELAND
MAY
VIKI
AMUNDSEN
LIV
SEVAREID
HEYERDAHL

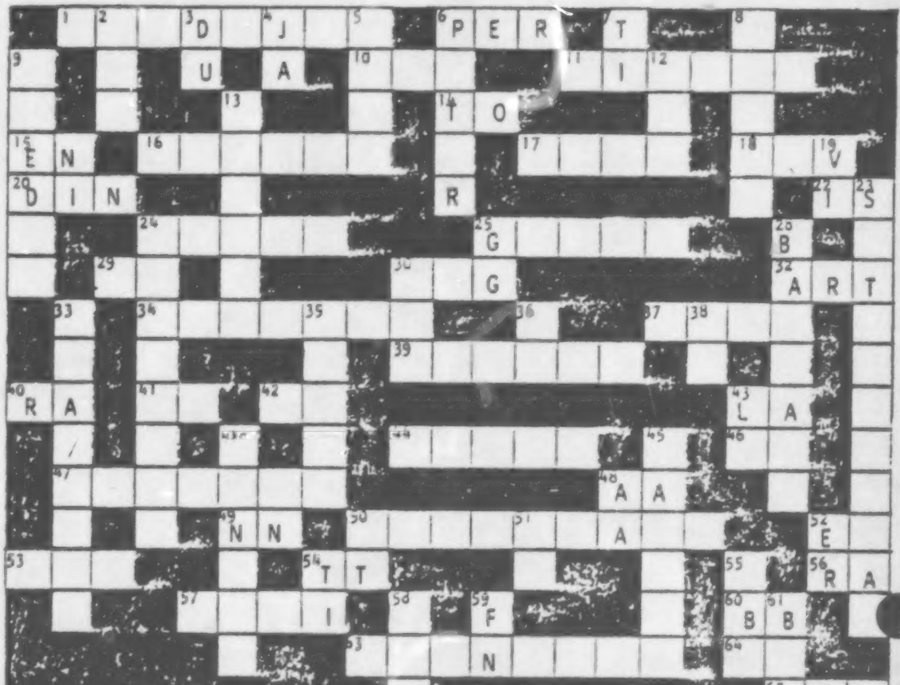
FAMOUS NORWEGIANS

ACROSS

1. Norwegian explorer - 1st name
6. Peter in Norwegian
10. ___ Bardahl
11. Hotel owner
14. Two (2) in Norwegian
15. One (1) in Norwegian
16. Norwegian American actor
17. N____N, Norwegian explorer
18. ___ Ullman
20. Your in Norwegian
22. Ice in Norwegian
24. King Olav's father
25. Norwegian composer
29. United Nations backward
30. ___eland sculptor
34. Vice President of United States
37. ____ Heyerdahl
39. Knute ______
41. Former Vice President initials
42. NATO Commander
44. Play wright
46. Explorer
47. Rise ________
50. Agnes __________
52. Famous Norwegian painter (initials)
53. 17th of ___
56. Papyrus raft
57. ____ngs, 10th century Norwegians
63. Roald _________
64. Actress (initials)
65. First name of actress in #64
66. News reporter
67. Anthropologist-explorer

DOWN

2. T___l - Norse creature
3. You in Norwegian
4. Yes in Norwegian
5. Tug company
6. Actor - 1st name
7. Ten in Norwegian
8. Norwegian explorer-1st name
9. Norway's neighbor
12. 1st United Nations Secretary General
13. Norwegian aviator
19. We in Norwegian
23. Norway's constitution day
24. Hubert _________
28. Famous oil additive
33. Kirsten _________
35. _____s actor
36. Opera singer's initials
38. Former Vice President of United States
43. United Nations Secretary General (initials backwards
43A. ______ Ibsen
45. Fridtjof ______
50. First woman pilot (initials backwards)
51. Famous composer (initials)
52. Is in Norwegian
54. 5 + 5 in Norwegian
55. Former Washington Governor (initials)
58. Washington Senator (initials)
59. United Nations in Norwegian
61. Violinist-composer



Famous Norwegians

Roald Amundsen (1872-1928) Norwegian explorer
First to reach the South Pole on December 14, 1911 aboard the famous vessel "FRAM"

Fridtjoe Nansen (1861-1930) Arctic explorer
Discovered Northwest Passage in 1903. Charted the Northwest Passage from 1903-1918. Crossed the North Pole from Norway to Alaska in a dirigible in 1926. Received Nobel Peace Prize.

Bernt Balchen (1899-1973) Aviator who piloted the first flight over the South Pole, November 29, 1929.

Björnstjerne Björnson (1832-1910) Author, National leader and Nobel Prize winner. He wrote Norway's National Anthum "JA, Vi Elsker Dette Landet"
"Yes, We Love This Country"

Ole Bull (1810-1880) Violinest and composer. He tried to establish a Norwegian colony in Pennsylvania, Oleanna, in 1852.

Ole Evinrude invented the First practical outboard motor for boats

Kirsten Flagstad (1895-1962) Opera singer. The greatest Wagnerian soprano in the First half of 20th century

Edvard Grieg (1843-1907) Composer who at the age of 31 received an allowance for life by Norwegian government so he could spend all his time composing. Best known works: Piano Concerto in A Minor; Peer Gynt Suit.

Thor Heyerdahl (1914-) Anthropologist and explorer best known for sailing, in 1947, from Peru to Polynesia in a raft called the Kon-Tiki. Later he sailed the RA I and RA II papyrus rafts across the Atlantic.

Sonja Henie (1912-1969) Figure skating champion, Ms. Henie won the World Championship ten consecutive times (1927-1936), the Olympic Championship three consecutive times, 1928, 1932 and 1936. She won the Norwegian Championship at the age of 10. It is estimated she earned $50 million figure skating.

Henrik Ibsen (1828-1906) Poet and playwright, was the earliest and most influential of the modern dramatists. Among his works are: Doll's House, Ghosts, An Enemy of the People, Peer Gynt.

Trygve Lie (1896-1968) Government official and diplomat. First Secretary General of the United Nations

Edvard Munch (1863-1944) Painter

Knute Rockne (1888-1931) Football coach at Notre Dame. Known as one of the greatest coaches.

Liv Ullmann (1938 -) Actress

Gustav Vigeland (1869-1943) Sculptor. 150 of his works are found in a famous park in Oslo, Frogner Park.

Agnes Wergeland (1857-1914) Educator. First Norwegian woman in the world to reveive a Ph.D.

Turid Wiedero-Pilot. First woman pilot of commercial planes.

King Hakon VII, a Danish Prince and father of the present King Olav V, would not take the throne until he was elected by the people of Norway.

Famous Norwegians and Norwegian Americans in the State of Washingon

Ole Bardahl - inventor of oil additives. Hydrofoil and car racing. Came from Trondelag with two empty hands and a few dollars in his pocket. Today he is a multi-millionaire.

Henry Foss - founder of Foss Tug Company came from Norway. His mother, Thea, who used a rowboat for rental to people, started the family business.

Henry M. Jackson - U.S. Senator from Everett

Arthur B. Langlie - Mayor of Seattle 1938-41, Governor 1941-45 and 1949-57

Stan Boreson - Childrens entertainer - during 1950-60

Olav Ulland - Prominent Seattle business man. Famous for ski jumping and founder of the sporting goods store, Osborn and Ulland

Famous Norwegian Americans

James Arness - Actor

Peter Graves - Actor

Conrad Hilton (1887 - 1979) American business executive who built the hotel empire.

Hubert Humphrey (1911-1978) 38th Vice President of the U.S.

Walter Mondale (1928-) 42nd Vice President of the United States.

Lauris Nordstad - General and Commander of NATO

Eric Sevareid - News correspondent and T.V. personality

Rise Stevens - Opera singer

Earl Warren - Chief Justice of the Supreme Court

FOR A LASTING PEACE

Subject: Social Studies

Level: Secondary

Objectives: The student will evaluate American winners of the Nobel Peace Prize to determine beneficial contributions and support their rationale.

Materials: Information Sheet on Nobel Peace Prize Winners.

Procedure:

(1) Read and discuss the contributions of the Nobel Peace Prize winners.

(2) Answer worksheet questions individually, or in a small group.

(3) Lead a discussion on students' findings.

Directions:

(1) Read through the descriptions of the Nobel Peace Prize Winners.

(2) Evaluate their work and determine which 5 accomplishments you feel have been most beneficial in contributing to lasting peace in the world. Support your position.

(3) With another student or small group of students, compare your findings.

FOR A LASTING PEACE

The Nobel Peace Peace Prize is an award given annually, from the Foundation of Dr. Alfred Nobel, the Swedish chemist, by a committee of the Norwegian Parliament to persons who have made valuable contributions to the "good of humanity."

The following Americans have been awarded the Nobel Peace Prize since its origin in 1902.

1906 - Theodore Roosevelt: Persuasion of Russia and Japan to enter into peace negotiations after Russo-Japanese war.

1912 - Elihu Root: As Secretary of State worked out peaceful solution of problem of Japanese immigration to California; organized Central American Peace Conference.

1919 - Woodrow Wilson: Attempts at just settlement of World War I. Advocated League of Nations.

1925 - Charles Gate Dawes: Originator of "Dawes Plan" for payment of German Reparations.

1929 - Frank Billings Kellogg: Negotiated Kellogg Briand Peace Pact.

1931 - Jane Addams: President of Women's International League for Peace and Freedom.

1931 - Nicholas Murray Butler: President of Carnegie Endowment for International Peace.

1945 - Cordell Hull: As Secretary of State, sought to destroy causes of war.

1946 - John Raleigh Mott: Y.M.C.A. work; aid to displaced persons.

1946 - Emily Greene Balch: President, Women's International League for Peace and Freedom

1950 - Ralph Bunche: United Nations mediator in Palestine 1948-1949.

1953 - George Marshall: Promotion of peace through European Recovery Plan.

1962 - Linus Carl Pauling: For his opposition to "all warfare as a means of solving international conflicts."

1964 - Martin Luther King, Jr.: For his efforts to bring peaceful change to America. At 35 was youngest person thus honored.

1970 - Norman E. Borlaug: Agriculturalist honored for efforts to develop strains of wheat that have high yields and resistance to disease so as to produce enough food for the hungry people of the world.

1973 - Henry Kissinger: For his efforts in peace negotiations in Vietnam war.

Directions:

(1) Read through the descriptions for the Nobel Peace Prize Winners.

(2) Evaluate their work and determine which 5 accomplishments you feel have been most beneficial in contributing to lasting peace in the world. Support your position.

(3) With another student or small group of students, compare your findings.

The Flag of Norway

Subject Area: Art, Math

Level: Elementary

Objectives:

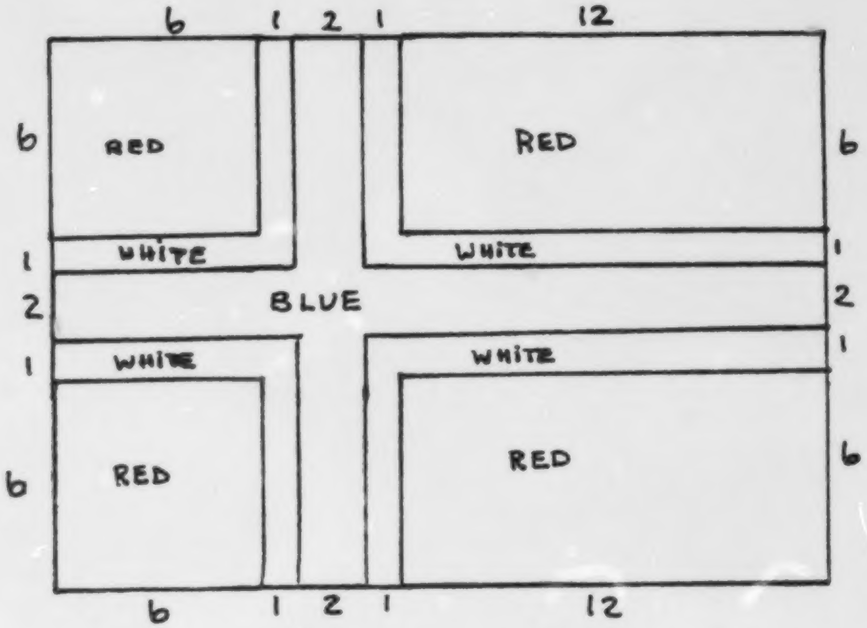
1. To develop interest in the flag of Norway
2. To encourage celebration of the 17th of May.

Materials Needed:
Red, white, blue paper
Scissors
String
Stapler/glue

Procedure: Discuss use of flag as decoration on Christmas and May 17th

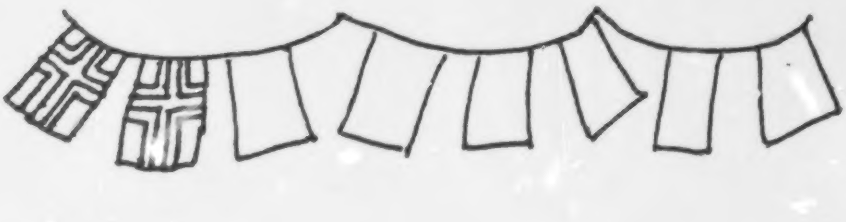
Make flags using pattern -
The unit of measurement could be inches, centimeter, or squares (using graph paper)
Attach to string - decorate room

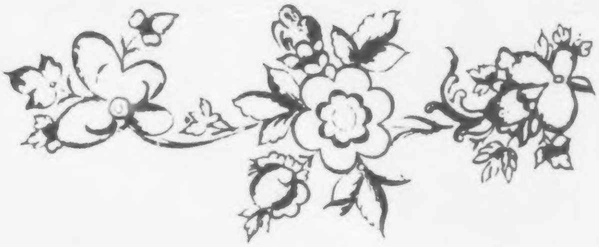
If children want to make a Norwegian flag either for the 17th mai parade or to decorate the room, here are the proportions:


6
1
2
1
12
6
RED
RED
6
1
WHITE
WHITE
1
2
BLUE
2
1
WHITE
WHITE
1
6
RED
RED
6
6
1
2
1
12

The unit of measurement could be inches, centimeter, squares (using graph paper); feet or meters for large flags.

At Christmas time, the Norwegians decorate their trees with small flags glued on a string. This could be one way of decorating the classroom for the 17 mai. Each child could make his/her flag and then the flags could be stapled over a string.





Rosemaling

Subject: Art

Grade Level: Elementary

Goal: To develop an awareness of the Norwegian art of Rosemaling

Materials:

Background information on rosemaling

Color photographs from books or pamphlets to show color

Worksheets

Procedure:

Discuss background information on rosemaling

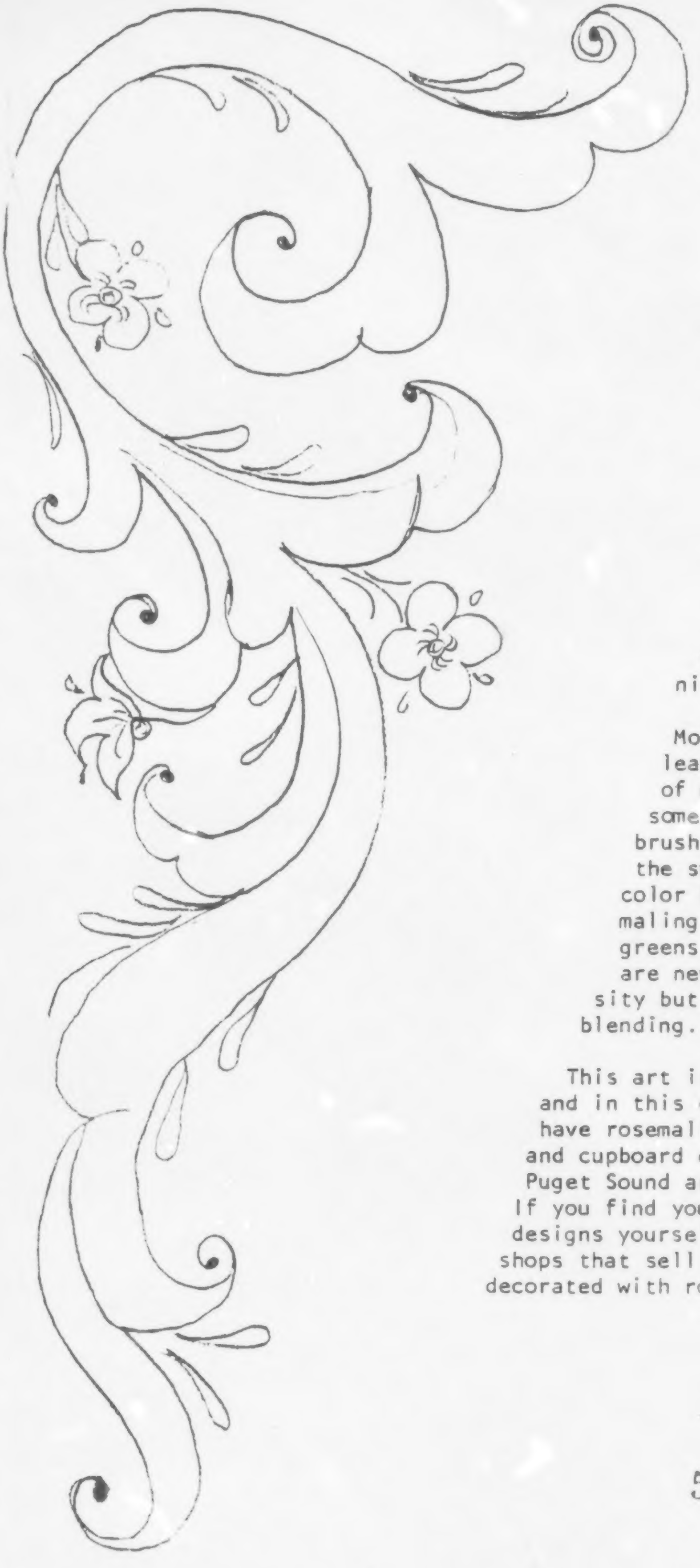
Discuss colors used

Color in the designs

Extension:

Analyze the designs to determine the characteristics of rosemaling. Determine the uniqueness of the lines, shading, color and shape.

Have students use those characteristics to make a design of their own.

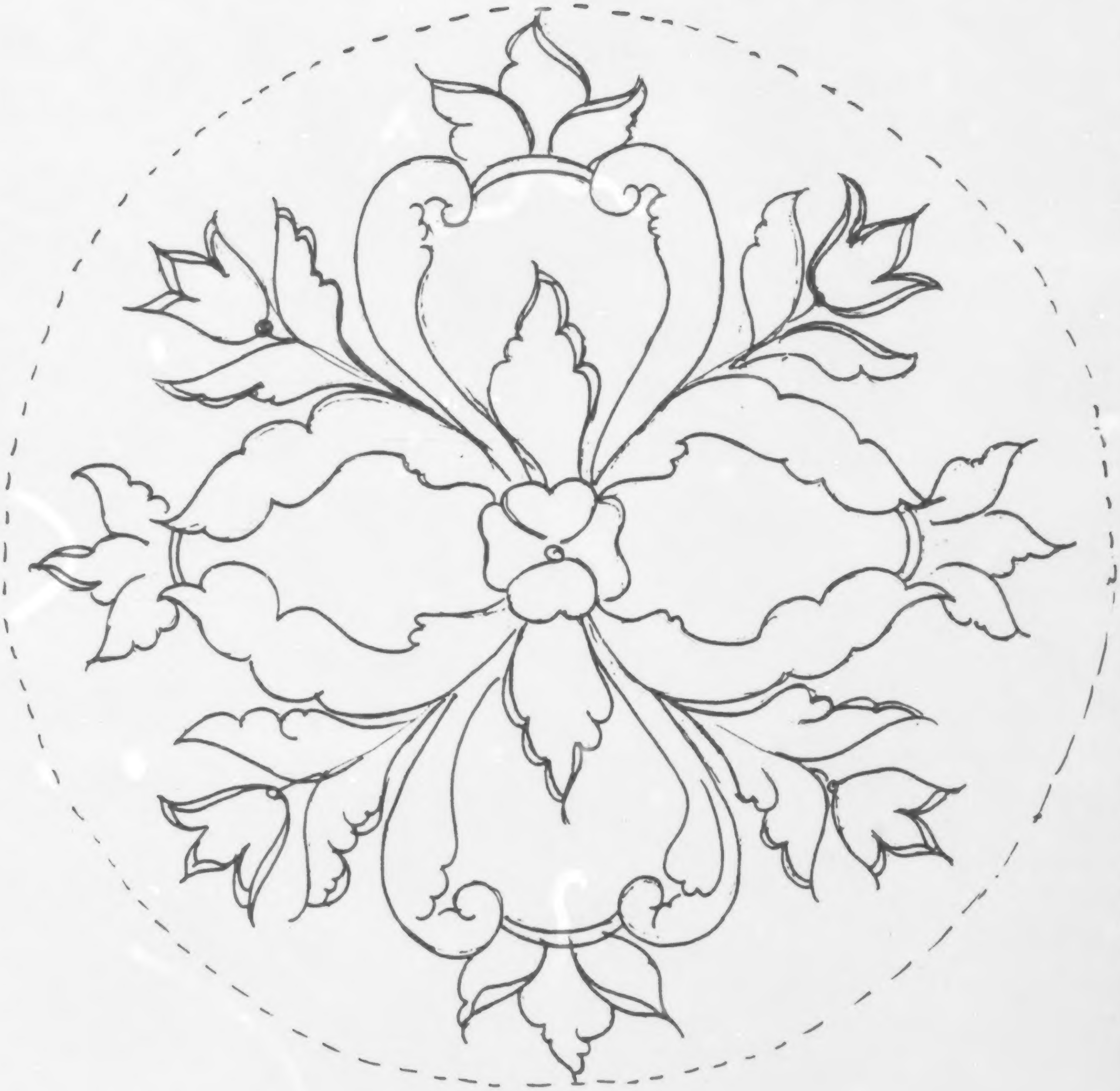


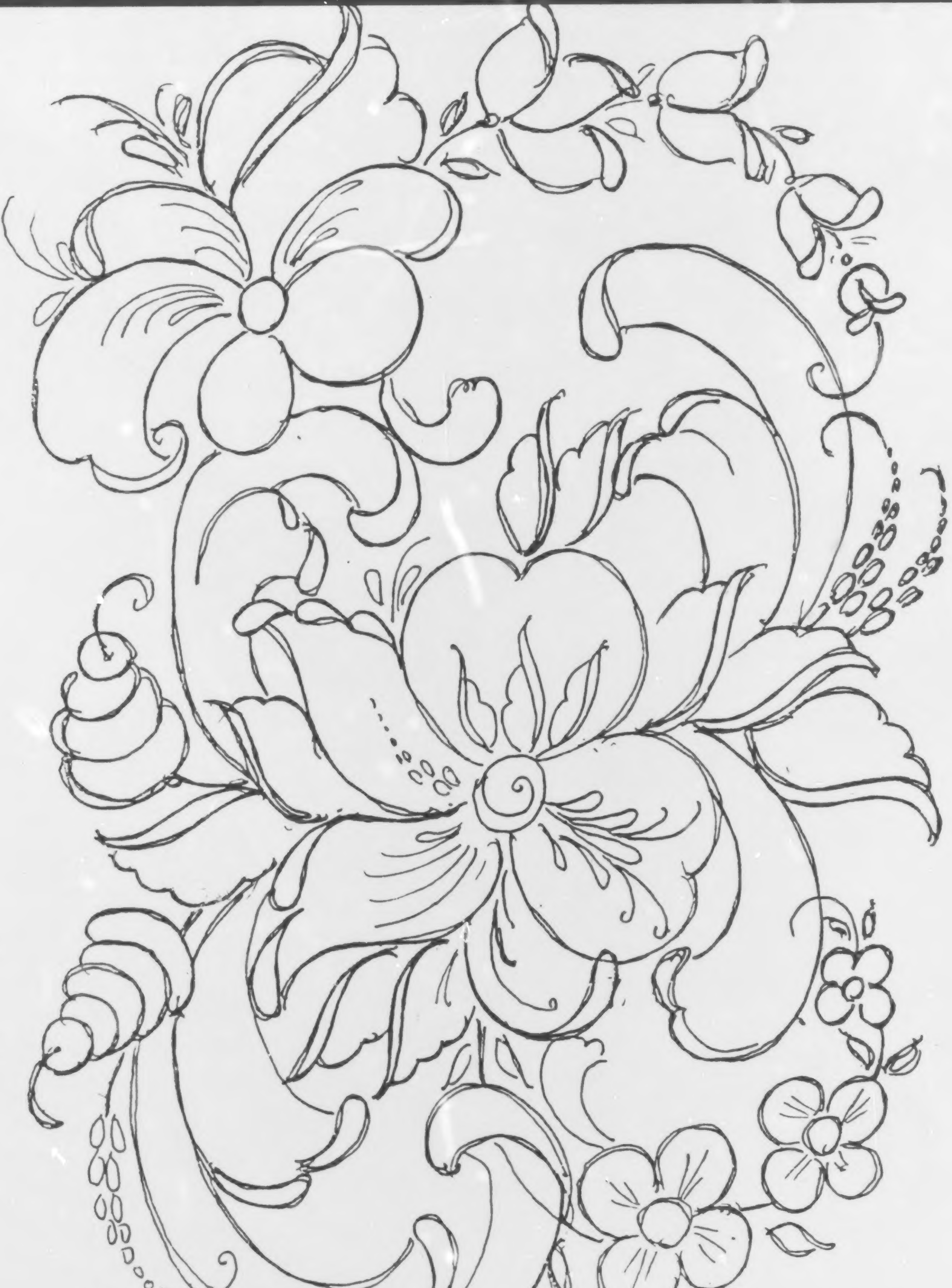
Rosemaling

The Norwegian painting, rosemaling means "rose or flower painting," and is a colorful and decorative folk art form. This painting form developed during the long winter months when the Norwegian farmers had extra time to spend on the arts. Now along with the folk art of carving, embroidering and weaving they began to decorate anything that was made out of wood - walls, ceilings, valances, furniture, chests and boats.

Most rosemaling designs use scrolls, leaves and flowers, though some figures of men, women, and horses appear in some patterns. The technique of the brush strokes is very important in creating the swirling designs and the interesting color blends so unique to rosemaling. Rosemaling is usually done in reds, blues, greens, and yellows. However, the colors are never used in their pure bright intensity but are instead dulled with mixing and blending.

This art is enjoying a revival both in Norway and in this country. Many Norwegian families have rosemaling designs on their doors, shutters and cupboard doors. There are many people in the Puget Sound area who teach classes in rosemaling. If you find you don't have the time to make the designs yourself there are many Scandinavian shops that sell boxes, plates, spoons and chests decorated with rosemaling.




Ynga 1979.

FOLKDANCE

Subject: P.E./Music

Level: Elementary

Goal: To develop an interest in Norwegian music and folkdance.

Materials:
1. Directions for folkdance
2. Picture to color
3. Tape recording of music
4. Oleana - starts on tape #54 ends at #83
5. Folkdance - I Look At You - starts on tape at #8 ends at #53

Procedure:
K-2 - Listen to music
      Color picture
      Learn song Oleana
3-6 - Dance folkdance
      Learn song Oleana

OLEANA

Ole Bull earned large sums of money from his concerts in America. He decided to buy a large area of land for Norwegian settlers. Unfortunately, he was cheated by the real estate men. The land they sold to him was wild and far from rivers and railroads. Settlers who moved to "Oleana" soon discovered that the land was not good for farming. This song was written to help people joke about Oleana.

Verses:

1. O to be in Oleana,
   That's where I'd rather be,
   Than bound in old Norway
   And drag the chains of slavery.

2. In Oleana land is free.
   The wheat and corn just plant themselves,
   Then they grow six feet a day.
   While in bed you rest and sing.

3. Little roasted piggies
   Go running thru the city streets
   Inquiring so politely
   If a slice of ham you'd like to eat.

4. The cows and calves do all the work.
   They milk and churn till the dairy's full.
   The farmer keeps production high.
   He writes reports to Ole Bull.

5. The sun keeps shining day and night,
   Till the moon politely asks a turn.
   As the harvest here is once a month,
   We've time to waste and money to burn.

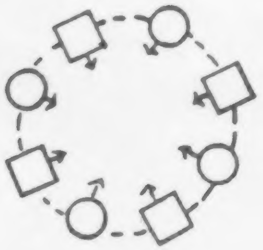
6. So if you'd like a happy life,
   To Oleana you must go.
   The poorest man from the old country
   Becomes a king in a year or so.

Chorus:

Ole, Oleana,
Ole, Oleana,
Ole, Ole, Ole; Ole,
Ole, Oleana.

I LOOK AT YOU (Å Eg Ser På Deg)

STARTING POSITION



Before the Music

1. Form single circle.

2. All join hands.

With the Music

Turn to partners and point toe

Turn to corners and point toe

Turn to partners and point toe

Turn to corners and point toe

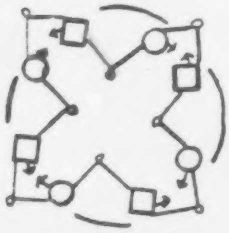


DIAGRAM 1

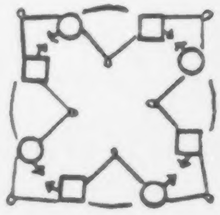


DIAGRAM 2

Left, right, left, pause, right, pause
Left, right, left, pause, right,
Stamp, stamp, stamp.

EXPLANATION

1. Any number of couples in a circle, woman to the right of her partner.
2. All join hands. The man has his right arm over the arm of his partner, and left arm is under the arm of woman to his left. All have clasped hands.

Figure 1. Verse: On "I look at you", all dancers, holding hands, turn to their partners (see diagram 1) and put their inside feet into the circle, the toe pointed toward the ground. The inside arms are pointed diagonally upward as outside arms are pointed diagonally to the ground. The body is bent toward outside arm. On "and you look at me", the couples turn toward their corners, putting their inside feet (formerly their outside feet) into the center of circle, with the toes touching the floor. Then their arm positions are just reversed. (see diagram 2)

Repeat. Figure 2. Chorus: Same arm and hand grasp as in beginning. Dancers move CW with 2 steps, and end with 3 light stamps, R,L,R.

NOTE: Be certain that the diameter of the circle remains the same.

I Look At You

Verse
I look at you and you look at me,
I look at you and you look at me.

Chorus
Oh hey, oh hey, you beautiful you,
How bad you made a fool of me.

Verse
I laugh at you and you laugh at me,
I laugh at you and you laugh at me.

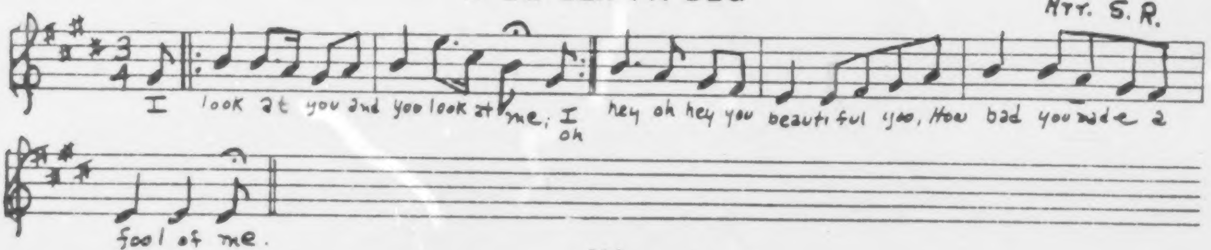
Chorus
Oh hey, oh hey, you beautiful you,
How bad you made a fool of me.

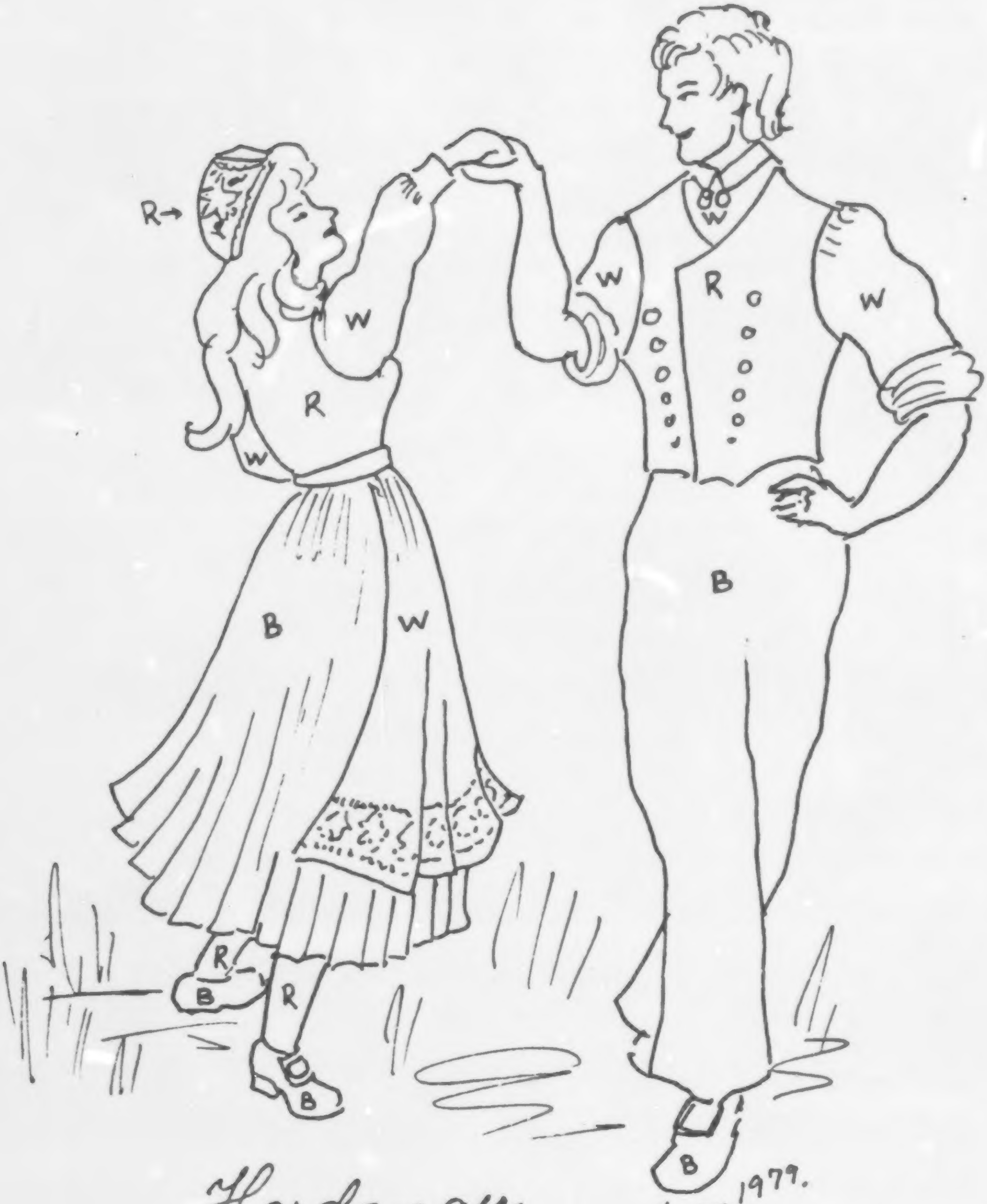
Verse
Last year you said you did not want me,
This year you come and say you want me.

Chorus
Oh hey, oh hey, you beautiful you,
How bad you made a fool of me.

I LOOK AT YOU

A EG SER PÅ DEG


Arr. S.R.
I look at you and you look at me; I
oh
hey oh hey you beautiful you, How bad you made a
fool of me.


R→
W
R
W
B
W
R
B
R
B
W
W
R
W
B
B

Hardanger

Inge 1979.

R - Red
W - White
B - Black

Scitter-Scatter

Ages: 9-12

Players: 30 or more; two-group; circle

Activity--hunting: running, walking whirling

Place: gymnasium; out-of-doors

Appeal: competition, rhythm

This game comes from an ancient folk tale and has been popular for ages. The real name of the game is Slaengkompas or "Scatter Compass."

The players form two circles of equal numbers. A captain is selected for each circle. The players join hands and face the center of the circle. The two circles are several feet apart and each captian starts walking slowly around his/her own circle and counts while walking. The players listen closely and walk just as their captain walks.

The two captains may count as they wish, fast or slow, and in any order as: "One-three; two-one; three-four; three-two"; but as soon as a captain calls "Five!" the players in both circles drop hands quickly and whirl completely around five times as fast as possible. Then each player leaves his/her own circle and rushes to find a place in the opposite circle. When either captain shouts "Scitter-Scatter!" each player must face the center and join hands with the players near them. The captains try to get in the circle too. If any player in another ring is not standing in the circle he/she must stand in the center of the ring.

The game goes on as before with each captain leading the players first slowly and then going faster and faster until the shout "Five!" is given. The players who are in the center of the rings may now try to get back into a circle as the players are whirling five times and exchanging places. Again any player caught out of the circle at the shout "Scitter-Scatter" must stand in the center and await his/her chance to get in the ring.

One object of the game is to catch a captain out of the circle. If a captain is caught not joining hands and facing center, the players try to touch him/her. The first player to touch the captain becomes the new captain for the next game. The players must watch both captain and the players in the center and try to keep them from joining in again.

Snowshoe Thompson

Subject: Geography

Grade Level: Intermediate

Goal: After a lesson on reference materials the students will use reference skills to locate information

Materials: Fact sheet on Snowshoe Thompson
Encyclopedia

Procedure: Read story, find additional information in encyclopedia and answer questions.

Measuring in Norway

Subject: Mathematics

Level: Elementary

Objectives: Apply skills of measuring:

1. Read and interpret simple bar graphs.
2. Estimate lengths in centimeters and meters.
3. Know relationship between meters and centimeters.

Materials: Worksheet

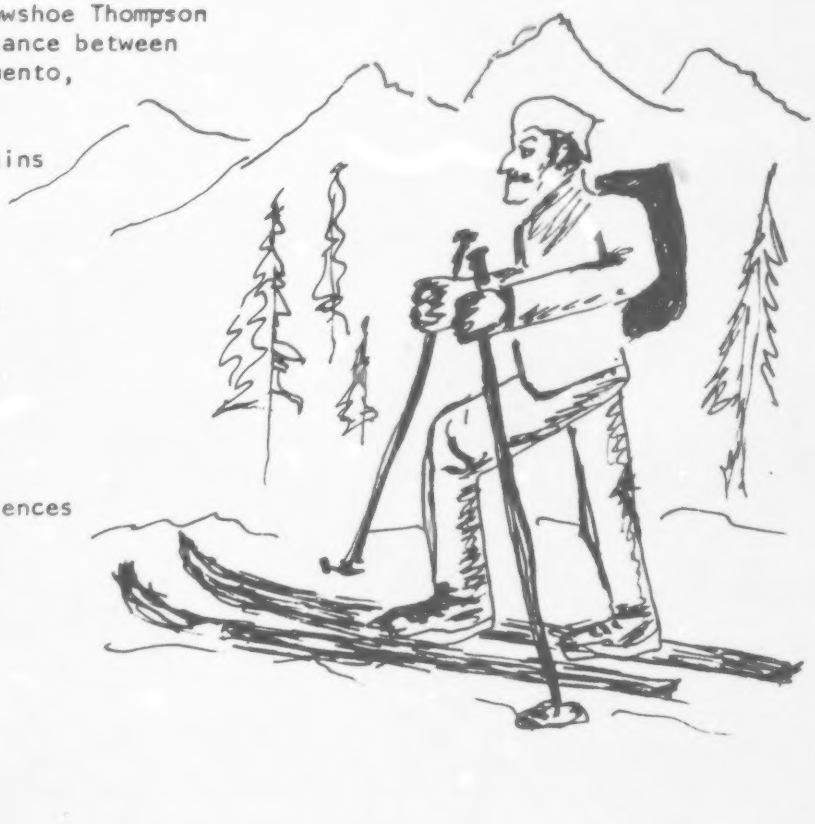
Procedure: Teacher directs lesson on metric system

Snowshoe Thompson

Jon Toreson, a Norwegian, arrived in the California gold fields in 1850 Not striking it rich, he took a job carrying mail over the high Sierra Mountains during the winter months on his homemade skis. He was the only mail carrier between California and Nevada for 24 years. You can see his skis today in a museum in Sacramento.

1. Get an encylopedia.
2. To discover how far Snowshoe Thompson traveled, find the distance between Reno, Nevada and Sacremento, California.
3. How high are the mountains "Snowshoe Thompson" traveled over?
4. What do you imagine are some of the dangers he faced?
5. Find information on on skis and snowshoes.

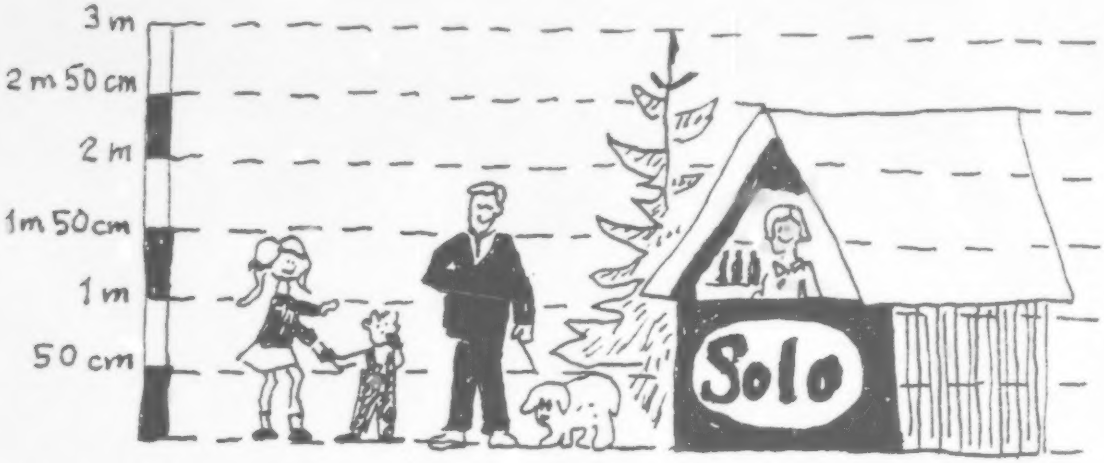
   What are some of the similarities and differences between them?



Measuring in Norway

Like most of the world Norway uses Metric measurement, instead of inches and yards.

In metric, centimeters (cm) are used in place of inches and meters (m) are used in place of yards. There are 100 centimeters in each meter. (100cm = 1m)



1. How tall is the girl? ____________________
2. How tall is the boy? ____________________
3. How tall is the dog? ____________________
4. How tall is the building? ____________________
5. How tall is the father? ____________________
6. How tall is the tree? ____________________

1m = ______ cm

2m = ______ cm

5m = ______ cm

1m 75 cm = _____ cm

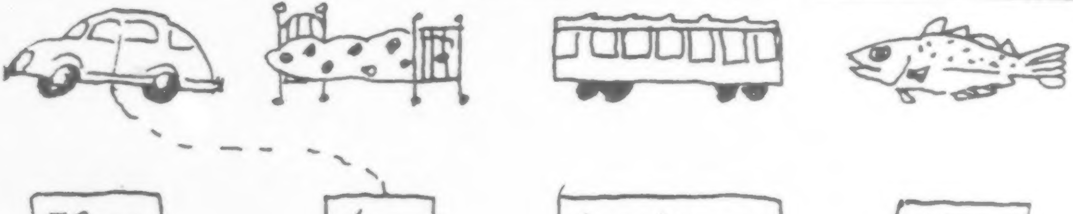
2m 25 cm = _____ cm

4m 10 cm = _____ cm

1 m 50 cm = _____ cm

2 m 80 cm = _____ cm

9 m 5 cm = _____ cm



50 cm   4 m   1 m 90 cm   16 m

WHY SETTLE IN PUGET SOUND?

Subject: Social Studies - General

Level: Intermediate/Secondary

Goal: To develop an awareness of Norwegian geography, climate, language and customs.

Objective: Given a brief description of Norway, compare the geography, climate and customs of Norway with the Puget Sound area. Determine reasons for settlement of Norwegians in Puget Sound area.

Materials:
An Introduction to Norway - pg. 5
Map of Norway. pg. 7
Norwegian Immigration to Pacific N.W. - pg. 12

Procedure:

1.) Teacher reads articles to students or reproduces the articles and has the students read them.

2.) List and categorize characteristics of Norway.

3.) List and categorize characteristics of Puget Sound.

4.) Determine which characteristics are similar and different.

5.) Can you determine any reasons why so many Norwegians settled in Puget Sound?
Support your statements.

Additional Activity - Secondary Level

In 1976 a movie called "The Immigrants" gave viewers a picture of what it was like in Sweden in the 19th century. It showed how difficult it was for immigrants on the long trip across the Atlantic and the problems they had in settling a new land.

Write your own play or a short story about immigrant life.

Immigration

Norwegians are of a roving nature and from Viking days to modern times they have left their homeland to establish new homes in distant places all over the world. Whole colonies were established in Iceland, Greenland, the Shetland Islands, the north of France (now called Normandy - meaning the "Norse Men") and even in America 500 years before Columbus re-discovered it. Although the first American colony was not successful, many of the others lasted for hundreds of years - some up to the present time.

Many left Norway for reasons other than adventure; some because they could not make the kind of living they wanted, others because they could not worship, act or speak according to their beliefs. The first organized immigration to the United States was in 1825 when 52 Norwegian Quakers left Norway to find religious freedom in this country. Since then, hundreds of thousands have migrated here for many different reasons. Many settled in new homes around Puget Sound and it is estimated that there are now more than 90,000 people of Norwegian descent living in this area.

Norwegian Foods

Subject area: Language Arts, Social Studies

Level: Elementary /Jr. High

Objectives

1) To encourage respect for the tastes of Norwegian people and the foods they eat.
2) The learner will compare his/her diet with a Norwegian diet and give reason for similarities and differences.

Materials needed:

Waffle recipe: eggs, sugar, flour, margarine, baking powder
Cup or deciliter measuring cup
Teaspoon-measure
Waffle iron

Procedure:

1. Children and teacher will make Norwegian waffles
2. Children will discuss food that is typical for United States. List foods.
3. Compare the two diets
4. Discuss and give reasons why the two might be the same and reasons why they are different.

Food

A typical meal for a Norwegian family would include boiled fish, boiled potatoes and carrots, and always flat bread. For desert they might have "søt suppe" (sweet soup) made from dried fruit, rice or tapioca, sugar and spices and served warm. Flat bread is dry, crisp and wafer thin. Fish is used more often than meat for dinner.

The production of food in Norway is unbalanced. Because of the short growing season, many vegetables and fruits, especially citrus fruits are not grown there and have to be imported. High in production are milk and milk products, fish, eggs, potatoes and some other vegetables, and these are the staple foods.

Breakfast is often hot/cold cereal or sandwiches with fruit juice and milk. A special breakfast called the Oslo breakfast was started in 1926. Two glasses of milk, raw rutabaga, a raw carrot, half an apple and half an orange, hardtack and dark bread sandwiches with margarine and a spread, such as cod liver paste, smoked herring, cod roe, or brown cheese and cod liver oil. How many of these items from this breakfast would you like?

Noroke Vafler
(Norwegian Waffles)

Waffles in Norway are never eaten for breakfast. They are eaten like cookies for a snack or at parties, or as a coffee cake. They can be eaten still warm or cold. Spread them with butter/margarine, with jam or jelly or crushed berries (strawberries, blueberries), and enjoy a treat!

Traditionally Norwegian "vafler" are heart shaped and the iron bakes five heart at a time. But of course if you cannot find/borrow a heart shaped iron a regular waffle iron will do.

1. Beat 2 eggs and 1 cup sugar. Add 1 cup milk, 2 cups flour, 1 teaspoon baking powder and 1 cup melted margarine. If batter is to thick add some water. Heat iron. Bake to a golden brown. Makes 40 heart shaped waffles.

2. Or go metric: Beat 3 eggs and 1 TB sugar. Stir in 3 dl flour and beat till there are no more lumps. Add 3 dl milk. Makes 30 heart shaped waffles. Heat iron and grease. Bake to a golden brown (3 minutes each side).

AMERICAN INDIAN DAY

(Fourth Friday in September)

SEATTLE PUBLIC SCHOOLS

Multi-Ethnic Curriculum Office

September 1980

PREFACE

American Indian cultures have made and continue to make significant contributions to the political, artistic and scientific realms of American society. American Indians as individuals have excelled in all manner of endeavors.

The Indian peoples were the first human inhabitants of the continents of North and South America. The history of the Indians of these two continents after the arrival of Europeans has been fraught with misunderstanding and tragedy.

This booklet has been prepared in an effort to eliminate the stereotyping of American Indian cultures. It is hoped that these activities will be used throughout the school year in the subject areas suggested.

Sharon L. Green, Coordinator
Multi-Ethnic Curriculum Office

ACKNOWLEDGMENTS

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Laura Dybvad	Early Native American Leaders Word Search
Vi Hilbert	Lushootseed Langauge Sheet

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Part I INTRODUCTION

HISTORY OF HOLIDAY

American Indian Day, dedicated to recognizing and honoring American Indians, is not a national holiday in the United States. The observance and its date are left to the individual states and vary widely, each state having its own version of the day. This is not a religious or ceremonial occasion, but rather an event to awaken interest in and knowledge of American Indians, their achievements and contributions.

The fourth Friday in September is the date on which American Indian Day is usually celebrated by many States. As early as 1912, several American Indians campaigned to have states support an American Indian Day. The first such day was proclaimed in 1916 in New York State.

American Indian Day furthers the understanding of the richness and variety of Indian cultures and the contributions both past and present of these cultures to the development of the United States.

BACKGROUND INFORMATION

There is neither a single Indian people nor a single Indian language. There are many different peoples, with different characteristics, cultures and languages. The Indians of North America formed hundreds of nations, with many different ways of life. Anthropologists have classified nations with strong similarities into groups sometimes called "geographic" and "culture" areas. These areas number as few as three and as many as eleven, depending on the source.

The following pages offer some general information on six geographic areas: (1) the Far North, (2) the Northwest Coast, (3) the California - Intermountain, (4) the Southwest, (5) the Plains, and (6) the Eastern and Southeast Woodlands.

This information is generalized and is by no means all-inclusive. It should be considered only as a guide to further information for in-depth study of American Indian cultures.

Please note: Early Indian cultures reflected their natural environment. Different cultures gave rise to diverse customs and different social, religious and political systems due to adaptation to the natural environment. The arrival of the Europeans forced great changes in Indian cultures; some aspects of the cultures being destroyed, others obliged to alter drastically.

All Indian groups (i.e. tribes, clans, bands, etc.) in this guide will be referred to as individual "nations". Referring to Indian groups as nations recognizes the political status and structure held by each group. Nation describes the self-governing role each group has over itself.

INDIAN CULTURE AREAS IN THE UNITED STATES

This is the title of leaflet 107 from the Indian Leaflet Series developed by The Denver Art Museum, Department of Indian Art, under the editorship of Frederic H. Douglas between 1930-1940.

The leaflets are divided into two volumes. Volume I covers titles from February, 1930 - December, 1932; volume II covers titles from January, 1933 - February, 1940.

The full set of 119 leaflets plus the two volume index is available at the Teacher Resource Center Reference Desk. Topics on art, shelter, food, dress, basketry, as well as tribal names and capsule accounts of the major Indian "cultural areas" throughout the United States make up this series.

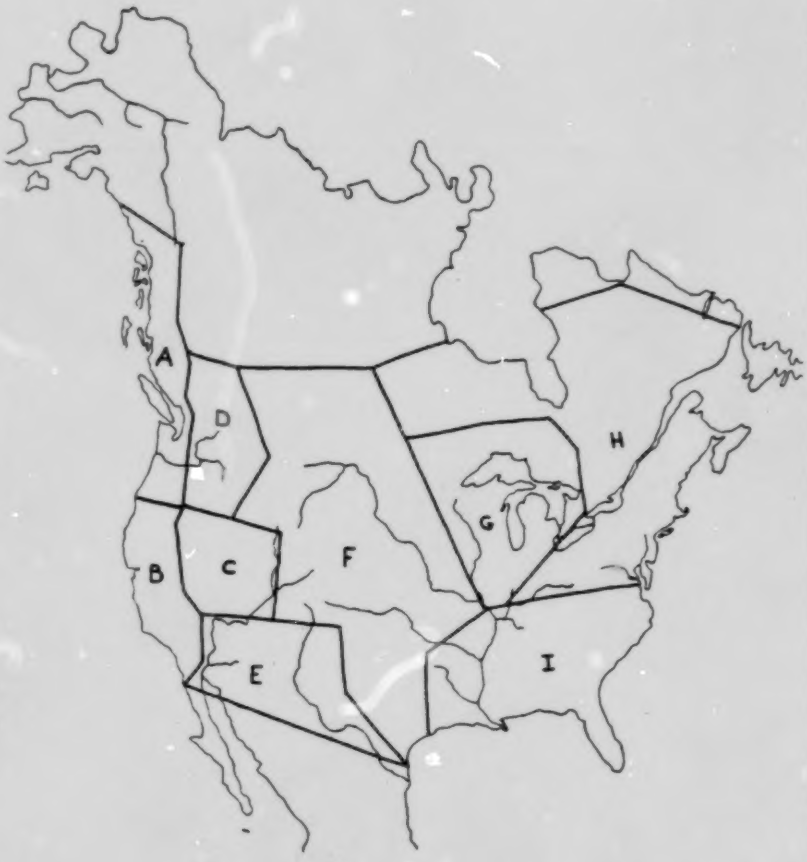
CAUTION: Since this material was written between 1930-40, figures on Indian populations are outdated. Some of the writing style tends to be patronizing and lacks some of the sensitivity that would undoubtedly be employed if these leaflets were being written in 1980. But over all, the information is correct and still useful.

DENVER ART MUSEUM

100 W. 14th Ave. Parkway, Denver, Colorado 80204

DEPARTMENT OF INDIAN ART

NORMAN FEDER, *Curator*
FREDERIC H. DOUGLAS, EDITOR



INDIAN CULTURE AREAS IN THE UNITED STATES

LEAFLET 107
DECEMBER, 1950
2nd Printing, March, 1956
Reprinted May, 1972

1. INTRODUCTION. Most people not students of the subject frequently think of all Indians as being alike, and find it difficult to understand the differences between the main geographical groups.

This leaflet is designed to give, through very brief sharp sketches, impressions of these major divisions, stressing the outstanding features of each. These geographical divisions are called culture areas, "culture" in this case meaning "a way of living", not high-brow artistic and society manners. The descriptions apply in general to the early periods of contact with the Whites, and somewhat thereafter.

2. NORTHWEST COAST (A). The Pacific coast line of southeast Alaska, British Columbia and to some extent the Washington coast—about a dozen major tribes and languages—often called "Siwash" from the French word "sauvage", a savage—on the lower Columbia River the heads of babies flattened by pressure in the cradle—the sea and wood, cornerstones of the culture—great forests providing logs for huge dugout canoes and plank houses—totem poles (in this area only)—a universally used grotesque art based on life forms in carved and painted wood, stone and goat horn—fish, sea mammals and wild plant foods to eat, but no farming—clothing of woven cedar bark and skin—generally barefoot—masks of painted wood in bewildering variety, used in the equivalent of theatrical performances—weaving in mountain goat wool of two kinds: one, the Chilkat blanket and shirt with elaborate colored designs; two, the Salish, very coarse and white without design—silver jewelry and woven basketry—great regard for wealth and social standing of haughty ruling noble families with, long ago, slaves for servants.

3. CALIFORNIA (B). Dozens of little groups, each with its own language and mostly living in isolated mountain valleys—the southern groups called "Mission" because of association with Spanish missions—"Digger" applied as nickname to many groups by the Whites—to a great extent peaceful, simple people reduced more in population by the coming of the Whites than any other Indians—more basketry, some with interwoven feathers, than all other Indians put together—dominance of the triangle in basketry designs—very little clothing, largely grass or rush aprons, except skin in northern section—generally barefoot—mostly domed brush huts, with some wood, half-underground houses in the North—travel on foot, except in dugout canoes on northern rivers, and in sea-going plank canoes, unique in North America, in the Santa Barbara region—acorns, wild seeds, some fish and game for food, but no farming—plain pottery to some extent in the South only—no idea of tribes or tribal organization, but fairly complex religious practices—among the Mission groups a use of a narcotic, found in certain Datura plants, in ceremonies.

4. BASIN (C). Largely barren desert area in Utah, Nevada, southern Oregon—many bands of Paiute and Shoshone speaking related dialects—the nickname "Digger" applied to them as well as to central California tribes—least developed of all Indians, perhaps of all people in the world—lived at bare subsistence level on wild seeds, roots, insects and a little game, with no farming—the scantiest of clothing, but makers of woven rabbit skin blankets—only brush wind-breaks and huts—coarse, slightly decorated basketry the main craft, with some plain pottery and a little very fine basketry near the Nevada-California border—social and religious organization at the most elementary level, just poor families or bands wandering on foot in search of food.

5. PLATEAU (D). Idaho, Washington east of the coast range, Oregon except the southern part, the inland part of British Columbia—several dozen tribes speaking languages mostly included in two language families, Salishan and Sahaptian—originally lived in semi-underground earth lodges or large steep-roofed mat-covered houses—salmon, wild roots (camas), berries and some game the main foods—several kinds of basketry the largest craft—travel on rivers and lakes by dugout canoes—moderately complex religious and social organization—in Washington a distinctive art style showing people and living creatures in X-ray outline—later, many traits introduced over the Rockies from the Plains, use of horses, the tipi, skin clothing with beadwork decoration.

6. SOUTHWEST: PUEBLO (E). North New Mexico and northeast Arizona—6 languages spoken, but all groups called "Pueblo" from Spanish word meaning "town"—people living in permanent stone or mud towns, often almost like apartment houses—primary dependence on corn, bean and squash farming for food, with some game—very large development of arts and crafts, weaving in cotton and wool, embroidery, painted pottery in large variety and huge quantity, several kinds of colorful basketry, shell and turquoise jewelry, wood carving and painting—wool and cotton clothing for both sexes, but woven by men—highly complex religious and social organization—long annual series of elaborately costumed ceremonies, many using highly decorated masks—government by priests of native religion, later aided by elected governor and other officials.

7. SOUTHWEST: NAVAHO-APACHE (E). Arizona and New Mexico—two great tribes related closely in language but differing greatly in way of living. Navaho, (now largest tribe in the U. S., 70,000) in north Arizona and New Mexico—Apache, large bands in central Arizona, south and north New Mexico—both tribes are great horsemen.

Navaho: sheep raisers and farmers—most famous and productive blanket weavers and silversmiths—a little plain pottery and some basketry but no beadwork—single families living in log and earth huts (hogans) widely scattered over an immense reservation—wool blankets and shirts for clothing, with skin knee pants and leggings for men—numerous long elaborate religious and curing ceremonies with masked dancers and large many-colored sand paintings, a major specialty of the tribe.

Apache: wandering hunters and warriors, now largely cattlemen—tall grass-covered huts, wickiups, with some tipis among eastern bands—skin clothing with many tin jinglers, and slightly beaded—basketry the great art—no weaving—a little plain pottery—simple social organization in bands—some religious ceremonies, nicknamed "Devil dances", with use of masks having great fan-like crests.

8. SOUTHWEST: OTHER TRIBES (E). In central and southern Arizona 8 to 10 tribes belonging to two language families, Piman and Yuman—except for the warlike Yuman tribes along the Colorado River, peaceful, unspectacular corn farmers adjusted to life in the desert—considerable dependence on cactus fruit and fish for food—basketry and pottery important crafts largely produced—cotton weaving formerly by some southern tribes—scanty clothing, mostly bark aprons, some skin and cotton skirts—sandals—dwellings ranged from domed earth and log structures to brush huts—social and religious life rather simple, with unusual development of cremation funeral rites in some groups.

9. PLAINS (F). The western prairies from the Rockies to the Mississippi Valley, and from Texas north into Canada—several dozen large tribes belonging to a number of language families but all able to talk through a common sign language—the very large fighting tribes famed in the development of the West in the 19th century—Sitting Bull and the Custer Massacre—great dependence on the buffalo for food, clothing, shelter and many necessities of life—greatest use of horse for travel—slight use of bull boats (coracles) to cross rivers—the tipi or folding conical skin tent—skin clothing trimmed with angular designs in quillwork, and later, beadwork in the fullest development of that art among Indians—hard-soled moccasins—painting on skin and rawhide very common—use of the eagle feather war bonnet (by these tribes only)—no weaving and almost no basketry—plain pottery very long ago, but extinct for generations—well developed tribal organization under chiefs—the Sun Dance the main religious ceremony—many dancing and age-group societies with wide range of costumes.

Many Eastern Plains tribes did considerable corn farming and lived for part of the year in large permanent earth lodges, using only tipis on seasonal buffalo hunts. This type of life appears to have been more widespread before the coming of the horse (1650-1700). The typical way of life outlined above followed the coming of the horse and was at its height for only about half a century, 1825-1875.

10. GREAT LAKES (G). About a dozen tribes belonging to two language families—the Indians of Longfellow's "Hiawatha"—forest dwellers using the birch bark canoe for travel on lakes and rivers—domed or conical wigwams covered with rush mats or birch bark—game, fish, wild rice and corn the main foods—skin clothing originally, but European cloth introduced centuries ago—soft-soled moccasin—greatest development of silk applique embroidery—pottery once made, but abandoned long ago—some simple plaited basketry—birch bark vessels important and varied—finely carved wood bowls and spoons—no weaving except twined bags and belts using plant or bark fibers, later wool from the Whites, and great development of wide braided sashes—much beadwork and quillwork using curving or floral designs—considerable silver jewelry, mostly round brooches—generally well developed tribal organization under chiefs—main religious activity the Midé Society.

11. NORTHEAST (H). New York, New England and the adjoining parts of Canada—the Six Nations of the Iroquois in New York, and many tribes of the Algonkin language family north and east of them—the Indians of Cooper's novels, such as "The Last of the Mohicans"

The Iroquois, hunters and corn farmers living in great forests—the elm bark longhouse as a dwelling for several families—travel in elm bark canoes—much pottery used long ago—quillwork and later beadwork, in delicate lacy designs—deer skin clothing long ago superseded by European cloth—soft-soled moccasins—no weaving, but braiding of wide wool sashes—excellent wood carving of clubs, bowls, spoons, and grotesque masks used in religious and healing ceremonies, also masks made of braided corn husks—open-work silver brooches based on European forms—greatest development among all Indians of tribal and national government in the League of the Iroquois (1570) a system of representative government under a constitution—great use of wampum (cylindrical purple or white shell beads) for ornaments and treaty belts.

The Algonkin tribes lived much as did those described in Section 10, Great Lakes, though wild rice was not used nor the Midé Society present, but shellfish and maple sugar were important as food—these were the Indians who met the Pilgrims and other early Europeans and gave our language such words as squaw, papoose and wigwam—also the tribes among whom the Dutch introduced wampum (see above) as money—designs in beading, quilling and birch bark based on the double curve, an oval shape with a gap on one side.

12. SOUTHEAST (I). The southern half of the United States from Texas east to the Atlantic. The old life of the southeastern tribes has long disappeared. Most of the Indians were moved to Oklahoma about 1825-30.

Dozens of tribes, some very large, speaking dialects of many language families—in Virginia, Captain John Smith met Pocahontas—villages of cane or rod-and-mud walled huts—extensive development of fishing and corn farming, extensive use of shellfish, with game and wild plant foods as supplements and bear oil an important minor element—dugout canoes for travel on rivers—scanty skin clothing, and use of colorful feather robes; later, adaptations of White clothing with the turban a prominent regional feature—much engraved, and some painted, pottery made, with designs based on the curving scroll—some beadwork using the same scroll designs—wide use of split cane plaited basketry—ornaments of copper, many strings of mussel shell pearls—no true weaving, but considerable plaiting of buffalo wool and plant fibers, and later, braiding of wool sashes, often with interwoven beads—tribal and national organization only second to the Iroquois (Section 11)—harvest dances the main ceremonies, common use of "black drink", made from Ilex, in ceremonies—400 to 600 years ago much influence from Mexico, producing great pyramid mounds for temples and elaborate art in shell, copper and pottery—Sun worship and a definite royal family, unique in the United States, in one tribe (Natchez).

Text by F. H. Douglas. The following references are basic texts or handy compilations:

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FAR NORTH

1. REPRESENTATIVE NATIONS: Aleut, Algonquin, Beaver, Beothuk, Carrier, Chilcotin, Chipewyan, Cree, Dogrib, Eskimo, Hare, Kaska, Koyukon, Kutchin, Micmac, Montagnais, Naskapi, Ojibwa, Ottawa, Sarsi, Slave, Tanaina, Tutchone, Yellowknife

2. LOCATION: Most of what is now Canada, and Alaska

3. REGIONAL DESCRIPTION: Semi-arctic to arctic regions, cold winters, heavy snow, evergreen trees in parts, many rivers, lakes

4. FOOD: Caribou, moose, elk, deer, wild plants, nuts & berries, fish, marine mammals, shellfish along coast, cooked, raw and dried meat, no agriculture due to short growing season

5. CLOTHING: Caribou, moose and seal skins, robes, mittens, fur hats in cold weather, parka and mukluks (Eskimo), long skirts for women

6. SHELTER: Sub-arctic - wood frames covered with skins or brush, domed wigwams, lean-tos, sturdy wooden houses

7. ARTS: Quill work, embroidery, painted designs, wooden utensils, containers of bark and woven spruce roots, ivory carvings

8. TECHNOLOGY: Hunting techniques, food preservation, toboggan, snow shoes, antler & bone tools, extensive knowledge of anatomy (in arctic tribes), sophisticated medical & health practices, kayak, dog sled, metal tools

9. PROMINENT PERSONALITIES:
   Pitseoiak Ashoona, Cape Dorset Eskimo, writer
   Peter Jones, Ojibwa, writer, minister
   Louis Riel, Cree, political leader
   Buffy Sainte-Marie, Cree, singer, composer
   Johnny Yesno, Ojibwa, public broadcasting

NORTHWEST COAST

1. REPRESENTATIVE NATIONS: Bella Coola, Chinook, Haida, Klikitat, Kwakiutl, Nootka, Quileute, Quinault, Tlingit, Tsimshian

2. LOCATION: Along the Pacific Ocean from southern Alaska to northern California

3. REGIONAL DESCRIPTION: Oceanic beaches, thick evergreen forests, mild, humid climate, rivers and lakes, abundant natural resources

4. FOOD: Fish and shellfish, marine mammals (seal, whale), wild game (deer, elk, rabbit, bear), bulbs and berries, roots, greens, waterfowl

5. CLOTHING: Cedar bark clothing, hides and furs of animals, woven blankets and robes

6. SHELTER: Plank house/long house made of wood

7. ARTS: Wood carvings (masks, toys, utensils, totems), basketry woven of grasses, roots, and cedar bark, shell work

8. TECHNOLOGY: Canoe transportation, ship-building, fishing techniques (netting, caging, spearing), hunting entrapments, arrowheads, drying and preserving food

9. PROMINENT PERSONALITIES:
   Charles Edensaw, Haida, artist - woodcarvings
   George Hunt, Kwakiutl, ethnologist
   Mungo Martin, Kwakiutl, artist
   Chief Sealth, Suquamish, leader, Seattle named after him

CALIFORNIA - INTERMOUNTAIN

1. REPRESENTATIVE NATIONS: Bannock, Cayuse, Chumash, Gosiute, Hupa, Karok, Klamath, Kutenai, Luiseno, Maidu, Modoc, Mohave, Nez Percé, Paiute, Pomo, Shoshoni, Ute, Wintun

2. LOCATION: What is now California and Baja California, and the Great Basin between the Rocky Mts. and the Cascade and Sierra Nevada Ranges

3. REGIONAL DESCRIPTION: Dry, hot lands, covered with tough shrubbery such as sage and yucca, desert areas, harsh environment

4. FOOD: Rabbits, roots, acorns and acorn flour, wild seeds and berries, hunting and fishing where available

5. CLOTHING: California - Simple breechcloth skirts, shawls, aprons,
   Basin - deerskin or woven fiber cloth

6. SHELTER: Portable grass huts, brush-covered wickiup, earth hut

7. ARTS: Intricate basketry (Pomo)

8. TECHNOLOGY: Food Preservation

9. PROMINENT PERSONALITIES:
   Sarah Winnemucca Hopkins, Paiute, interpreter, tribal spokesperson
   Ishi, Yahi, last survivor of stone-age tribe
   Chief Joseph, Nez Percé, military commander
   Kamaiakin, Yakima, Chief
   Sacagawea, Shoshoni, intermediary between explorers and Indians

SOUTHWEST

1. REPRESENTATIVE NATIONS: Apache, Cochim, Navaho, Papago, Pima, Pueblo: (Acoma, Hopi, Laguna, San Ildefonso, Taos, Zia, Zuni), Waiguri, Yaqui, Yuma
2. LOCATION: What is now Arizona, New Mexico, Southern Utah, and Northern Mexico
3. REGIONAL DESCRIPTION: In North - Steep canyons, buttes, mesas, sandy areas
   In South - Flat desert country, Rio Grande and Colorado Rivers
4. FOOD: Corn, beans, and squashes (for farming tribes - Pueblo), pinon nuts, roots, antelope, deer, rabbits, cactus fruit (for gathering tribes - Apache and Navaho); livestock, dried meat
5. CLOTHING: Woven cotton clothes, skin garments, leggings
6. SHELTER: Stone and adobe multi-storied villages; Navaho hogan (hardened mud and wood huts); Apache brush lodge - wickiup made of hides, poles and sagebrush
7. ARTS: Weaving, pottery, silver and gem jewelry, beadwork, ceremonial sandpainting, Kachina dolls, geometric designs
8. TECHNOLOGY: Sheep herding, weaving looms, silversmiths, irrigation canal system, urban architectural design (highrise apartment dwellings)
9. PROMINENT PERSONALITIES:
   - Cochise, Chiricahua Apache, military leader
   - Geronimo, Chiricahua Apache, military leader
   - Ned Hatathli, Navaho, educational leader
   - Fred Kabotie, Hopi, artist
   - Maria Martinez, San Ildefonso Pueblo, potter
   - Emerson Blackhorse Mitchell, Navaho, author
   - Carlos Montezuma, Apache, physician, Indian rights activist
   - Russell Moore, Pima, musician
   - Atsidi Sani, Navaho, first silversmith, artist
   - Lesli Silko, Laguna, writer
   - Pablita Velarde, Santa Clara Pueblo, artist
   - Annie Wauneka, Navaho, health activist

PLAINS

1. REPRESENTATIVE NATIONS: Arapaho; Arikara, Assiniboin, Atakapa, Blackfeet: (Blood, Piegan), Caddo, Cheyenne, Comanche, Crow, Gros Ventre, Hidatsa, Iowa, Kansa, Karankawa, Kiowa, Mandan, Omaha, Osage, Pawnee, Ponca, Quapaw, Sioux: (Ogalala, Santee, Sisseton, Teton, Yankton), Wichita

2. LOCATION: From the Mississippi River to the Rocky Mts., from Canada to Mexico (few Indians lived in this area before the arrival of the horse and gun)

3. REGIONAL DESCRIPTION: Vast grassland region, pasture areas, harsh climates

4. FOOD: Some cultivating of crops near rivers, deer, elk, buffalo, sunflowers, pemmican, wild berries

5. CLOTHING: Deerskin breech clothes, leggings, shirts, buffalo hides, fringed clothing, moccasins

6. SHELTER: Tepee (when hunting), earth lodge (when in village)

7. ARTS: Decorative feathering, quills and bead embroidery, musical flutes, geometric designs

8. TECHNOLOGY: Travois (2-poled platform pulled by dogs or horses), horsemanship, hunting techniques, inter-tribal communication (sign language)

9. PROMINENT PERSONALITIES:
   - Spencer Asah, Kiowa, artist
   - Louis Ballard, Quapaw-Cherokee, composer and music curriculum specialist
   - Vine Deloria, Jr., Sioux, author, lawyer
   - Charles Eastman, Sioux, physician, author, tribal official
   - La Donna Harris, Comanche, activist
   - Oscar Howe, Sioux, artist
   - Billy Mills, Sioux, leader, track athlete, public relations for Bureau of Indian Affairs
   - N. Scott Momaday, Iowa, author, professor
   - Ben Reifel, Sioux, former Congressman from South Dakota
   - Dennis Sun Rhodes, Arapaho, architect
   - Sitting Bull, Sioux, Chief
   - Maria Tallchief, Osage, ballerina
   - Two Guns White Calf, Pikuni Blackfoot, Chief whose picture went on nickel

EASTERN AND SOUTHEAST WOODLANDS

1. REPRESENTATIVE NATIONS:

   NORTHEAST: Abnaki, Delaware, Erie, Fox, Huron, Illinois, Iroquois: (Cayuga, Mohawk, Onandaga, Oneida and Seneca), Kickapoo, Mahican, Malecite, Massachusetts, Menominee, Miami, Mohegan, Narraganset, Ojibwa, Patawatomi, Sauk, Susquehanna, Wampanoag, Winnebago

   SOUTHEAST: Calusa, Cherokee, Chickasaw, Chitimacha, Choctaw, Creek, Natchez, Powhatan, Seminole, Shawnee, Timucua, Tuscarora, Yamasee, Yuchi

2. LOCATION: From Canadian border south to the Gulf Coast, from the East Coast to the Mississippi River

3. REGIONAL DESCRIPTION: In North, cold winters, warm summers throughout, forests, wooded hills and valleys, network of streams, rivers and lakes

4. FOOD: Farming crops: squash, beans, corn, wild nuts and berries, wild rice, maple sugar, wild game, fish, hominey

5. CLOTHING: Deerskin, fur; in warm areas wrap-around skirts of plant-fiber cloth

6. SHELTER: In North, domed wigwams covered with bark, rectangular longhouses, fenced villages (Chippewas); in South, huts of poles with grass roofs, raised floor

7. ARTS: (North) Birch bark utensils, beaded belts, corn husk art;
   (South) Wicker basketry

8. TECHNOLOGY: Governmental system (Iroquois League), slash and burn farming, birch bark canoes, weapon development, lacrosse

9. PROMINENT PERSONALITIES:
   Thomas Wildcat Alford, Shawnee, teacher and Indian service leader
   Robert Bennett, Oneida, BIA official
   Louis Bruce, Jr., Mohawk, BIA official
   Ernest Childers, Creek, military leader
   Ada Deer, Menominee, educator, social worker, tribal leader
   Hiawatha, Mohawk, co-founder of Iroquois League
   William Keeler, Cherokee, tribal leader
   Gilbert Monture, Mohawk, minerals expert
   Arthur Parker, Seneca, anthropologist, author
   Red Jacket, Seneca, orator, Iroquois leader
   Allie Reynolds, Creek, pro baseball
   Sequoyah, Cherokee, invented Cherokee alphabet
   Jay Silverheels, Mohawk, actor (Tonto of Lone Ranger), began actors studio
   Ernest Spybuck, Kickapoo, artist
   Joe Thornton, Cherokee, champion archer
   Sam Adkins, Chickahominy, football player for Seattle Seahawks

Part II STUDENT ACTIVITIES

Student Activities: A Note to the Teacher

These activities are designed to be taught as part of an academic subject. An appropriate length of time should be spent in pre-study before having students complete any of these activities.

The article "Native Americans: What Not To Teach" gives some excellent suggestions for presenting the history and heritage of American Indians in a non-stereotyped manner.

Source: Unlearning "Indian" Stereotyp
Racism and Sexism Resource
Center for Educators
A Division of the Council on
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Pages 39-40

Native Americans: What Not to Teach

by June Sark Heinrich

June Sark Heinrich recently directed an alternative school for Native American children in Chicago. Her experiences there revealed many inadequacies in the way teachers present the history and heritage of Native peoples in the classroom. She offers the following pointers to aid elementary school teachers in correcting the most common errors made in presenting Native American subject matter.

10 classroom "don'ts"

Don't use alphabet cards that say A is for apple, B is for ball, and I is for Indian.

The matter may *seem* to be a trivial one, but if you want your students to develop respect for Native Americans, don't start them out in kindergarten equating Indians with *things* like apples and balls. Other short "i" words (imp, ink or infant) could be used, so stay away from I-is-for-Indian in your alphabet teaching.

Don't talk about Indians as though they belong to the past.

Books and filmstrips often have titles like "How the Indians Lived," as though there aren't any living today. The fact is that about 800,000 Native Americans live in what is now the United States, many on reservations and many in cities and towns. They are in all kinds of neighborhoods and schools and are in all walks of life. Too many Native Americans live in conditions of poverty and powerlessness, but they are very much a part of the modern world. If the people who write books and filmstrips mean "How (particular groups of) Native Americans Lived Long Ago," then they should say so.

Don't talk about "them" and "us."

A "them" and "us" approach reflects extreme insensitivity, as well as a misconception of historical facts. "They" are more truly "us" than anyone else. Native peoples are the original Americans and are the only indigenous Americans in the sense that all of their ancestors were born on this land. Everybody else in this country came from some other place originally.

Don't lump all Native Americans together.

There were no "Indians" before the Europeans came to America—that is, no peoples called themselves "Indians." They are Navajo or Seminole or Menominee, etc. The hundreds of Native groups scattered throughout the U.S. are separate peoples, separate nations. They have separate languages and cultures and names. Native Americans of one nation were and are as different from Native Americans of another nation as Italians are from Swedes, Hungarians from the Irish or the English from the Spanish. When referring to and teaching about Native Americans, use the word "Indian"—or even "Native American"—as little as possible. Don't "study the Indians." Study the Hopi, the Sioux, the Nisqually or the Apache.

Don't expect Native Americans to look like Hollywood movie "Indians."

Some Native Americans tell a story about a white "American" woman who visited a reservation. She stopped and stared at a young man, then said to him, "are you a *real* Indian? You don't look Indian."

Whatever it is that people expect Native Americans to look like, many do not fit those images. Since they come from different nations, their physical features, body structure and skin colors vary a great deal and none has red skin. Of course, Native and non-Native Americans have intermarried so that many Native Americans today have European, African or other ancestry. Therefore, don't expect all Native Americans to look alike, any more than all Europeans look alike.

Don't let TV stereotypes go unchallenged.

Unfortunately for both Native and non-Native American children, TV programs still show the savage warrior or occasionally the noble savage stereotypes. Discuss with children the TV programs they watch. Help them understand the meaning of the word "stereotype." Help them understand that, from the Native American point of view, Columbus and other Europeans who came to this land were invaders. Even so, Native Americans originally welcomed and helped the European settlers. When they fought, they were no more "savage" than the Europeans and were often less so. Help children understand that atrocities are a part of *any* war. In fact, war itself is atrocious. At least, the Native Americans were defending land they had lived on for thousands of years. If Native Americans were not "savage warriors," neither were they "noble savages." They were no more nor less noble than the rest of humanity.

Another common stereotype is the portrayal of the "Indian" as a person of few words, mostly "ugh." The fact is that early European settlers were aware of and commented specifically on the brilliance of Native American oratory and the beauty of their languages.

Stereotypes are sneaky. They influence the way we talk and live and play, sometimes without our knowing it. Don't say to your students, "You act like a bunch of wild Indians." Don't encourage or even allow children to play "cowboys and Indians." Be sensitive to stereotypes in everything you say and do.

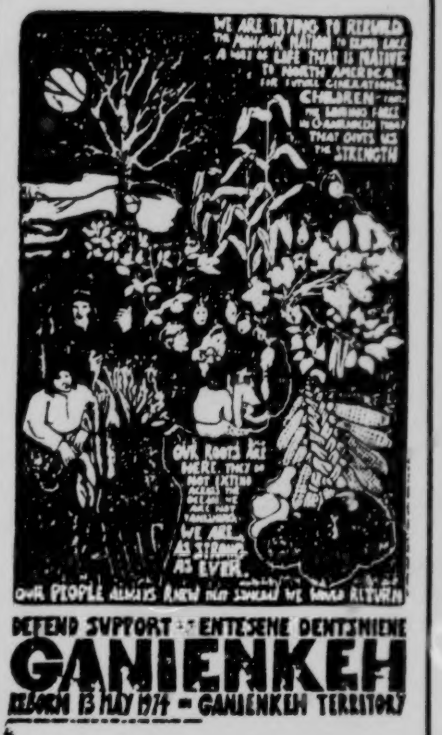
Don't let students get the impression that a few "brave" Europeans defeated millions of "Indian savages" in battle.

How could a few Europeans take away the land of Native Americans and kill off millions of them? This did not all happen in battle. Historians tell us that, considering the number of people involved in the "Indian" wars, the number actually killed on both sides was small. What really defeated Native Americans were the diseases brought to this continent by the Europeans. Since Native Americans had never been exposed to smallpox, measles, tuberculosis, syphilis and other diseases that plagued the Old World, they had no immunity and were thus ravaged. Between 1492 and 1910, the Native population in the U.S. area declined to about 200,000. Help your students understand that it was germs and disease, not Europeans' "superior" brains and bravery, that defeated the Native peoples.

Don't teach that Native Americans are just like other ethnic and racial minorities.

Ethnic and racial minorities in the U.S. share in common discrimination, unemployment, poverty, poor education, etc. But they are *not* all alike. The problems these groups encounter are not all the same, nor are their solutions. Perhaps the biggest difference between Native Americans and other U.S. minorities is that Native peoples didn't come from some other land. This land has always been their home.

Although dispossessed of most of their land, Native peoples didn't lose all of it. According to U.S. law, Native American reservations are nations within the United States. U.S. government and business interests persist in trying to take away Native land — especially land containing oil or other valuable resources. However, the fact is that Native Americans — by treaty rights — own their own lands. No other minority within the United States is in a similar legal position. Native peoples view themselves as separate nations within a nation. And though often ignored and/or violated, U.S. laws and treaties, officially endorsed by U.S. presidents and the Congress, attest to those claims.



The attractive full-color poster above calls for support of a Mohawk settlement in upstate New York—the Ganienkeh Territory—reclaimed by Native Americans three years ago based on a long-standing treaty.

Don't assume that Native American children are well acquainted with their heritage.

If you have Native American children in your class, you may expect that they will be good resource persons for your "unit on Indians." Today, it is not unlikely that such children will be proud of being Native American. Some may participate in traditional activities of their cultures. In general, however, Native children have much in common with other children in the U.S. in that they know far more about TV programs than about their own national ways of life. They eat junk food and want all of the things most children in our society want. If lost in a forest, they would not necessarily be able to manage any better than other children would. Like other children in the U.S., Native children need to be taught about the Native heritage which, in a very real sense, is the heritage of everybody living in the U.S. today.

Don't let students think that Native ways of life have no meaning today.

Native arts have long commanded worldwide interest and admiration. But far more important for human and ecological survival are Native American philosophies of life. Respect for the land; love of every form of life, human and non-human; harmony between humans and nature rather than conquest and destruction of nature — these are vital characteristics of Native ways of life. All peoples in the U.S. can and must learn to live in harmony with the natural world and with one another. That is one lesson Native peoples can teach the world, and that is one of the most significant lessons you should teach your students about "the Indians."

II. Map Activities

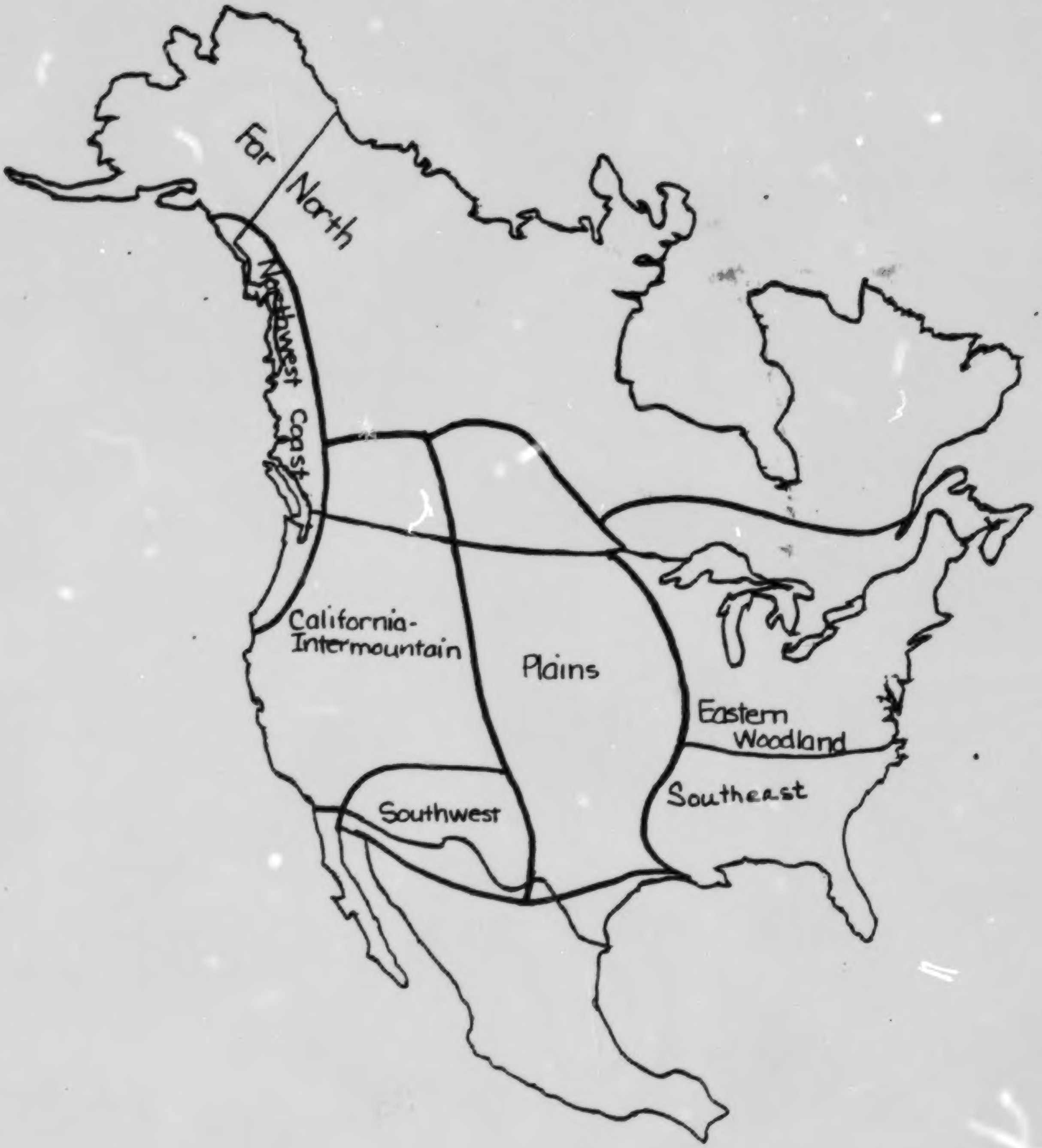
A. On an outline map of North America locate the geographic and cultural areas of American Indian nations. Color and label the seven major areas. Specific nations may be noted on the map. Use information from the Geographic Information Charts (pages 9-14) to complete this activity.

B. Indian Origin of State Names Matching Activity

C. Using the outline map of Washington State, have students locate places derived from Indian names and write them on the map. Have students do further research on the geography of a particular place to understand why the Indian name accurately describes it.

Geographic and Culture Areas

595/596


Far North
Northwest Coast
California-Intermountain
Plains
Eastern Woodland
Southeast
Southwest

Geographic and Culture Areas

Teacher's Key

Indian Origin of State Names Matching Activity

A. Match the names of these states with their Indian origin. Write the letter of the description by the number of the state.

_____ 1. Connecticut
_____ 2. Idaho
_____ 3. Minnesota
_____ 4. Wyoming
_____ 5. Utah
_____ 6. Iowa
_____ 7. Texas
_____ 8. Oklahoma
_____ 9. Mississippi
_____ 10. Massachusetts

a. "one who puts to sleep" Sioux
b. "large hill place" Algonguian
c. "red people" Choctaw
d. "long river place" Mohican
e. "hello friend" Caddo
f. "milky" or "clouded water" Sioux (Dakota)
g. "salmon eaters" Shoshone
h. "large river" Chippewa or Choctaw
i. "one that is higher up" Apache
j. "large prairie place" Delaware

Indian Origin of State Names

(Teacher's Key)

Many states have names of Indian origin. Although the precise meaning and derivation of some are disputed, here are the generally accepted origins and meanings, supplied by the Office of Anthropology of the Smithsonian Institution.

ALABAMA: A Creek Indian word, widely but erroneously believed to mean "here we rest," its true meaning is unknown.

ALASKA: This is another form of the name Kansas. It is a French interpretation of a Sioux word.

CONNECTICUT: Mohican. From the word KwEnhtEkot or a similar form, and meaning "long river place."

HAWAII: Hawaiian. An early form of the name was perhaps Kaway'i, meaning "homeland."

IDAHO: Shoshone. Named for an Indian tribe. Ida means "salmon" and ho means tribe or literally "eaters," hence "salmon eaters."

ILLINOIS: French version of the Indian word, 'Illni, meaning "man" or "warrior" and referring to a seventeenth-century confederation of tribes inhabiting the Illinois River Valley.

IOWA: Derives from a Sioux tribal name, 'Ayuxwa, meaning "one who puts to sleep."

KANSAS: Comes from the Wyandot Iroquois word for "plain," referring to land now part of central Kentucky.

MASSACHUSETTS: Algonquian. Named for Massachusetts Indians. Generally translated as "large hill place," referring to Grat Blue Hill which can be seen from Boston Harbor.

MICHIGAN: Chippewa. Probably from the word majiigan, meaning "clearing."

MINNESOTA: Sioux (Dakota). Probably from the word Mnishota, signifying "milky" or "clouded water."

MISSISSIPPI: Chippewa or Choctaw. Incorrectly thought to mean "Father of the Waters," its true meaning is "large river."

MISSOURI: Perhaps Algonquian. Named after an Indian tribe of that area. Name means literally "canoe haver."

NEBRASKA: Omaha. From Niboapka, meaning "broad water," and referring to the Platte River.

NEW MEXICO: So named because it bordered on Mexico. Name derives from the Aztec gold, Mexitli.

NORTH AND SOUTH DAKOTA: Sioux from dakhota, meaning "friend."

OHIO: Iroquois. May mean "beautiful" but may refer to any large river.

OKLAHOMA: Means "red people." Coined about 1866 by a Choctaw-speaking missionary.

TENNESSEE: From the Cherokee word Tanasi. Meaning is unknown.

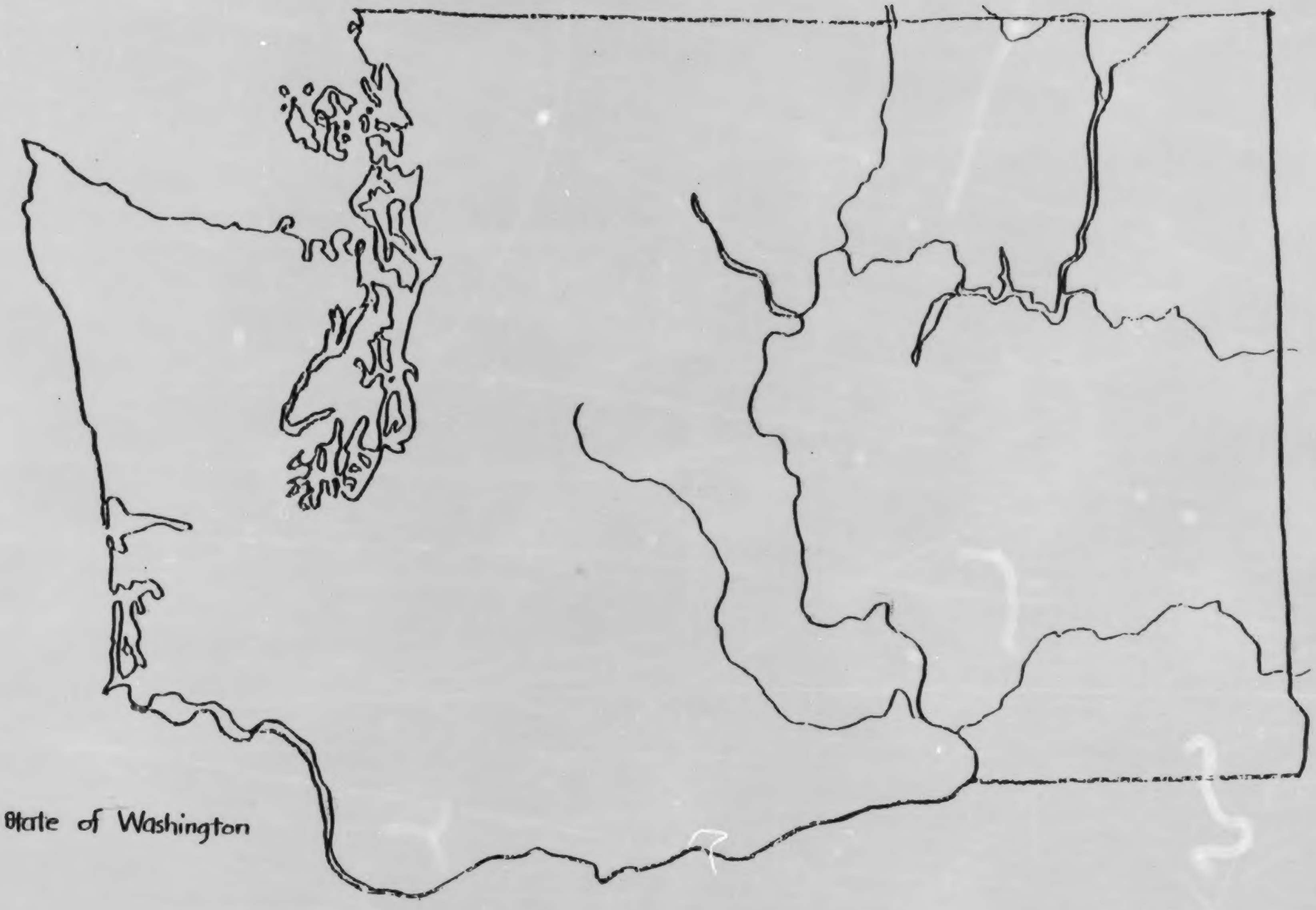
TEXAS: Spanish adaptation of Caddo word teysha, meaning "hello friend."

UTAH: Apache. From Yuttahih, "one that is higher up." Referred to Ute Indians who lived higher in mountain country than the Navajo or Apache of the area.

WISCONSIN: Chippewa, from Miskonsin, interpreted by the French as Ouisconsin. Later anglicized to Wisconsin. Apparantly means "grassy place."

WYOMING: Delaware. Means "large prairie place."

Source: Bureau of Indian Affairs
U. S. Department of the Interior



State of Washington

WASHINGTON STATE PLACE NAMES
(Teacher's Key)

There are many cities in Washington State which are named after American Indians of the area or are the original Indian name (sometimes the spelling is an adaptation of the original Indian word).

Listed below are ten such cities with their origins.

This material is from the source Washington State Place Names by James W. Phillips. Please refer to his book for a complete listing of all Washington State place names and their origins.

1. Almota, al-MOH-tuh (Whitman). Site of an Indian village where Lewis and Clark camped on 11 October 1805, the name is derived from the Nez Perce term alla motin, meaning "torchlight fishing."

2. Chetlo Harbor, CHET-loh (Pacific). The name is an Indian word meaning "oyster."

3. Chewelah, Chuh-WEE-luh (Stevens). The town adopted the original Indian name for the mouth of the creek at which it is situated: chawelah, meaning "small, striped snake."

4. Humptulips, huhm-TOO-lips (Grays Harbor). The river and a town on its banks derive their names from an Indian term meaning "chilly region." Some sources indicate that the translation is "hard to pole"--with either term appropriately fitting the river.

5. Kalaloch, KLAY-lahk (Jefferson). Quinault Indian term meaning "sheltered landing" for canoes at the site's freshwater lagoon.

6. Moxee City, MAHK-see (Yakima). First settlers adopted the Indian word for "whirlwinds" as the name of their town as small dust spirals prevailed in the area.

7. Mukilteo, MUHK-ilTEE-oh (Snohomish). Originally known as Point Elliott, the town was founded by J. D. Fowler and Morris H. Frost, partners in a store. When Fowler became postmaster in 1862 he adopted as its name a variation of the Indian name Muckl-te-o, meaning "good camping ground."

8. Seattle, see-AT-uhl (King). Largest city in the state, the seat of King County was settled 13 November 1851 at Alki Point on the southern shore of

Elliott Bay. On 15 February 1852 three of the pioneers--A. A. Denny, W. N. Bell, and C. D. Boren--staked claims on the eastern shore of the bay along what is now the city center waterfront. On 23 May 1852 the town was platted and named for the chief of the Duwamish and Suquamish tribes. His name has been variously spelled and pronounced: See-alt, See-ualt, See-yat, Sealth, and Se-at-tlh. Christened Noah Sealth by Catholic Father Modeste Demers, the chief remained a friend of the white settlers until his death in 1866. Indian names for portions of what is now Seattle include Mulckmukum, Duwamps, and Tzee-tzee-lal-itch.

9. Sekiu, SEE-kyoo (Clallam). Name derived from an Indian word meaning "calm water."

10. Wauconda, waw-KAHN-duh (Okanogan). Named by an early resident after Waconda, Ore. The original Williamette Valley community has long passed into oblivion, but the Indian term meaning "up valley" lives on in its adopted home.

III. ENVIRONMENT RESEARCH ACTIVITY

Note: this activity can be done as a total class project or can be done independently by individuals or small groups

A. Students will investigate the natural resources of a particular environment, related to the geographic culture areas of Native Americans. Students may share this information by oral or written report, or by picture form. The following questions could be used as a guide:

1. What types of plant materials were used as foods?
2. What kinds of plant materials were used in other ways?
3. What was the main staple food? How was it prepared?
4. Which animals, birds and fish were eaten? How were they caught?
5. Were animals, birds and fish used for other purposes than food?

B. Have students review their information to determine what natural resources are still being used by a particular native American culture today.

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IV. ENVIRONMENTAL CONTACT ACTIVITY

The following exercise is designed to make the students aware of their personal involvement with the natural inironment. Early Indians were involved with the natural environment in every aspect of their daily lives. This exercise should introduce students to some of the major concerns and sensitivities of early Indians.

Directions: Pull down the shades of the classroom. Ask students to write their individual answers to the following questions:

Right now, at the present time:

What is the weather like outside the classroom? (Be as specific as possible, e.g., how cloudy, rainy, windy, warm, cold, sunny, foggy, etc. is it?)

Where is the sun located in the sky? (Students should be able to answer correctly even if it is cloudy or foggy.)

What phase is the moon in? (First quarter, half, full, last quarter.)

What phase is the tide, river in? (Ask this only if it is applicable to the local natural environment.)

What do the leaves of the trees look like? (at this time of year)

What birds and animals can be seen now? (at this time of year)

What do specific birds and animals look like now? (at this time of year)

What are specific birds and animals doing now? (at this time of year)

What season is it?

How do you know? (Give specific evidence from the natural environment.)

What month is it?

How do you know? (Give specific evidence from the natural environment.)

What time is it?

How do you know? (Give specific evidence from the natural environment.)

If you could only eat food that you found in your natural environment today, what is available? What would you eat?

Why was it important for early Indians to know the answers to these Questions?

Why is it important for all people to know the answers to these questions?

Source: The History and Culture of the Indians of Washington State -- A Curriculum Guide

Developed by the TTT Project and The Center for Indian Teacher Education, University of Washington, Revised 1979, page 4

V. Calendar Activities

All cultures have a way of marking time. Many Indian nations did so by observing the changes in nature and then naming the months to correspond with those changes or activities which took place at that time.

On the following pages are the names of the months for the Lummi, Cheyenne and Mohawk nations. A listing of the months in the Lushootseed language of Puget Sound Indians is also included.

ANSWER KEY

Lummi Months of the Year

1. June 2. August 3. May 4. July 5. December 6. February
7. April 8. March 9. October 10. September 11. January 12. November

A. LUMMI MONTHS OF THE YEAR

Indian nations called the months by moons, describing an important happening of nature during that month. The Lummis are a Puget Sound nation.

Identify the Lummi Indian names for the months of the year. Write the name of the calendar month on the line.

1. Moon of the Salmon's Return ______________________
2. Moon of the Dry Grass ______________________
3. Moon of Flowers ______________________
4. Moon of Ripe Berries ______________________
5. Moon of Winter ______________________
6. Moon of Deep Snow ______________________
7. Moon of Budding Trees ______________________
8. Moon of the Chinook Winds ______________________
9. Moon of Falling Leaves ______________________
10. Moon of Harvest ______________________
11. Moon of Crackling Branches ______________________
12. Moon of Frost's Return ______________________

LUMMI MONTHS OF THE YEAR

B. Illustrate the Lummi Months of the Year

Crackling Branches	Deep Snow	Chinook Winds
Budding Trees	Flowers	Salmon's Return
Ripe Berries	Dry Grass	Harvest
Falling Leaves	Frost's Return	Winter

C. Compare the Lummi months of the year with the Cheyenne and Mohawk months of the year. Discuss similarities and differences in the Indian months. Compare the specific environments of the Lummi, Cheyenne, and Mohawk nations. For instance, the month of the Salmon's Return, June, is particular to the Pacific Northwest.

CHEYENNE MONTHS OF THE YEAR

JANUARY	Moon of the Frost-in-the-Lodge
FEBRUARY	Moon of the Dark-Red-Calf
MARCH	Moon of Snow Blindness
APRIL	Moon of the New Grass
MAY	Moon of Shedding Ponies
JUNE	Moon of Making Fat
JULY	Cherry Ripening Moon
AUGUST	Moon of Ripe Plums
SEPTEMBER	Moon of the Calves Growing Hair
OCTOBER	The Moon of Changing Seasons
NOVEMBER	Moon of Yellow Leaves
DECEMBER	Moon of Falling Leaves

MOHAWK MONTHS OF THE YEAR

January - Tsotorokwa (no translation given)

February - Enskeha (Short Days)

March - Enskowa (Longer Days)

April - Oneratoka (Promise of Nature)

May - Oneratekowa (Full Leaf Month)

June - Oiariha (Fruit Month)

July - Oiarikowa (Everything is Getting Ripe)

August - Saskeha (Harvest Month)

September - Saskekowa (Last Warning for the Harvest)

October - Awentoha (Depression Month)

November - Awentorkowa (The Snow is Coming)

December - Tsotorha (Starting to Freeze)

Source: Native Americans Oakland Unified School District
Oakland, California

Approximate months of the year in Lushootseed (the language of the native American Indian people of the Puget Sound area.) *

1.	ʔəsƛ̓iq̓	'(sides) stuck (together from hunger)'	January
2.	səxʷpupuhigʷəd	'many winds'	February
3.	xʷč̓abičigʷəd	'crow potato tubors are getting ready'	March
4.	pədx̌ʷiwaac	'time of(robin) whistles' (this is the	'extra'moon).
5.	waq̓waq̓us	'frog head'	April
6.	pədč̓aʔəb	'time to dig (roots)'	May
7.	pəddᶻətgʷad	'time of salmonberries'	June
8.	pədsx̌əqʷəd	'time of blackberries'	July
9.	pədt̓aqa	'time of salalberries'	August
10.	pədsq̓əčqs	'time of the silversalmon'	September
11.	pədxʷič̓ib	'time of elk/deer mating cry'	October
12.	pədsłuʔəb	'time of dog salmon'	November
13.	səxʷšič̓alwaʔs	'sheathed paddle'	December

* (particularly the Tulalip and Skagit areas) Each tribe had them designated in their own language.

Days of the week in the Skagit Lushootseed language.

x̌aʔx̌aʔəłdat	'(great/sacred day)'	Sunday
bəlx̌ʷəłdat	'(the day (past) (unspoken(the sacred)	Monday
scəbdat	'(the second day)'	Tuesday
słixʷəłdat	'(the third day)'	Wednesday
sbuusəłdat	'(the fourth day)'	Thursday
scəlacəłdat	'(the fifth day)'	Friday
č̓itabac	'(near side of-Sunday)'	Saturday

VI. Indian Legends

For American Indians, language has a special function and importance. Even though American Indian languages differ greatly, most people share a particular attitude toward the use of language. In the past, without a written form of language, tribal traditions of law, religion, history and literature were passed orally from generation to generation. Storytelling and listening to stories were favorite pastimes.

Indian legends were told for many purposes. One legend might be told to instill noble desires in children; another told to teach lessons such as kindness to others or respect for elders. Some legends prepared children for outdoor living by familiarizing them with their natural environment; others explained the phenomena of nature. More serious legends were used to pass on sacred traditions. And some legends were just for pure entertainment.

Although there are several hundred separate Indian nations, each having groups of legends of their own, common plots are found among legends from different nations.

A. Writing a legend:

After hearing various types of Indian legends, ask students to write or tape record their own.

Some suggestions for students:

a. Where people came from
b. How people got fire
c. How the mountains were formed
d. Why the seasons change
e. Why ocean water is salty
f. How beaver got a flat tail
g. Why leaves fall from some trees
h. How skunk got a bad smell
i. Why bears hibernate
j. Why salmon return to the river each year

B. Research legends from other cultures and compare similarities with Indian legends.

C. Research legends from other Indian nations and compare similarities with northwest Indian legends.

D. Research the meaning of legendary figures such as the coyote, raven, salmon and their roles in Indian legends.

Creative Writing

Many legends are about origins: why and how things came to be as they are. Origin stories can explain almost anything. Here are some suggestions for subjects to choose from.
Pick one of the suggestions above and write your own story.

- why the leaves turn colors
- why the first skyscraper was built
- why children have to go to school
- why cats cannot talk
- why it is cold in the winter
- why it is dark at night

A good way to get started is to begin your story, "A long time ago,..."

It is dark at night because the earth turns away from the sun. When I was little, I thought that monsters stole the sun and came to scare me.

By: Lorrie Adams

A long time ago cats could talk. They killed mice. They got punished by a giant dog. He scared them so they never wanted to talk again.

By Rachel Singletary

A long time ago, cats were created. They cannot talk, they can meow. They have four legs and we have two. They have pointed ears and we have round ears.

By: Lisa Phillips

Children go to school to become good students. They go to school because they like school.

By: Carnell Phillips

Source: Daybreak Star Used with permission.

Tricksters

Our legend this month is about Son of Raven. Son of Raven is a trickster. Tricksters are very important in Indian legends. One of the most famous tricksters is Coyote, or Old Man Coyote, as he is sometimes called. Coyote appears in legends from the Plains, Plateau, and Southwest tribes. Son of Raven, or Raven as he is usually called, is from the Northwest.

Other tricksters are Spider (Iktomi) of the Oglala; Saynday "a funny-looking man" of the Kiowa, Racoon (Aseban) of the Ojibwe, and Wakdjunkaga of the Winnebago. Besides Indian tricksters, there are tricksters in non-Indian stories. Some you may know are Heckel & Jeckel, the cartoon characters, or coyote from the roadrunner cartoon.

Trickster figures have many traits in common. Some of the traits are listed below. In reading "Raven and Snipe", see how many of these traits Son of Raven has.

*Tricksters are often wanderers, going from place to place.

*They are schemers and like to play tricks.

*They are greedy and are always worried about filling their stomachs.

*They think they know everything and boast a lot.

*They have poor manners.

*They sometimes do good things and sometimes do bad things.

Some tricksters are also transformers and creators. Living at a time before people were alive, they made the world ready for people. They got rid of the dangerous forces in nature so the people could live here.

Source: Daybreak Star Used with permission.

Storytelling

Storytelling has been an important part of Native American life for many generations. It was one way that young children learned many important things.

One of the most important things children learned was how important nature is. Through the telling of legends, children found out many things about the world. They found out how important all living things were. They found out how things came to be.

Through storytelling, children were also able to learn values of life. Some values taught with stories were respect for others, especially those older than you; not to be greedy; not to play tricks on others.

Often, the older people, grandfathers and grandmothers, were the storytellers. They often saved this special time to be done in the winter when children would sit to listen eagerly. Many times when grandparents tell the legend it makes it seem more like a part of their lives and not just a story.

Trickster was important in these stories. To find out why, read the following story!

Source: Daybreak Star Used with permission.

Totem Poles with the Stories They Tell

By Boma

Vancouver, B.C., Canada The Northwest Coast Indians believed that in the beginning all living things shared the world in a state of equality and mutual understanding. They spoke the same language and the difference between them was in their superficial external appearance. If, for convenience, the form underneath was identical with a human form. This allowed a human to live with birds and animals and return with their secrets to hand on to his people.

From this belief, the Indians developed a series of legends and myths, many of which are illustrated in their totem pole carvings.

On a single pole there might be illustrated one simple tale or several events in tribal history, legendary or actual. Almost every tribe and clan prized at least one story of an encounter between an ancestor and a spirit, usually in the guise of an animal. Following a series of exciting adventures, the man would be granted the right to adopt the animal as his crest. His descendents inherited this right, and so carved a stylized and abstract likeness of their badge on their poles.

The following are brief descriptions of the mask personalities which appear on most poles.

WHALE, the much-feared Ruler of the Deep, can be recognized by his dorsal fin. Understandably, among a people who depended on the sea for their staple food, Whale usually was the villain of Indian legends. One tale deals with the kidnapping of a beautiful young girl by Whale. Her husband was able to rescue her only with the assistance of friendly birds and animals, and after practicing black magic. It was a common belief that should a fisherman drown, his spirit would return in the guise of a Whale. To insure a good catch, the Indians would precede each fishing trip with a dance to the Killer Whale to show their goodwill.

RAVEN, centre of many legends, is a rogue—mischievous, sly, thieving. Despite these characteristics, he was an asset. One legend states that he stole the salmon from the Beaver by rolling up their lake, absconding with it, and letting the salmon loose in the rivers, thus giving the Indians their staple food. He is also credited with stealing the sun from the chief who kept it hidden in a box. He managed this by turning himself into a pine needle, arranging to be swallowed by the chief's daughter and thus being born into the chief's house as his grandson. A pampered child, he finally persuaded his doting grandparent to give him the sun to play with. Seizing his opportunity, he changed himself back into Raven, flew through the smokehole and flung the sun into the sky to provide light. Because of this legend, Raven is often depicted with a disk in his straight beak.

WASGO (Or SEA WOLF). The legend of Wasgo concerns a young gambling man with a nagging mother-in-law. Dressed in the skin of a sea monster, he caught various fish by night, until he was finally overpowered by a pair of whales. He returned only to take his wife to an underwater home. Good luck will come to any fortunate enough to see him, his wife, or their offspring, the "Daughters of the Creeks." Wasgo is depicted with the head of a Wolf, but the fins of a Killer Whale.

BEAVER is always indicated by prominent teeth and a cross-hatched tail. His patience, wisdom, and craftsmanship earned respect among the tribes, although his cunning ways caused him to be held in some awe. One legend states that it was Beaver who felled trees for the first Indian's home, and another credits him with bringing fire to the Indians. The Beaver is a prized crest of the Eagle Clan, won after a variety of legendary incidents had occurred in which Eagle was the victor.

FROG was often used as a guardian symbol because of his tendency to croak a warning when anything approached. He also was credited with the ability to draw out evil supernatural powers with his tongue, hence he was sometimes carved with a very long one. He figured often in legends dealing with a common theme—that if one member of a community was needlessly cruel to an animal, the whole community would suffer in a violent manner.

BEAR, as a symbol of earthly power, was sometimes used to indicate the authority of a chief. His short snout, large teeth and paws make him an unmistable figure, representing a particularly great force and might. One crest, often seen, pictures Bear Mother with her two cubs. This illustrates the myth of the Indian maid who was captured by a Bear, turned into one herself, and married to the son of the chief. She had two sons who were endowed with supernatural powers and who were able to take the form of Bear or Human at will. She was finally rescued by her brother and returned to her people.

EAGLE was a symbol of wisdom, authority and power. One legend concerns a young man of the Bear clan, punished by his chief by being set adrift in a canoe. The Eagle chief rescued him and permitted him to marry his daughter. Many adventures followed. During one of these, Bear, exhausted by his efforts to subdue and capture a sea creature, is assisted by his Eagle wife.

THUNDERBIRD, lord of the skies and source of the elements, was credited with animal, human and supernatural powers. Legend explained that when storms occurred, Thunderbird was capturing Whale, his only enemy and favorite food. As he sailed over the ocean, looking for his prey, the spread of his gigantic wings would darken the sky. Then, sighting Whale, he would swoop down and thunder was in the flap of his mighty wings and lightning was the flash of his eyes or the fire from his tongue, as he pierced his victim before carrying him off to a mountain retreat. To the Indians, Thunderbird was a great helper and assisted them in many ways. Recognized on totem poles by his long, curved beak. Thunderbird is one of the best-known crests in Indian carving.

Source: The History and Culture of the Indians of Washington State -- A Curriculum Guide. TTT Project and the Center for Indian Teacher Education, University of Washington, Revised 1979, pages 99-100

RAVEN'S STORY

A long time ago when there were only Indian people here, many tribes told the story that I am going to tell you now. All of the people would gather around a fire that was made in the middle of their long house, and the chief would begin to tell the story of how we were given fish and streams. This is how the story goes.

In the beginning the world was dark. Raven came and looked at it and flapped his wings to make the darkness into dirt. Then there was only darkness and the cold ocean with a little land. People came to live along the water. Raven felt sorry for them because they had to live on roots and nuts.

Raven said, "I will help them".

The people came to see what the bird would do. He took some leaves from a tree and threw them over the water. The leaves were sucked under the water, and then, suddenly, fish appeared. The people were happy because now they had meat to eat. Raven had given them fish.

The people ate the fish and became thirsty,but there was no water for them to drink. Raven knew that Ganook was the only one who had any water that didn't have salt in it.

Ganook was very selfish with his water and would not share it so Raven decided to trick him. He went to Ganook's house. Ganook was happy to see him and asked him to come in. After a short time Raven told Ganook how thirsty he was. Ganook took Raven out to get a drink from the pool.

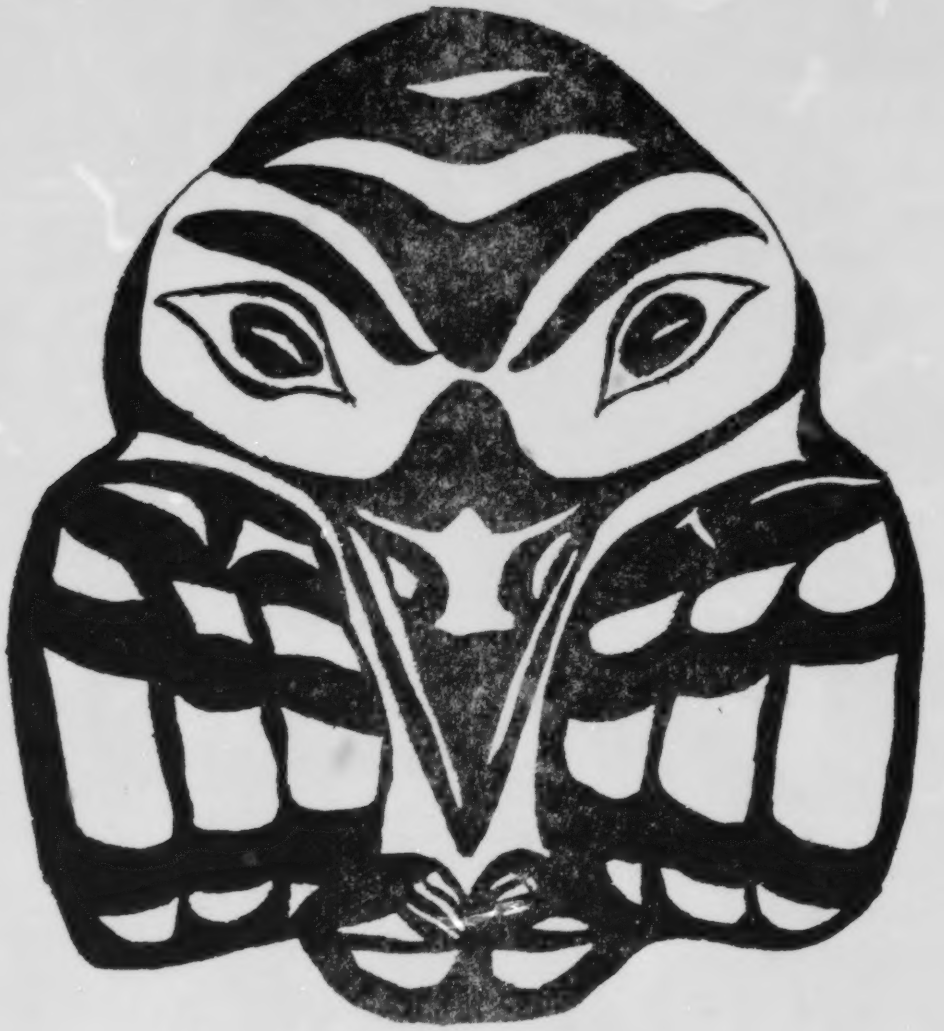
He said, "Don't drink too much. This is the only fresh water there is in the world."

Raven said, "Yes, I know."

Raven began to drink. He drank and drank. Ganook said, "Hey, you are drinking too much." "Stop."

Raven stopped and they went back into the house. They sat around the fire and Raven told a very awful story so that Ganook would go to sleep, and Raven could drink some more water. Soon Ganook was snoring. Raven started to sneak out, but Ganook woke up and screamed, "You are trying to steal my water. I will get you." And he tried to club Raven. Raven flew up through the smoke hole in the roof, and got stuck because he was so full of water. He finally got loose and flew away, but the smoke turned him black. As Raven flew, he let some of the water out of his beak and the water made the rivers and streams that we have today. That is how Raven gave the people water.

Arts American Style, Seattle Schools, 1976.



RAVEN

A culture hero, Raven is the subject of numerous legends describing his supernatural powers and inventions in the world's early days. It was Raven who liberated the daylight, invented fresh water and rivers, brought Salmon, controlled the tides, and gave fire to the world.

Note: Raven is a Northwest culture hero; other Indian nations had different cultural heroes. For example, the Sioux had Iktomi (Spider); the Kiowa had Saynday (funny looking man); and the Ojibwe had Aseban (racoon).

Arts American Style, Seattle Schools, 1976.

HOW CHIPMUNKS GOT THEIR STRIPES

A grandmother and granddaughter were living together. They had a skin blanket, but it was old and a good deal of the hair was worn off.

The two women went to the forest to camp and cut wood, and they carried the blanket to cover themselves with at night. They had been in the forest only a few days when they found that their skin blanket was alive and was angry. They threw the blanket down and ran toward home as fast as they could go. Soon they heard the skin following them.

When it seemed very near the grandmother began to sing and her song said, "My granddaughter and I are running for our lives, My granddaughter and I are running for our lives."

When the song ended, the women could scarcely hear the skin following them, but not long afterward they heard it again. When they reached home the skin, now a bear, was so near that as they pushed open the door it clawed at them and scratched their backs, but they got in.

The old woman and her granddaughter were chipmunks. Since that time Chipmunks have stripes on their backs, the result of the scratches given by the bear.

Seneca, Iroquois

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VII. CONTEMPORARY INDIAN BIOGRAPHIES

The following biographies include eight contemporary Indian personalities. The biographies can be used in various ways. These people are included in the set of study prints "Contemporary Indian Biographies," Instructor Publications, 1972. (TRC - Marshall).

A. Primary students can use a teacher made booklet of 8 newsprint pages, 9" x 6" with a colored construction paper cover. The newsprint has lines for writing at the bottom.

As the teacher reads the biographical information, the individual names can be written on the board and copied by students. Students can then illustrate by picture or symbol. This activity can be done over a period of several days. The cover can be illustrated and titled.

B. Intermediate students can use the biography information as reading material and research further one of the personalities, writing their own biography. Students can choose other prominent Indians to write about. (see Background Information pages for other Indian leaders)

Charles Eastman was awarded the first Indian achievement award in 1933 for his outstanding accomplishments. He walked one hundred twenty miles to begin his school career, and after a very successful student life, began a career as a physician. He assisted his tribe the Sioux in important matters. Eastman helped organize the Boy Scouts of America and the Camp Fire Girls. He also wrote nine books, and lectured all over the U.S. and in Europe. His great contribution was in interpreting Indians and whites to each other.

LaDonna Harris strives to improve social, cultural and economic conditions on Indian reservations. She has not only worked to help American Indians, but has done much to help the mentally ill. LaDonna Harris is a Comanche and grew up in Oklahoma. She is a dynamic leader in working to end poverty and discrimination against tribal people.

William Keeler is one of the strongest leaders of his tribe, the Cherokees. He has been very involved in education and welfare among reservation Indians. He started the Cherokee Foundation, which supports different efforts of the tribe. He was given the All-American Indian Award in 1957. William Keeler has been very successful in his business too. He worked his way through different positions in Phillips Petroleum Company and in 1968 was elected chairman of the board.

Maria Martinez is a famous San Ildefonso Pueblo potter. She discovered the ancient secret of making a special type of pottery. This type of pottery has a black satin-like finish. There are often some simple lined designs on the pottery. Maria Martinez has won many prizes and national honors. Her work is found in many museums in the U.S. and Europe. Because of her, the sale of San Ildefonso pottery has been the largest portion of her tribes income. Maria Martinez has continued an important Pueblo culture.

N. Scott Momaday began writing stories about American Indian customs and lives while he was in college. Sometimes to get ideas, he would remember what he had heard from his Kionea tribe elders. N. Scott Momaday is a professor of English at a University in California now. He is very interested in preserving Indian legends and folktales.

Buffy Sainte-Marie is a folk singer and composer who has composed more than two hundred songs. She is also an accomplished actress and a lecturer throughout the nation on the subjects of American Indian history and culture. She contributes much of her time to Indian causes, and she has opened an American Indian arts and research center in New York City. Buffy Sainte-Marie is a Cree Indian. She was born in Canada, but grew up in Massachusetts.

Maria Tallchief has been considered one of the world's best ballerinas. During the 1940s and 1950s she travelled all over the world entertaining audiences. She was the first American to receive the title of "prima ballerina". She became an outstanding dancer through great self-discipline. Maria Tallchief is an Osage Indian. Her own people made her an Osage Princess. She is included in the Oklahoma Hall of Fame and was voted "Woman of the Year" by the Woman's National Press Club in 1953.

James Thorpe had outstanding careers in both football and baseball. He represented the United States of America at the 1912 Olympic games in Sweden, winning both the Pentathlon (5 events) and the Decathlon (10 events). James Thorpe was a Sauk-Fox, born in Oklahoma. He played outfield for the New York Giants, the Cinncinatti Reds, and the Boston Braves in the 1910's. He played professional football for the New York Giants and the Chicago Cardinals in 1920's. In 1950 he was voted best athlete of first half of century.

EARLY NATIVE AMERICAN LEADERS

DIRECTIONS: The 15 men listed below the puzzle are famous early Native American leaders. Find these names in the word search below. They can be written vertically (|), horizontally (—), or diagonally (/). They can be written forward or backward. Circle the name when you find it.

C	P	O	H	I	A	W	T	E	C	E	S	R	A	T	H	B	L	A	C	K	H	A	W	K	T
I	S	I	T	T	I	N	G	B	U	L	L	W	O	S	E	Q	U	P	O	P	E	A	I	C	S
A	C	G	I	E	H	I	A	W	A	T	H	A	J	O	S	E	I	S	P	H	S	E	L	A	D
O	S	C	R	E	T	R	L	C	R	V	E	M	O	T	U	L	E	C	E	V	M	T	A	K	M
J	O	S	E	T	L	E	O	H	A	N	L	U	S	U	I	Q	U	W	A	L	U	V	P	O	N
T	U	R	E	C	U	S	M	I	L	O	E	C	T	H	U	R	L	U	T	I	C	A	G	V	E
R	O	N	I	M	C	O	C	E	H	E	S	E	P	O	N	T	I	A	C	B	E	U	L	O	L
T	E	N	K	E	S	W	A	F	T	A	W	G	Y	A	J	S	I	N	G	C	T	K	H	W	A
W	K	H	O	I	Q	U	A	J	N	R	N	A	S	T	E	S	R	O	H	Y	Z	A	R	C	H
S	I	L	H	S	O	C	L	O	V	I	H	R	T	W	M	S	E	Q	U	O	I	A	L	M	R
P	A	C	O	H	P	O	L	S	K	N	T	I	G	E	R	O	N	I	M	O	B	L	E	S	T
I	N	D	P	O	C	A	H	E	V	Q	R	L	E	S	L	O	T	H	A	Y	L	A	K	E	C
T	E	S	I	H	C	O	C	P	O	T	E	N	K	S	W	A	T	A	W	A	H	R	P	E	P
O	I	A	C	S	E	Q	U	H	N	T	O	Y	A	H	W	O	H	I	A	T	E	C	U	M	S

BLACK HAWK
POPÉ
HIAWATHA
SITTING BULL
OSCEOLA
PONTIAC
KING PHILIP

TECUMSEH
CRAZY HORSE
CHIEF JOSEPH
GERONIMO
COCHISE
WOVOKA
TENKSWATAWA
SEQUOYAH

Choose one of the famous Native American leaders from the word search list. Fill in this biographical sketch. Use an encyclopedia or a biography to find the information needed.

- Native American leader's name ______________________________.
- He was born in __________ and died in __________.
- He belonged to the ____________________________ tribe.
- The tribe was located ______________________________________
  ____.
- He was important because ___________________________________
  ____
  ____
  ____.
- A famous fact about him was _________________________________
  ____
  ____
  ____.
- I think he was ____
  ____
  ____
  ____
  ____.

VIII. ART ACTIVITIES:

American Indians produce objects of fine design and excellent craftsmanship. These objects are an impressive contribution to our culture.

In the past, nomadic nations applied most of their artistic efforts to useful, everyday items. More sedentary people were able to make objects of primary artistic importance, though with some social or religious purpose in addition.

A great variety of arts, among them pottery, woodcarving, weaving, basketmaking, stone carvings, sand paintings and a unique design tradition are part of the American Indian's response to his/her environment. These traditional art forms continue today, adapted to the availability of materials, and contemporary life styles.

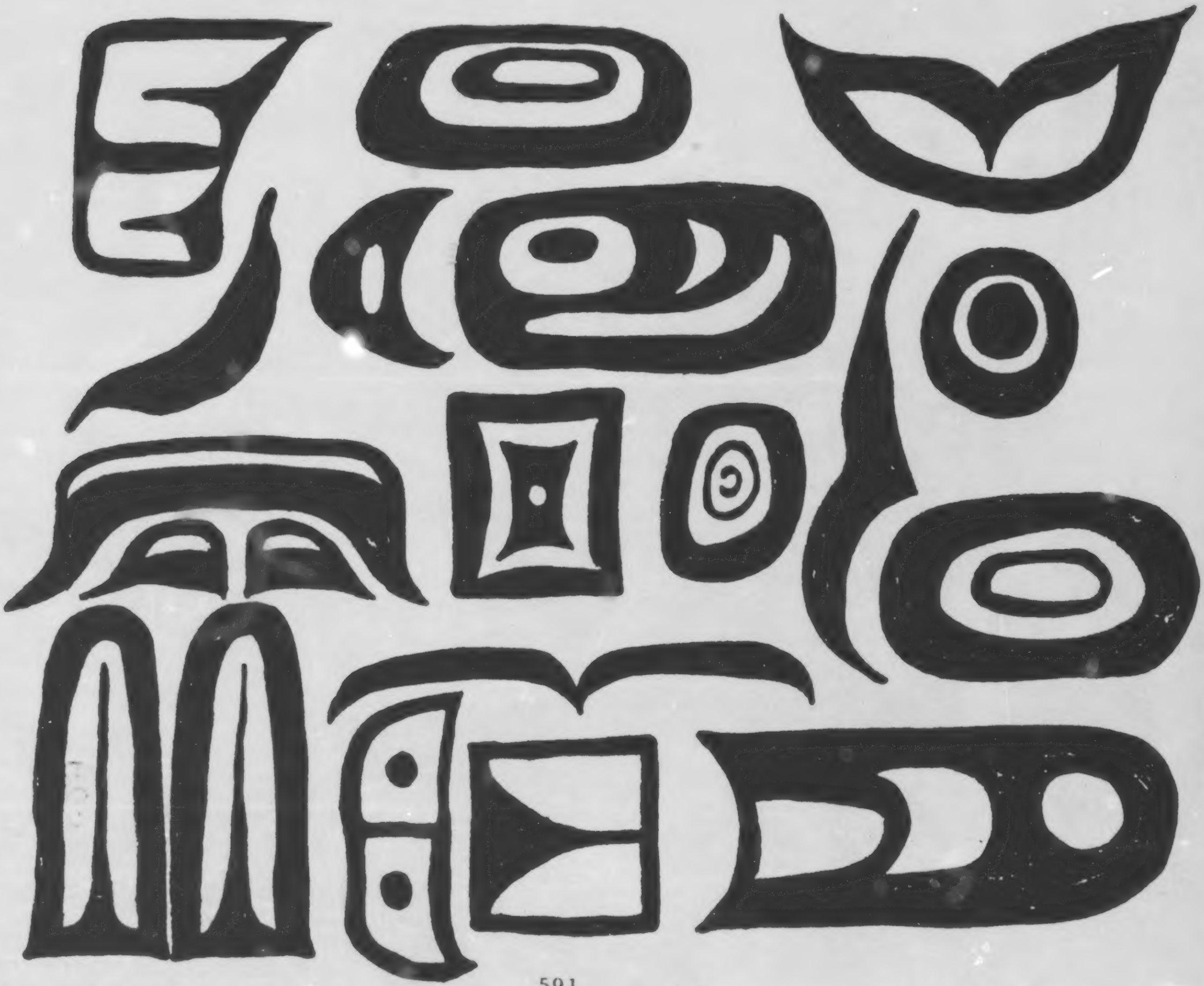
Following are some suggestions for student acitvities. These activities are all based on Northern Pacific Coast Indian art. The characteristic designs for the Chilkat blanket may also be used for the canoe and bent-wood box activities.

CHILKAT BLANKET

The Chilkats, who are a branch of the Tlingit nation, weave many kinds of excellent textiles for shirts, bags, and mats, but they are famous for their distinctive ceremonial blankets. Nothing like them is produced anywhere else in North America. The most common blanket materials are wool of the mountain goat, softened and shredded bark, and sinew, in dyed and natural colors of white, yellow, black, and blueish green.

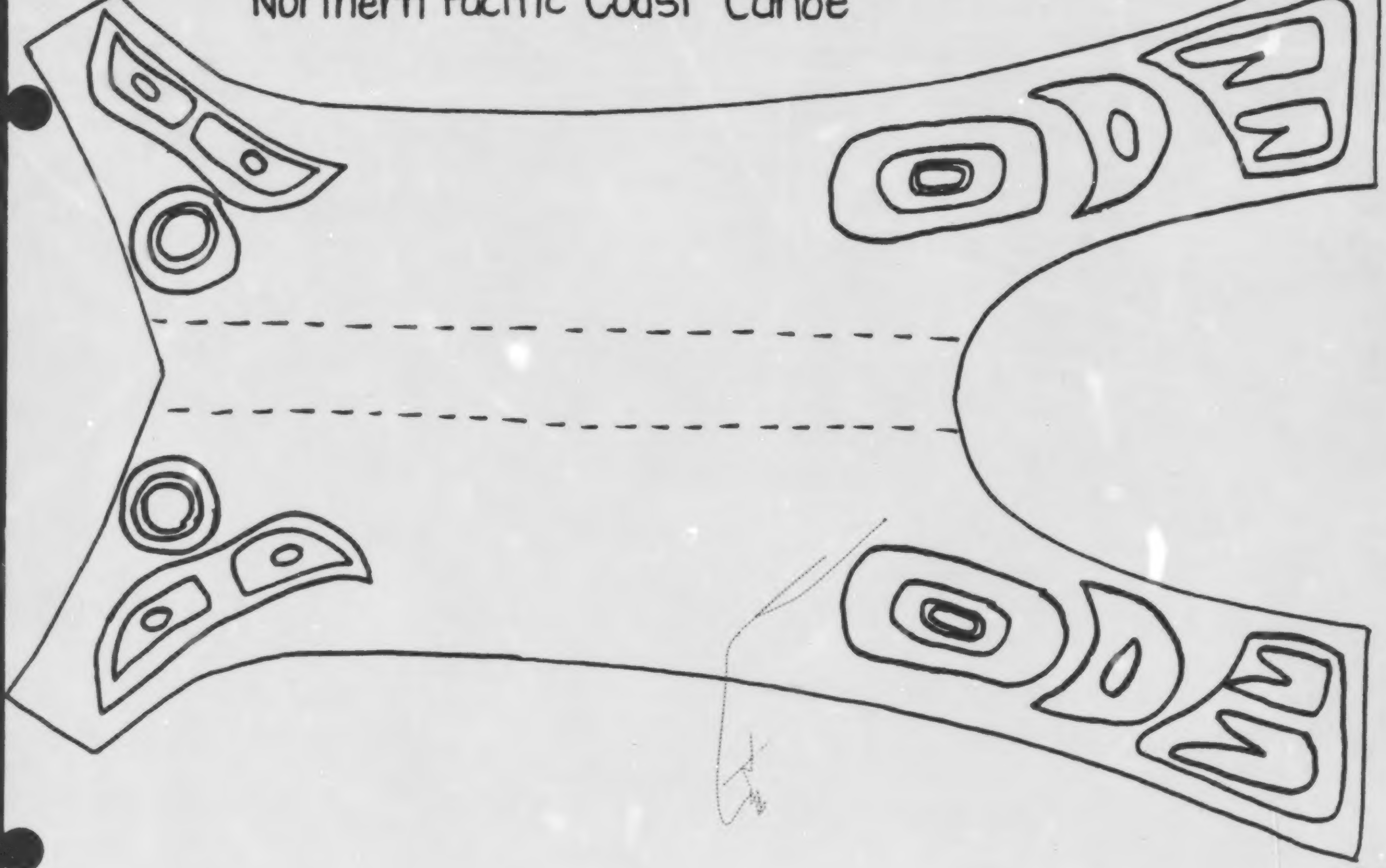
The patternmakers usually cover the entire blanket with some kind of decoration in a symmetrical pattern. The animal symbols used often suggest the internal anatomy as well as the exterior shape. Each design of the pattern is woven separately, then skillfully seamed together.

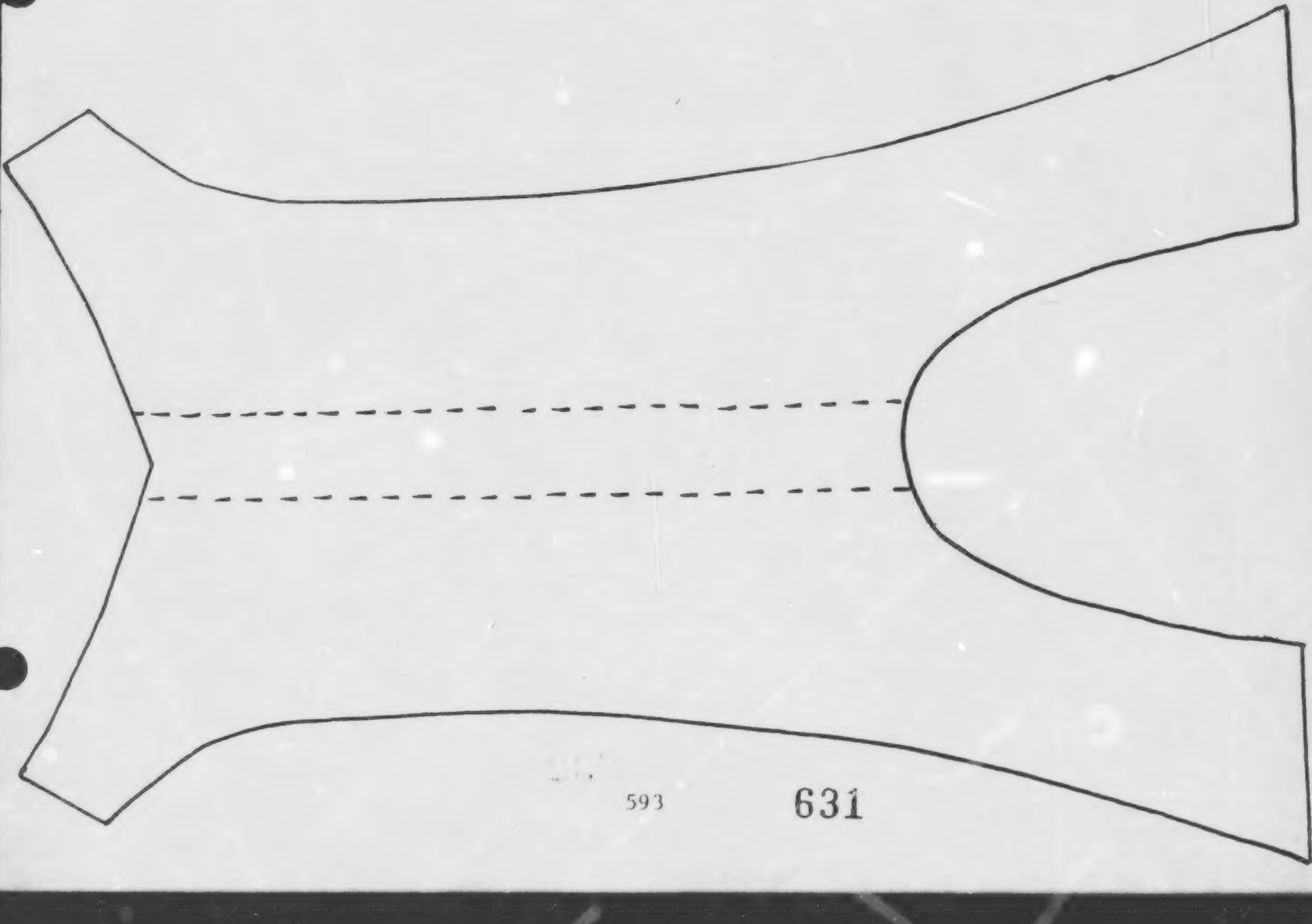
Below are some characteristic designs used in Chilkat blankets. Use these designs, putting them together in some sort of pattern inside the outline of a Chilkat blanket shape on the following page. (You may shorten or elongate the designs to fit your pattern; also feel free to incorporate parts of animals inside the pattern.)

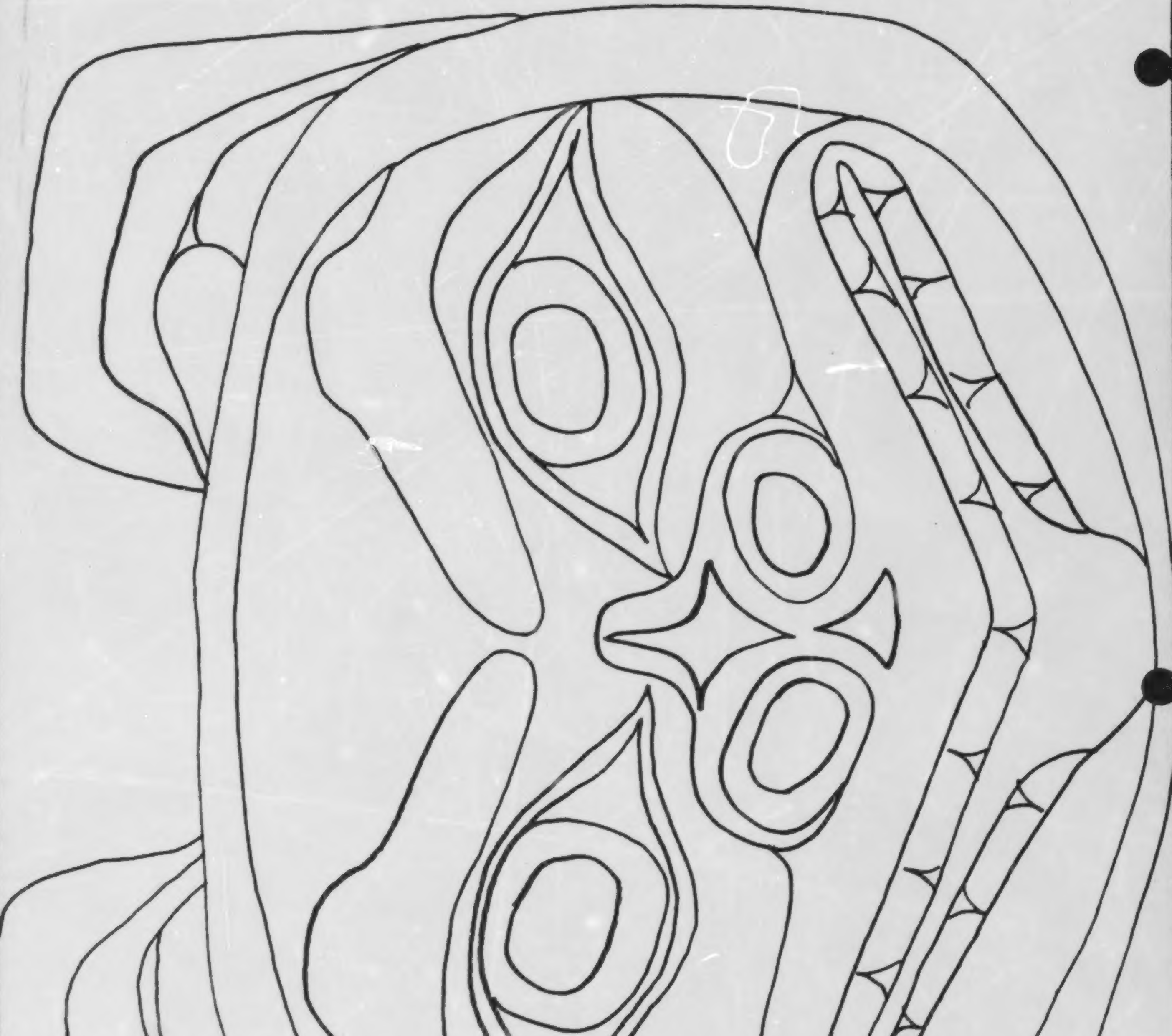


Chilkat Blanket

Northern Pacific Coast Canoe







Haida Mask
Carved wood
black, red, turquoise, white

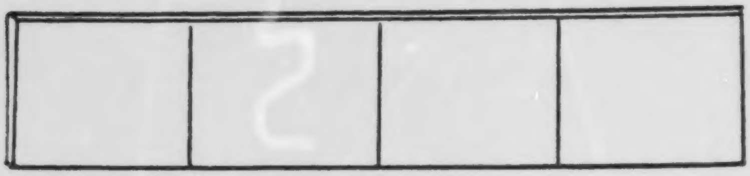
BENT-WOOD BOX

Bent-wood boxes are unique to the Northwest Coast area. They were used for storing many objects; tools, clothing, ceremonial masks and robes.

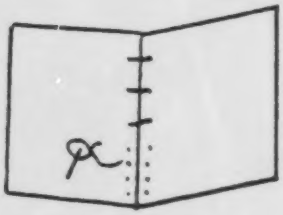
While the cedar plank is green and wet, grooves are cut and the plank is slowly bent over a fire. The seam is sewn or pegged and a bottom is pegged on. Flat and lipped tops are both used. Lipped tops were carved for desired shape.

Boxes can be made in the classroom with cardboard.

1. Cut a strip of cardboard as long as you want the perimeter of your box.
2. Mark the strip off in four equal parts and lightly score with an X-acto knife.



3. Bend the box and sew the seam.



4. Cut out a bottom and sew this on also.
5. Use the designs from the Chilkat blanket to draw on the sides of the box.

Arts, American Style, Seattle School District, 1976.

IX. NATIVE AMERICAN FOODS:

Much can and should be said about Indian contributions to our present day foods. The people in Mexico, Central and South America, the Aztecs, Mayas and Incas, were superior agriculturalists. They developed crops from wild plants and grasses. The seeds and roots and tubers from their cultivated crops were traded with other American Indian people, and when early European explorers reached North America, they found certain Indian groups growing among other things, crops of corn, beans and squash.

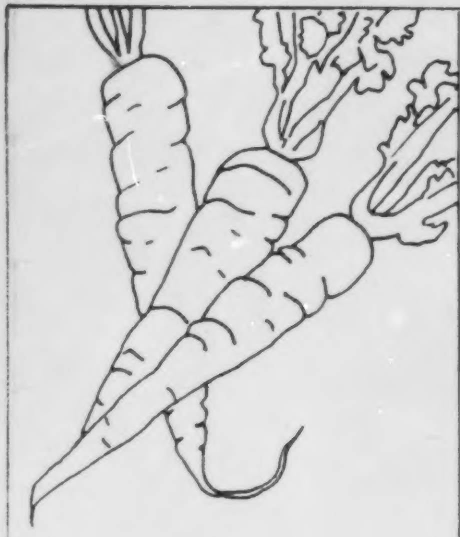
In time, many colonists in North America could not have survived without the foods the Indians gave them. The Europeans were shown methods of fishing and gathering unfamiliar (to the Europeans) foods from fresh and salt water.

The European explorers took these newly "discovered" foods back to Europe. It has been estimated that eighty percent of our present food plants were unknown to Europe before 1492.

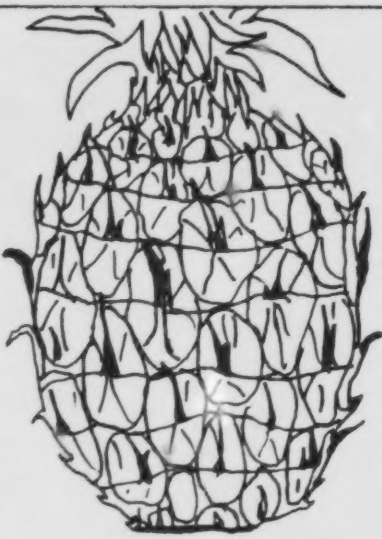
Following is a partial listing of foods that are contributions from Native Americans. If possible, actual examples of these foods should be displayed and sampled during this activity.

- avocado
- beans
- berries
- chocolate and cocoa
- corn or maize
- honey (from hives)
- Jerusalem artichokes
- maple sugar
- nuts
- peanut
- peppers
- pineapple
- plums
- potato
- pumpkin
- seafoods
- sunflower seeds
- sweet potato
- tomato
- vanilla
- wild cherry
- wild rice

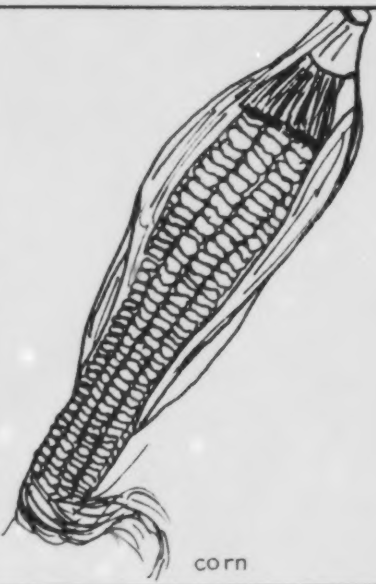
Reference: Foods the Indians Gave Us. Wilma P. Hays and R. Vernon Hays. Ives Washburn, Inc., 1973.



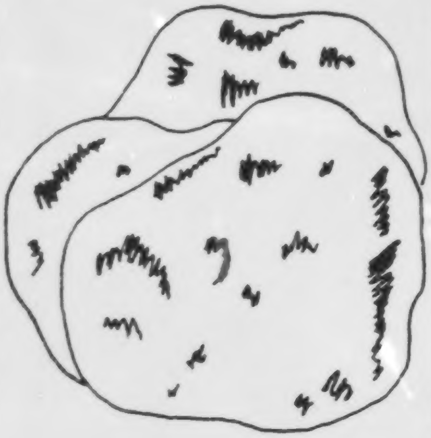
carrot



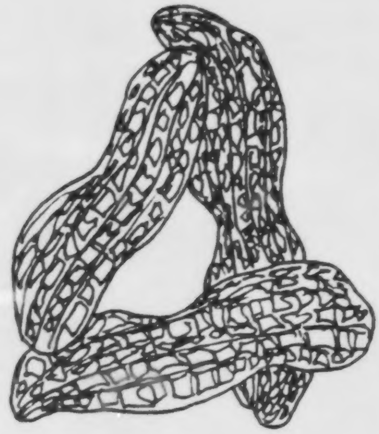
pineapple



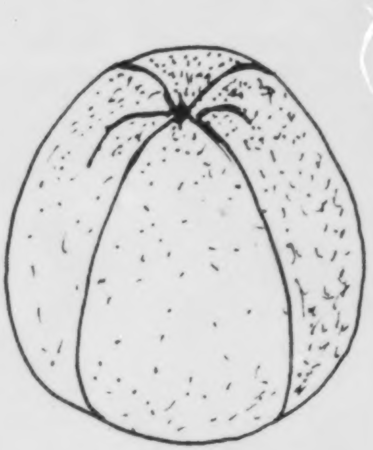
corn



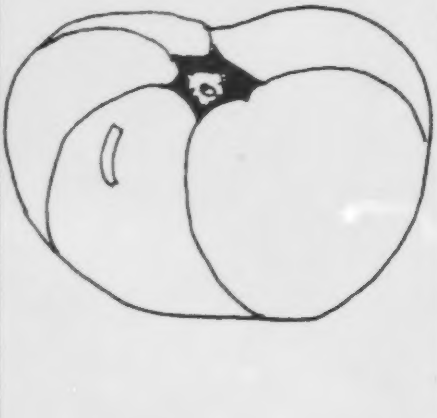
potato



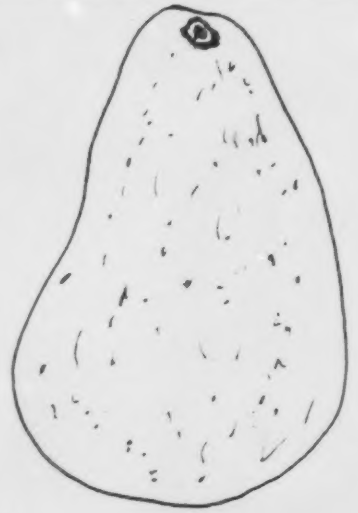
peanut



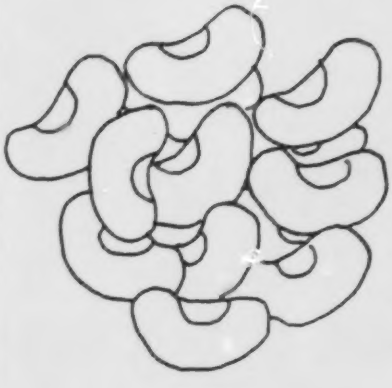
orange



tomato



avocado



bean

A. Color only the foods that are contributions of American Indians.

B. There must have been some sort of corn plant growing wild in the Southwestern United States 25,000 or more years ago. Corn or maize became a most important cultivated plant. It spread over vast areas. It became a staple food, enabling early Indians to have a secure food supply, freeing them to pursue higher levels of cultural and technological achievements. Today, corn occupies an important place in the world food supply.

Students will list as many corn and corn by-products as possible.

TEACHER LIST OF CORN AND CORN BY-PRODUCTS

People Food

baby food
candy
canned corn
chewing gum
cookies
cooking oil
cornflakes
corn meal
corn starch
corn sugar
corn syrup
flour
frozen corn
grits
hominey
margarine
ornamental corn
popcorn
margarine
salad dressing
tamales
tortillas
vinegar
yeast

Livestock Food

corn bran
corn fodder
cornmeal cake
whole kernels

Corn By-Products

alcohol
antifreeze
ceramics
cosmetics
dyes
ether
insulating materials
medicines
paints
paper
paperboard
paste
photographic film
plastics
safety glass
soaps
solvents
textiles
varnishes

C. Have students participate in watching potatoes sprout. Collect as many different types of potatoes, ie. russet, white, red, sweet, as possible. Try growing them in water filled jar suspended (1/3 under water) with toothpicks. Keep in natural light. Compare the leaves and root systems of different types.

Try growing seeds in soil: beans, squash, corn, avocado, peanut, tomato.

PUMPKIN PINON LOAF BREAD

The recipe for this first issue of the Daybreak Star comes from the Southwest. The recipe title names two foods native to the Southwest area. One is pumpkin and the other is piñon nuts. The recipe is Pumpkin Piñon Loaf Bread. If you live in the Southwest, find out where you can gather these ingredients yourself.

If you don't live in the Southwest, you may have trouble finding piñon nuts. Try looking at natural or health food stores or a kitchen specialty shop. You may only find raw piñon nuts. If you do, you can roast them yourself by putting them on a baking pan and putting them in the oven for one hour at 300 degrees.

The following recipe will make two loaves of bread.

1-2/3	cups cooked mashed pumpkin
1-1/2	cups brown sugar
3	eggs, beaten
1/2	cup melted butter or margerine

Mix the above ingredients together and set aside.
Next, sift the following ingredients together;

3	cups flour
1-1/2	teaspoons cinnamon
1/2	teaspoon salt
1/2	teaspoon nutmeg
2	teaspoons baking powder

Add the flour mixture to the above mixture.
Stir in 1 cup of shelled piñon nuts.

Grease and flour two loaf pans. Pour half the batter into each pan. Bake at 350° for an hour or until a toothpick inserted into the loaf comes out clean.

Once your bread has cooled, slice it and you're ready to eat! It's good buttered and eaten with a glass of milk.

Source: Daybreak Star (October 1979) Used with permission.

WILD EDIBLE PLANTS OF THE NORTHWEST

Think about some of the foods you eat each day. Some of the things that probably came into your mind are fruits and vegetables. Plants supply us with many things, including food. We talked about some of the things we eat that come from plants.

potatoes
corn
spinach
apples
oranges
squash
melons
tomatoes

From looking at our list, we found that many of these foods are very common to many people in this country. Most of our parents got these foods from the grocery store or grew them in a backyard garden.

There are many other kinds of plants or parts of plants which are edible, but are not common to many people. Many kinds of plants grow wild in different parts of the country. Not all wild plants are edible, but many are. If you learn to identify these plants, you can go on a hunt for them. If you find enough, surprise your family and make a dish to go with your dinner.

We've made a list of some plants native to the Northwest. If you live in this area, plan a hunt for these plants. If you live in another part of the country, do some research by going to the library or talking to people in your community, who might know about plants native to your area. It's a good idea to go with someone who knows how to properly identify these plants. You need to take these precautions because if you eat the wrong plant, you could become very ill.

Douglas Fir (Pine Tree) --	Fresh needles from this tree can be used to make tea. It is high in vitamin C.
Oregon Grape -------------	The juicy berries found on this plant are very good for pies and jelly.
Water Cress --------------	The leaves of this plant are good for making salad.
Chickweed ----------------	The young leaves of this plant can be boiled and eaten as a green, such as spinach.
Huckleberry --------------	The sweet berries found on this plant are good for pies and jelly, taste good in muffins or pancakes, and are good just eaten raw.
Bitterroot ---------------	The root of this plant can be eaten. After gathering, cook it by boiling until it has a jelly-like consistency.
Giant Horsetail ----------	The shoots of this plant can be eaten. Peel off the outer skin of the shoot and boil the shoot until it is tender.

Source: Daybreak Star (April 1979) Used with permission.

FRUIT LEATHER

We made fruit leather in our editor class. Many of us had seen fruit leather in the store but none of us had ever made it ourselves. The way we made it is very easy and it also tastes great! You can use just about any kind of fruit you want to. If fruit is in season in your area a good way to store it for later is to make fruit leather. We didn't have fresh fruit at the time we made ours so we used frozen strawberries. Here is how we made it.

1. Thaw and drain the strawberries.
2. Place them in a blender.
3. Add sweetener, like sugar or honey (We used coconut syrup).
4. Blend them together until they are like syrup.
5. Pour them onto a cookie sheet which has been lined with plastic wrap.
6. Set in a warm place, preferably in the sun, to dry. This will take about 3-4 days.
7. When it has dried, you can peel it off of the plastic wrap and eat it. If you make enough to store it for later, just roll up the leather and place it in a dry place.

Drying fruit, like making fruit leather, is one way food can be prepared and stored for winter. Years ago, drying was a way food could be stored for the long, cold winter months when food was otherwise not available. Instead of using a blender, fruit was mashed using flat rocks and laid out in the sun to dry.

Try making fruit leather in your class. It's a treat you can have when you're hungry...and...it's good for you!

Source: Daybreak Star (May 1979) Used with permission.

Part III BIBLIOGRAPHY AND RESOURCES

BIBLIOGRAPHY

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OF SPECIAL INTERST TO INTERMEDIATE AND OLDER STUDENTS

1. Film: More than Bows and Arrows. A fine contemporary film, dealing with contributions of American Indians. Includes a helpful study guide. All teachers should see this film. (A-V catalog)

2. Multi-Ethnic Literature: American Indian Authors. Houghton Mifflin, 1976. A classroom set of books, instructional guide, includes good anthology of American Indian literature, legends and contemporary. (Marshall TRC)

PLACES TO GO

1. Burke Museum - Arts and crafts of Northwest Coast Indians - tours available. Study collections can be loaned to schools.

2. Daybreak Star Center - United Indians of All Tribes - Tours available Monday through Friday. Groups of up to 30 students. Call 285-4425.

3. Museum of Science and Industry - Collections from Indians of Pacific Northwest on display at different times. Tillicum boxes available for loan to schools.

4. Pacific Science Center - The reconstructed Longhouse is an example of a Kwakiutl "big house". Guided tours are available.

5. Seattle Art Museum - Native American Treasure Box with artifacts and information about Indians throughout the United States.

6. Ivar's Indian Salmon House Restaurant -- Ivar's Indian Lore Program, a recounting of ancient tales and legends of many Northwest Indian tribes. (See Seattle Public Schools Field Trip Guide for further information).

WINTER HOLIDAYS

SEATTLE PUBLIC SCHOOLS
Multi-Ethnic Curriculum Office
January, 1980

PREFACE

The winter months of December through March can be both trying and exciting for the classroom teacher.

Students are usually more active than usual mainly because of the approaching day known as Christmas. However, not all of our students celebrate this day and for them and their families, too much emphasis on this holiday can make them uncomfortable.

The purpose of this booklet is to give teachers some activities and resources related to certain holidays which occur during the winter months, including Christmas.

While it has been stated before, it bears repeating again. Hanukkah is not the "Jewish Christmas". This Jewish minor holiday will fall in the month of December most years and this is one reason why well meaning people may compare it to Christmas. There is also a custom of gift giving connected to the day, but again, this has nothing to do with the Christmas gift giving custom.

Teachers who use this book should carefully review all the activities and select those they are most comfortable with in their classrooms.

Sharon L. Green, Coordinator
Multi-Ethnic Curriculum

The American way of life is one of cultural, racial, and religious pluralism. Pluralism in the public schools, as in the nation, can be a source of strength to the degree that staff assume a responsible position of educational leadership Public education has a duty to recognize and teach about traditions in the context of pluralism.

No matter which holiday is being observed, the activities must be educational in nature. The First Amendment of the United States Constitution precludes activities or programs that constitute practice of religious rites or sectarian indoctrination. The recognition of religious holidays is appropriate in the school, but the observance of such days belongs in the home and with religious institutions. Any program which constitutes the practice of religious rites, any program which might be interpreted as religious indoctrination, or any program which might embarrass a pupil because of religious beliefs, must be avoided

FROM: Memorandum to Principals and Program Managers from Hal Reasby, November 15, 1979.

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I

In Preparation

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The following excerpts are from an article written by Rabbi Raphael H. Levine which appeared in the Seattle Times Magazine Reflections column on December 24, 1978.

A key question asked by Rabbi Levine is "Can we celebrate the holidays with a new approach?"

His reflections on ways in which this time of year might truly embody the spirit of humanness are offered for further reflection and dialog on your part.

What is it like for non-Christians this time of year? (excerpts)

By: Rabbi Raphael H. Levine

Christmas was always a difficult time for me as an immigrant Jewish child reared in a strict Orthodox home in Duluth, Minnesota.

Shortly after Thanksgiving much of the activity in the elementary school was geared to the preparation for Christmas, especially in art and music, making Nativity scenes and practicing Christmas carols.

Singing these songs was a nightmare for me. Of course, I couldn't sing them, but I couldn't remain silent either while all the other children were singing. So I moved my lips and pretended to be singing, all the time feeling that I was acting a lie. Even the suggestion that I was entering into the singing made me feel that I was betraying my faith.

Many years have passed since then. I became a rabbi, and the problem of Christmas in the public schools became an annual headache for me, with complaining parents demanding that I, as their rabbi, should do something about it.

I did try, with superintendents and principals of our Seattle schools. They were very understanding and sympathetic. Some did issue guidelines for their teachers, but unfortunately they were unable to supervise adequately how these guidelines were implemented by all the classroom teachers.

So the problem, while greatly improved, is still a subject of complaint.

In an article published in the Junior League's magazine, Puget Soundings, in 1975, Mrs. Goldie Silverman wrote of her own children's experiences with the Christmas celebrations in the schools. She said:

"From the Monday after Thanksgiving until the doors close for Christmas vacation, every school room is a workshop with Christmas art, craft projects and Christmas songs, climaxed by a Christmas program where I have to watch my second-grade daughter mouth the words to Christmas carols.

"Wouldn't it be wonderful if Christmas were celebrated just in the church and the home? Then the whole business of gifts and decorations would be carried on at home, and the time between Thanksgiving and Christmas vacation could be spent on other school activities, like reading and math. Wouldn't it be a good thing for all children if the schools could be a haven of quiet and order from the Christmas bustle outside?

"And wouldn't it be nicer for parents and children if the winter music program were truly a winter program, held sometime during the long dull stretch of days from January to March, when we all need an excuse to break out of our ordinary routines?

"Then I could go to the home of friends for Christmas to share their holiday as a guest and not as captive, and they could come to my house to see how my religious holidays differ. And maybe, just maybe, Christmas then would truly begin to fulfill itself as a time of peace and goodwill among people."

There are many of our Christian friends who feel the same as Goldie Silverman.

How wonderful it would be if Christmas were not so overcommercialized and could be celebrated as the great religious holiday it is for Christians as the birthday of the Messiah, for that is what the word "Christ" means.

Seattle Times Magazine, December 24, 1978

Christmas then could be celebrated both in the church and especially in the Christian home not merely with a tree laden with gifts but as a deep and meaningful and sincere religious experience.

While religious celebrations and activities in the public schools have been declared by the Supreme Court of the United States to be in violation of the Constitution, I am aware that the celebration of Christmas is deeply rooted in our American culture.

No one can escape its impact, especially as it has become increasingly important in our economy as the gift-giving season.

Moreover, the spirit of good will it generates is something we need much more of in our troubled world.

No Jew who respects, as I do, the insights of Christianity and the central position which the birth of Jesus holds in Christian faith would want to eliminate the spirit of the holiday season from our culture. However, I believe we can find ways of celebrating the festive spirit of good will, of love and of brotherhood without offending the religious sensibilities of those who cannot accept the implications of historic Christian theology about Jesus.

Why can't people of all faiths celebrate the spirit and leave the theology where it belongs, in the church and the Christian home?

The spirit touches the hearts of all people. The ideals of peace, love and brotherhood are the ideals of all people of good will, whether they profess to be religious or not. These values unite the human family.

What does "peace on earth, good will to men" mean if not feeling and doing for others what we would that others feel and do for us? It is another way of saying, "Love your neighbor," be sensitive to his feelings and responsive to his needs.

The cultivation of the spirit expressed in the universal idea of the Golden Rule can bring the diverse members of our human family--divided by race, color, faith, language and culture--into the kind of mutual understanding, respect, harmony and cooperation for our common good which our world so urgently needs.

The winter holiday season seems to me an ideal occasion for increasing that spirit in our country.

What a wonderful opportunity to use this season of festivities and good will to bring all Americans closer in mutual understanding in so many meaningful ways.

I see the possibility of celebrating the holiday spirit at this season of the year with a new approach to dialog among the diverse ethnic and religious groups of our pluralistic society.

I am all for dialog where differences among individuals and groups require that kind of understanding and communication. I am especially interested in dialog among religious groups.

Religious dialog in the new spirit, with neither argument nor debate, is a way of trying to learn and understand one another's faith, recognizing that there are basic differences in theologies, customs and worship.

Christmas is now, and has been for many years, a national holiday. Whether it was made a national holiday because the majority of Americans at the time were Christians, I do not know. Today it is still a national holiday even though, if a census were taken, non-Christian Americans and those not affiliated with any organized religion may be found to be in the majority.

Be that as it may, it is not the point of this article. The point is that if Christians are indeed a majority in America, and if I understand the teachings of Jesus as I believe I do, then to love one's neighbor does not mean only your fellow Christians, but all human beings. If that is true, then to be sensitive to the feelings of non-Christian children in the public schools, in my opinion, is a very high form of love. It is a way of putting oneself in another person's place, thereby expressing a relationship in which empathy brings out the best in both. That kind of sensitivity and awareness would be abundant evidence that we are indeed fulfilling the will of God and being guided by His spirit.

Cooperation Activity

Subject: Social Studies - Human Relations

Level: Intermediate/Junior High

Objectives:

1) to encourage understanding of the importance of nonverbal communication skills
2) to develop an appreciation of cooperation in pursuit of common goals
3) to follow written directions
4) to gain insight into "good feelings" involved when doing something for others

Materials: See each groups needs below

Procedure:

1) divide your class into 4 groups
2) cut out the cards and give one to each group
3) give each group the materials listed here:

Group A - hot plate, butter, tissue paper, clear tape, class size set of new pencils

Group B - red and green paper, marking pens, spoon, marshmallows, pot

Group C - recipe (get off Rice Krispies box)
3 groups of scissors, 2 groups of pencils, glue, ribbon

Group D - tagboard sentence strips, thick yarn, Rice Krispies, masking tape, 13" x 9" pan

Cooperation Activity

Job Cards

GROUP A

GOAL: Make a holiday nametag for each classmate and tape it to his/her desk.

Materials needed: scissors, red and green construction paper, masking tape, marking pens, pencils

GROUP B

GOAL: Make a large manuscript alphabet written in yarn as a gift for a primary classroom.

Materials needed: tagboard sentence strips, scissors, thick yarn, glue, pencils

GROUP C

GOAL: Make a batch of Rice Krispie treats to share with our class.

Materials needed: pot, pan, marshmallows, hot plate, spoon, butter, Rice Krispies

GROUP D

GOAL: Giftwrap a new pencil for each of your classmates (include yourself)

Materials needed: set of new pencils, scissors, tissue paper, clear tape, ribbon

Brainstorming

For your information:

Brainstorming is mentioned in various lessons throughout this booklet. What is brainstroming? It defines itself. It is a technique used to get at a number of ideas. The brainstorming session should foster an explosion of thought.

How do you brainstorm? When you need ideas use this format:

1) think first - quantity of ideas needed
(DO NOT JUDGE)

2) the wilder the ideas the better
(offbeat ideas OK - often that will trigger useful ones)

3) Quantity wanted
(you need this to get quality)

4) combine, improve expand ideas
(but don't evaluate them)

5) after a time period (usually about 7 minutes) or you feel you have a sufficient list of ideas evaluate what you have. Throw out what you don't need.

6) Put your ideas to work. When do you brainstorm? Whenever you need ideas!

Creative Writing Activities

Use of Holiday
Theme to
Teach Specific
Writing Skills

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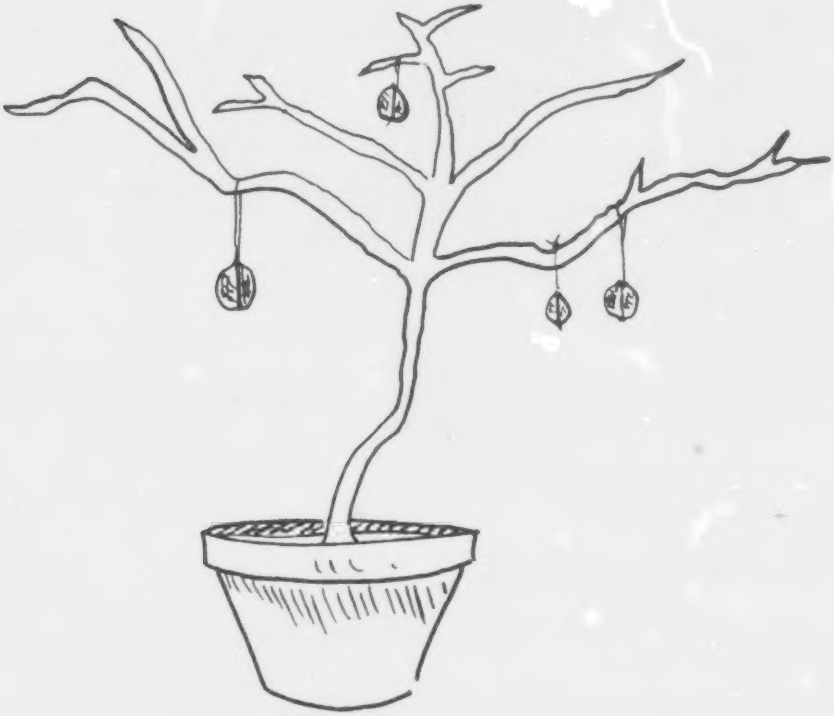
Subject:	Language: Creative Writing
Level:	Primary/Intermediate
Objectives:	the student will be able to write a story based on an idea chosen at random
Materials:	3 dozen walnuts tree or branch rubber cement thread or yarn strips of paper (about 4" x 1/2")
Procedure:	

1) break walnuts in 1/2 and shell
2) brainstorm story starters with your class and have them write the story ideas on small slips of paper
3) place a story starter into a walnut 1/2, glue the 2 halves of each walnut together (you can place the yarn or thread in before gluing, too)
4) hang walnuts on a tree or a branch you have brought in and placed in a can or pot.
5) let each student select a nut and start writing



Subject: Language: Creative Writing: Poetry

Level: Intermediate/Junior High

Objectives: The students will be able to write original poetry following a specific pattern.

Procedure: Brainstorm poem ideas and write them all over the board. Have student copy these down and keep as a resource for themselves. Write poems as a class then individually.

I. Cinquains - Five Line Poetry

Pattern:

Line 1: consists of one word that states the title
Line 2: two words that describe the title
Line 3: three action words
Line 4: four word phrase that expresses a feeling
Line 5: one word that is a synonym for the title

example:

Crowds
Noisy, hustling
push, shove, wait
I'd rather be home
Shopping

II. Haiku - Three Line Poetry

Line 1: consists of 5 syllables
Line 2: consists of 7 syllables
Line 3 consists of 5 syllables

example:

Evergreen

Trees cling to the sky
Oh, waiting, waiting to be
Joyous Christmas tree.

Michelle McCauley, Whitworth School

III. Diamante - Seven Line Poetry

Line 1: consists of one noun
Line 2: 2 adjectives
Line 3: 3 -ing words
Line 4: 4 nouns (The first 2 synonamous with line 1, The last 2 synonamous with line 7)
Line 5: 3 -ing words describing line 7
Line 6: 2 adjectives describing line 7
Line 7: one noun - the opposite of line 1 (or what that noun has become i.e. boy-man)

*Diamante poetry is commonly written in a diamond shape

Christmas
cheery, light
Snowing, shining, glittering
lighten, melting, water, play
warming, blooming, greening
hot, sweaty
summer

Sara Call, Whitworth

IV. Limerick - Five Line Poetry

Limericks are regular, rhythmical, rhymed and humorous. The first, second, and fifth lines rhyme, they contain 3 accented syllable. Lines 3 and 4 rhyme, and contain 2 accented syllables.

Example:

There once was a man from Peru
Who discovered he'd lost his shoe.
He looked all around
Until he had found
A Christmas tree topped with a shoe.

John Olerud and David Adams
Whitworth School

Puzzle Parties

Puzzle parties were traditional in nineteenth century England. It was quite common to play anagrams, acrostics, scrambled letters and crossword puzzles.

Here are two puzzle examples:

Subject:	Language
Level:	Intermediate
Objectives:	Given a word pair the student will be able to change one letter at a time forming new words until the initial word has changed into it's partner.
Procedure:	1) give students word pairs 2) the goal is to change from one word to the other, making the fewest changes possible. You are allowed to change only one letter at a time. Each time you change a letter you must make a word.

ex:

boy to man	wolf to goat
boy	wolf
bay	golf
may	gold
man	goad
	goat

Try these:

woe to joy
sad to fun
miss to girl

wet to dry
etc.

II

Winter Holiday Activities

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WINTER HOLIDAYS

DECEMBER THROUGH MARCH

(A list of some of the many holidays celebrated during the winter months.)

DECEMBER

6 - St. Nicholas Day - The Feast Day of St. Nicholas - celebrated by many European Americans.

13 - St. Lucia Day - Also known as the Festival of Light - marks the beginning of the Christmas season in Swedish communities throughout the world.

15 - Bill of Rights Day - On December 15, 1791, the ten original amendments to the United States Constitution became effective.

16 - Los Posadas - A Mexican Christmas Festival which lasts for nine days.

22 - First Day of Winter - may fall on the 21st depending on the precise moment at which the sun reaches the winter solstice.

25 - Christmas Day

26 - Boxing Day - A legal holiday in Great Britain and Canada celebrated by the giving of gift boxes to service workers - in the United States the tradition is carried on by gifts to paper and mail carriers.

26 - Kwanza - African Harvest Festival celebrated by many Black American families.

30 - Jose Rizal Day - A national hero of the Phillippines because of his writings which sparked the Phillippine revolution against Spain in 1896.

31 - New Year's Eve

JANUARY

1 - New Year's Day

1 - O-sho-gatsu - Japanese New Year's Day

15 - Martin Luther King, Jr.'s, birthday

- Chinese New Year is based on a Lunar calendar and falls between January 21 and February 19.

- Tet - Lunar New Year celebration of the Vietnamese and other Southeast Asian people.

FEBRUARY

2 - Groundhog Day - This custom to predict future weather was brought to America by immigrants from Germany and Great Britain. If the groundhog sees shadow there will be 6 more weeks of winter.

- Mardi Gras - moveable - elaborate celebration in New Orleans and many other countries before the beginning of Lent.

12 - Lincoln's Birthday

14 - Valentine's Day

15 - Susan B. Anthony's Birthday

- President's Day - third Monday in February

22 - Washington's Birthday

MARCH

3 - Doll's Festival - Hina Matsuri - a traditional Japanese festival honoring little girls and their dolls.

16 - St. Urho's Day - a day to mark Finnish-American friendship.

17 - St. Patrick's Day - commemorates the patron saint of Ireland who, in 432 A.D., introduced Christianity into Ireland.

HANUKKAH or CHANUKAH

HANUKKAH - Jewish Holiday, the Festival of Lights, the Feast of Consecration, or the Feast of the Maccabees; also transliterated CHANUKAH. Hanukkot is Hebrew for "dedication". According to tradition, it was instituted by Judas Maccabeus and his brothers in 165 B.C. to celebrate the dedication of the new altar in the Temple at Jerusalem. Three years earlier, Antiochus Epiphanes (Antiochus IV) had profaned the Temple at Jerusalem when he tried to force the Jews to offer sacrifices to heathen deities. The festival lasts eight days. It begins on the 25th of Kislev which frequently falls in December. Hanukkah later came to be linked also with a miraculous cruse of oil that burned for eight days, leading to the practice of lighting special Hanukkah candles, one the first evening, two the second and so on. The eight-branched candlestand (menorah) used in that ceremony is a frequent symbol for the holiday.[1]

Customs, Traditions, and Symbols. Hanukkah is a gay, though minor festival to Jews. It is not necessary to stop work, so this holiday is mainly celebrated at home in the evening with the family. It is also called "The Festival of Lights" recalling the lighting of lights when the Temple was re-dedicated.

The most important symbol of Hanukkah is the menorah, a special candelabra with places for eight lights, one for each night of Chanukah. There is a ninth place for the shamash candle. It means "servant" light because it is used to light the other lights. First the shamash is lighted; then with the shamash the other candles are lighted, one the first night, two the second night, and so on until the last night when the whole menorah is lighted. Prayers over the candles are recited and then the family usually sings the most popular Hanukkah song, "Ma'oz Tzur" or Rock of Ages. You can easily see why Hanukkah is also called "The Festival of Lights."

After the candles have been lit, gifts are exchanged. This varies from family to family, but in some homes the children receive a gift on each of the eight nights. Another custom that was more popular in days gone by, but still practiced today, is that of giving Hanukkah "gelt" or money. Parents and relatives would give the children some loose change or pennies, and that was the extent of the gift giving.

A favorite Hanukkah food of many European Jews is the latke or potato pancake. The traditional latkes are served with the evening meal as a starch.

Either before or after dinner, the customary game of dreidel is played. A "dreidel" is a special Hanukkah top. According to an old legend the Hanukkah top was invented when King Antiochus forbade the Jews to study their sacred scroll, the Torah. Nevertheless, Jews gathered in small groups and studied the Torah secretly. If Syrian soldiers approached, the lookout would warn the men and they would quickly take out the "dreidel" and start playing. When the soldiers arrived, all they could see were Jews playing an innocent game. Thus, the dreidel saved many lives. Since that time the popular little "dreidel" has been part of Hanukkah fun everywhere.[2]

Source: [1] Sharing Our Diversity
Jewish Americans
Human Relations Office
Sacramento City Unified School District
[2] Selected Multi-Ethnic/Multi-Cultural Events and Personalities
Seattle Public Schools, Rev. Sept. 1979

DREIDLE

"Put and Take Game"

During the eight days of Hanukkah, Jewish children enjoy spinning the Dreidle.

Subject: Social Studies

Level: Elementary

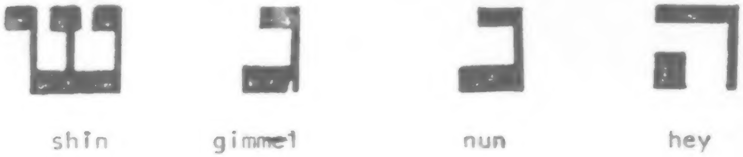
Objective: Following a discussion of Hanukkah the student will demonstrate a knowledge of the dreidle game by making a dreidle and playing the game.

Materials:
Tagboard
Crayons or felt pens
Scissors
Rubber cement or glue
Toothpicks

To make the Dreidle

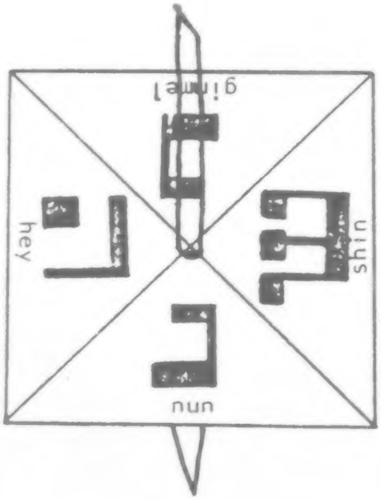
Procedure:

1. Cut a 2" square of tagboard
2. Draw diagonal lines connecting opposite corners
3. In each section on the square, use crayons or pens to write one of the Hebrew letters and it's symbol



4. Push a toothpick through the center of the square. Put a little rubber cement or glue around the toothpick where it passes through the tagboard to anchor it firmly in place.

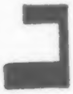
NOTE: There is only a slight difference between the gimmel symbol and the nun symbol.



To play the game:

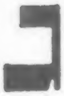
Procedure:

1. The game may include two or more players
2. Each player has the same number of counters (coins, beans, pebbles, etc.)
3. Each player puts two counters in the pot or "kitty"
4. The players take turns spinning the Dreidle. If the dreidle rests with the nun on the upright side, the player wins nothing and the person to the left spins next. If the hey comes up the player wins half the pot. If the shin lands on top the player puts two counters in the pot and if the lucky gimmel comes up the player wins the whole pot. The winner is the player with the most counters at the end of the game.



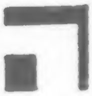
nun

nun - nothing won or lost



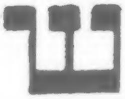
gimmel

gimmel - spinner takes entire pot



hey

hey - spinner takes half of the pot



shin

shin - add two counters to pot

St. Lucia Day - December 13th

Luciadagen
(loo-see' -ah -dah-gen)

Festival of Light, also known as St. Lucia Day, marks the beginning of the Christmas season in Sweden and Swedish communities throughout the world.

The origins of this holiday are found in a Christian legend. A young Christian girl living in Sicily was put to death after being blinded for remaining loyal to Christianity. When the Vikings were Christianized, they adopted St. Lucia, whose name means light, as a symbol for the winter solstice.

On this day in Swedish homes the eldest daughter arises early and dresses in a white gown with a red sash. On her head she wears a crown of green topped with candles. She carries a tray of coffee and buns to the rest of her family. As she proceeds she is followed by her younger sisters (also dressed in white, but crownless). They are singing a traditional melody, "Santa Lucia".

The buns she carries are traditional in shape and flavor. A favorite shape of the saffron buns is the "Lussekatter" or Luciacats. This has been a good luck symbol since ancient times.

Swedish Santa Lucia Buns

Subject: Art - Math

Level: Primary/Intermediate

Objective: Student will demonstrate ability to follow directions by completing this receipe.

Materials:
Bisquick
raisins
confectioner's sugar
milk
yellow food coloring
oven

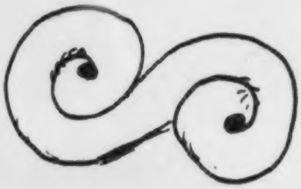
Procedure:

1) follow directions on box of Bisquick for dough
2) roll out dough in long ropes for traditional St. Lucia shaped cookie
3) shape dough as described below. Bake and frost.
4) Frosting: To 1 cup of confectioner's sugar add milk to make a spreadable consistency and add two drops of yellow food coloring.

Cookie Shapes

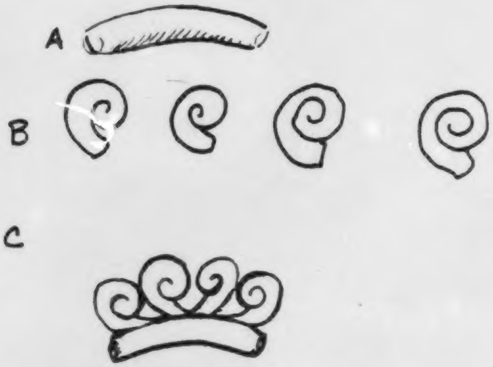
I. Lussekatter - Lucia Cats
(looh'-sah-kah'-tor)

1) make a roll 7"-9" in length
2) curl one end, then the other
3) frost and dot with raisins
4) bake -enjoy



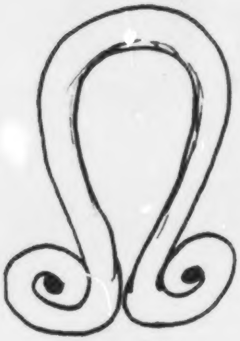
II. Krona - Crown

1) make 5 rolls of 3" lengths
2) curve one for a base (A)
3) curl the other 4 rolls (B)
4) make a crown shape as shown in illustration (C) (Be sure to pinch pieces together so they stick tightly)
5) frost - dot with raisins
6) bake - enjoy



III. Lilja - Lily
(leel'ya)

1) make an 8" roll
2) bend and curl as shown
3) frost and dot with raisins
4) bake - enjoy



POSADAS IN MEXICO

December 16-24

Posadas meaning lodging, is the term given to the nine days of celebration of La Navidad (Christmas) in Mexico, and commemorates the journey of Mary and Joseph from Nazareth to Bethlehem, searching for lodging each night. The posadas are carried out every night for nine days, from December 16 to 24, ending in the merriest of parties of which the climax is always the breaking of the Piñata. The piñata is a hollow earthen jar, covered with gay paper in the shape of a star, flower, animal, or toy, and filled with fruits, candies, and small presents.

In the country, the guests, usually children, gather in private homes. There each child is provided with a candle which is lit as the children form in line and slowly begin to parade down the streets. In the city the procession forms in the patio or garden of the house where the party is to be held.

At the head of this procession two children carry a small reproduction of Mary and Joseph. Asking for lodging is repeated at the same door, simulating, however, many calls. This procession begins with the litany (the song in which the pilgrims ask for lodging and are answered from within the door by refusals). It is as simple as a song in a children's game.

When, eventually, the kind innkeeper is found and the door is opened it is done so with a song of welcome from within the house. Then follows the piñata breaking, which is traditional in the Mexican celebration. One child after another is blindfolded and spun around. Each tries with a big stick to break the piñata, which hangs high overhead. Finally one is successful. Then there is a scramble for the favors which spill out of the piñata.

LA PIÑATA

Since the traditional piñata of Mexico has become so popular at children's parties in the United States, students enjoy making their own piñata for a Christmas party or even for another festive occasion.

The piñata is traditionally made of earthenware or papier mache, but students can use a lightweight cardboard box or a paper bag. This is decorated with crepe paper according to the taste of the children, and is filled with candies and fruit and tied or fastened at the top. Students with a creative imagination can make the piñata to resemble a bird, an airplane, a burro, or anything they wish.

The finished piñata is hung out of reach of the children. Each child is blindfolded in turn and, with a long stick, tries to break the piñata so that the sweets cascade out. As each child takes a turn, the other players call out: "Dale!" (Hit it!). Since there is always a wild scramble for the candies and nuts, it is well for them to be wrapped individually to avoid their being damaged.

Make a Mexican Piñata

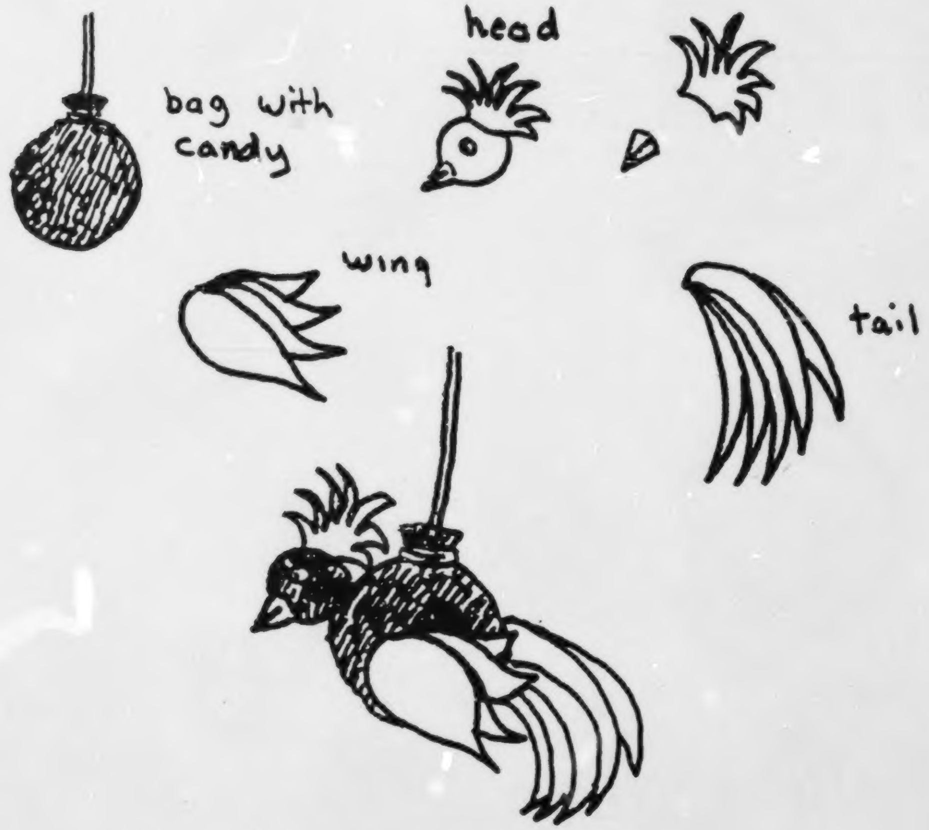
Take two paper bags. Put one inside the other.

Fill them with candy and/or small toys. Tie the top shut with string.

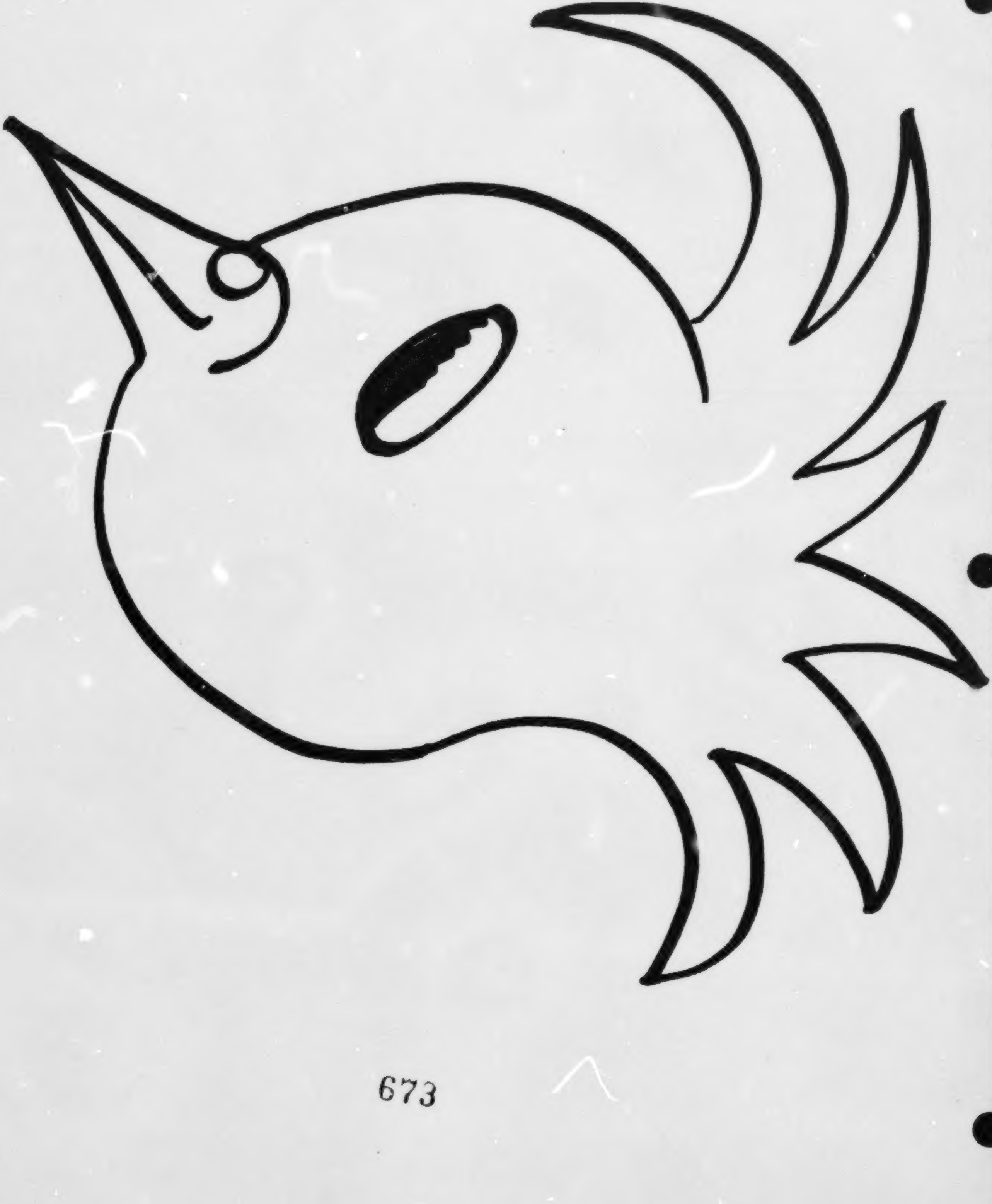
Cut out colored paper and/or papier-mache in the shape of head, tail and wings for the bag.

Glue the parts onto the bag. Hang the piñata from the ceiling or a pole that the teacher is holding.

Now a student is blindfolded and given a stick. He or she gets five swings to try and break the pinata. Then the next student tries.



Source: America Celebrates Winter
Cleveland Public Schools
Cleveland, Ohio



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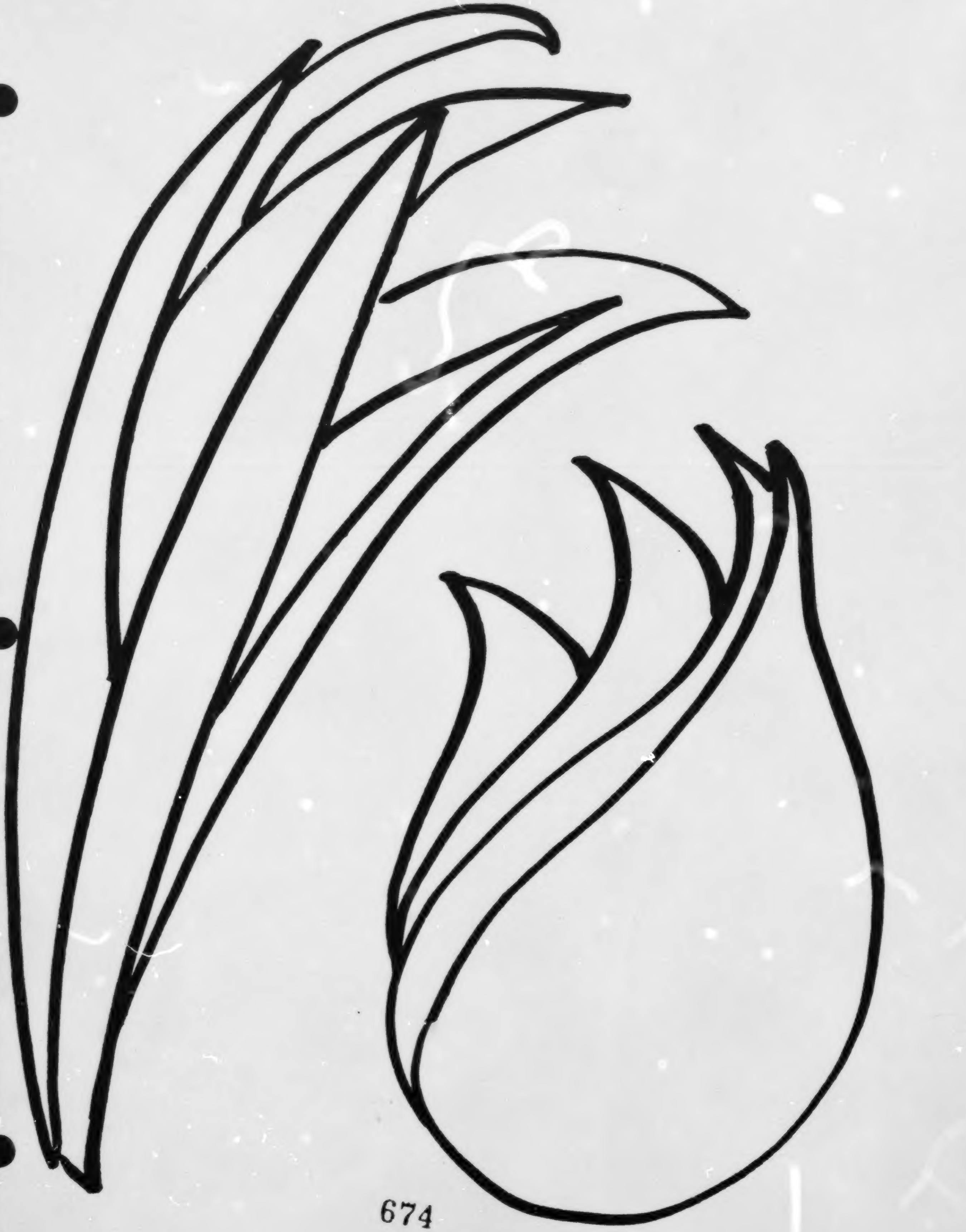


674

KWANZA

KWANZA is an African harvest festival celebrated during the last week in December for seven (7) days. The dates are December 26 - January 1.

The word Kwanza (Swahili) means first. But when used in connection with this holiday, it means First Fruits. The celebration of harvesting the first fruits or crops is traditional in Africa.

As with many other cultures, the African people come together at this time of the year to give thanks and enjoy the blessing of living, and acting together for the community. Everyone brings what he/she grew or made to contribute to the Karamu (feast) that takes place during the festival. The celebration includes feasting, singing, dancing and on the last day gift-giving.

January 1 is the last day of Kwanza and a special day for the watoto (children). On this day, the children receive gifts from their parents. The presents represent: 1) the fruits of the labor of the parents, and 2) the rewards of the seeds sown by the children. In other words, the parents have committed the children to being good, thinking good thoughts, getting good grades, etc. and the children are rewarded according to how well they lived up to their commitments.

Many Black Americans have chosen to celebrate Kwanza rather than Christmas. There are several reasons for this. Some Black people celebrate it because to them it expresses strong feelings about family solidarity and Black consciousness. Others may celebrate Kwanza because of its de-emphasis of materialism.

A local Kwanza celebration is held at the Langston Hughes Cultural Center. Call the Center for the date, time and other information.

SYMBOLS OF KWANZA

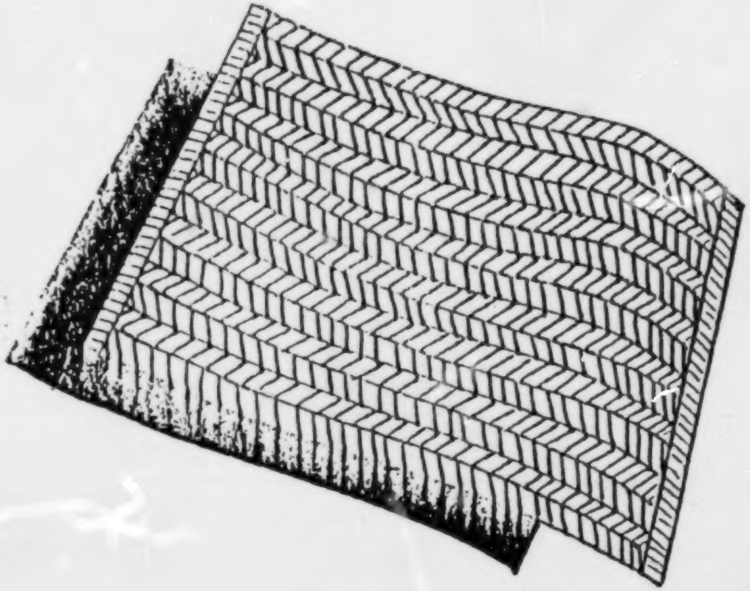
A. Mkeka (Mikeka) -- The Mkeka is a straw mat on which all other items are placed. It is a traditional item and therefore symbolizes tradition as the foundation on which all else rests.

B. Kinara (Vinara) -- The Kinara is a candle-holder which holds seven candles and represents the original stalk from which we all sprang. For it is traditionally said that the first-born was like a stalk of corn which produces corn which in turn becomes stalks which reproduce in the same manner so that there is no ending to us.

C. Mshumaa (Mishumaa) -- The seven candles represent the Seven Principles (Nguzo Saba) on which the first-born set up our society in order that our people might get the maximum from it. They are Umoja (Unity); Kujichagulia (Self-Determination); Ujima (Collective Work and Responsibility); Ujamaa (Co-operative Economics); Nia (Purpose); Kuumba (Creativity); and Imani (Faith).

D. Muhindi (Mihindi) -- The ear of corn represents the offspring or produce (the Children) of the stalk (the father of the house). It signifies the ability or potential of the offspring themselves to become stalks, i.e. parents, and thus produce their offspring--a process which goes on indefinitely and insures the immortality of the Nation. To illustrate this we use as many ears of corn as we have children which again signifies the number of potential stalks i.e. parents. Every house has at least one ear of corn, for there is always the potential even if it has not yet been realized.

Source: Kwanza - The First Fruits
An African Holiday
Institute of Positive Education



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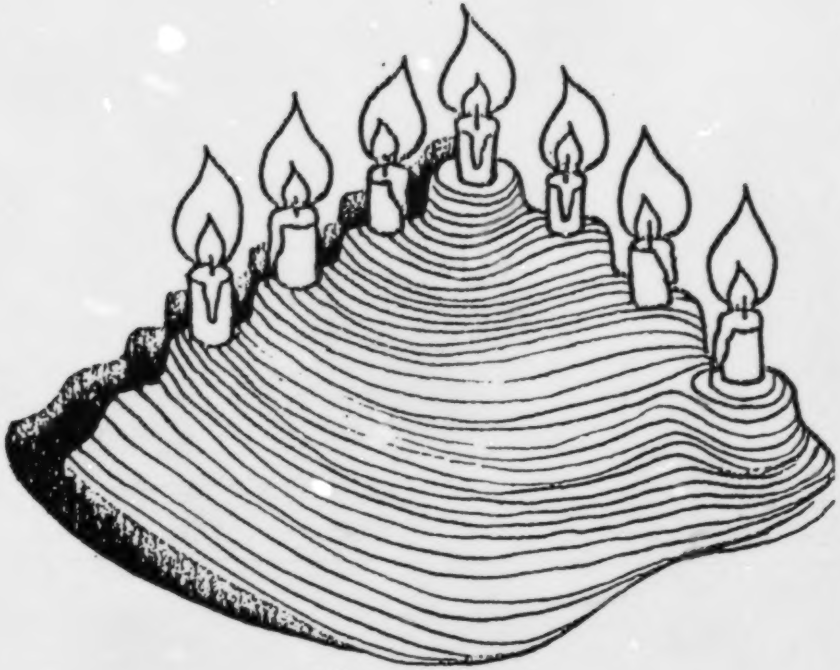

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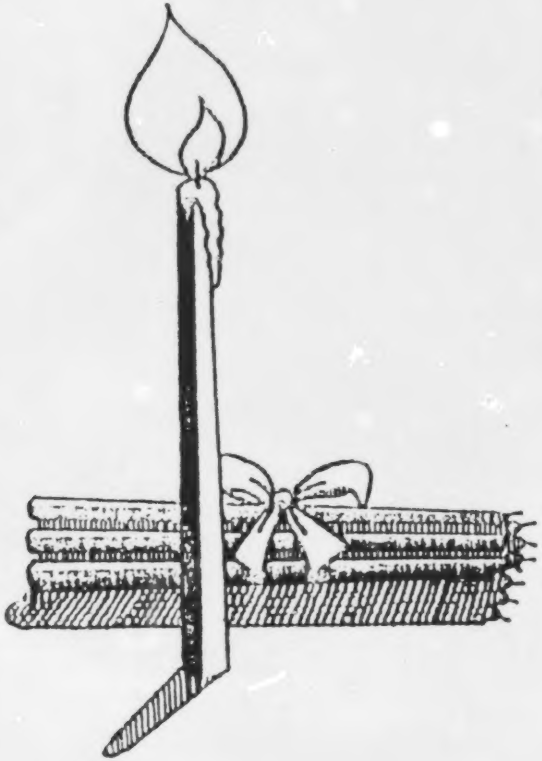

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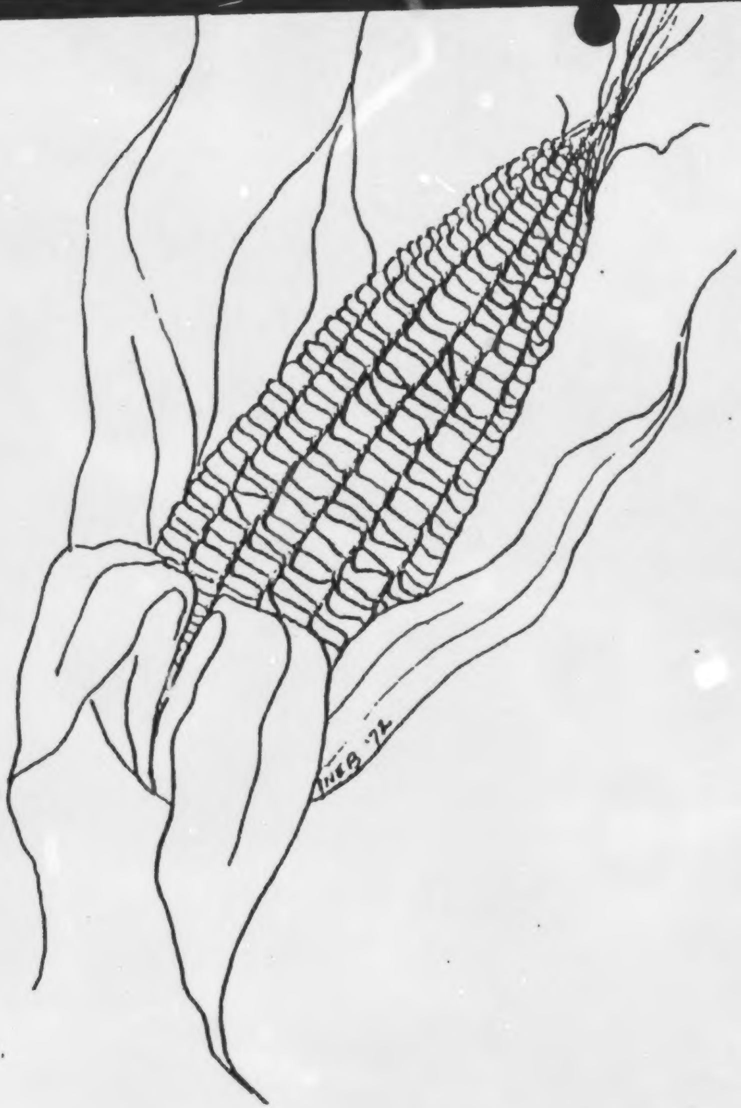

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La Befana

(Italian)

In Italy some people give gifts at Christmas, just as many do in our country. Santa Claus is called Papa Natale, but this is a rather new custom. Many parts of Italy still follow the older custom of giving gifts on the Epiphany, January 6, the day of the arrival of the Three Kings at Bethlehem with gifts for the baby Jesus. According to this custom, it is not Papa Natale who brings the gifts to the children, but La Befana, an old, very ugly, but good-hearted witch, who travels with a broom and enters the houses through their chimneys.

La Befana - A Story

Once upon a time, many years ago in Italy, there was an old woman who lived in a lonely cottage. As she was just taking a broom from the corner to sweep the floor, she heard a knock at the door. She opened the door just a tiny bit and peered out. She saw three foreign gentlemen dressed in splendid robes. They said that they were searching for a newborn child, a great king, who was somewhere in Bethlehem, and asked if she could show them the way. The old woman was very tired and she had not finished her household chores. She shook her head, closed the door quickly, and went back to her work. Once she looked out of the window and saw the three strange men move slowly over the hill and disappear from view.

All that evening the old woman kept thinking of her visitors and of the child that they were going to see. The more she thought about it, the more ashamed she was of her rudeness. She decided that early the next morning she would go in search of the three men and the child.

Before dawn she was already on her way, wrapped in her red scarf and heavy cloak. She carried her broom in one hand, and with the other hand she led her donkey. Her shoulder pack and her donkey were both laden with gifts for the newborn child. But as hard as she searched, through the snows of winter and the heat of summer, she never found the three men and the child.

Even to this day La Befana walks the weary miles, and she never ends her search. On the fifth of January, the eve of the Epiphany, she leaves some gifts from her pack for good children, and she leaves birch sticks and ashes for naughty boys and girls. (Her name comes from Epifania, the holiday on which the Three Kings found the baby Jesus in Bethlehem and presented their gifts to Him.)

Source: Sharing Our Diversity
The Italian Americans
Human Relations Office
Sacramento City Unified School District

¿ De----cipher--?

Subject: Math/Art/Reading/Language

Level: Intermediate/Junior High

Objective: To read and interpret a simple graph
To encourage divergent thinking

Materials: Crayons
Graph paper (or ditto found in this booklet)
Holiday Greetings sheet, page 45

Procedure:

1) Use the cipher found in this booklet to send a holiday greeting

2) One letter equals two graph squares and colors (i.e. A looks like: | red | blue |)

3) To space the words it's up to the student. He/She may simply leave a space blank or color in with another color or ...?

One Variation: Use color cubes (3-dimensional type) to write words and/or sentences.

¿ De----cipher--?

A = red and blue
B = red and green
C = red and yellow
D - red and orange
E = red and red
F = blue and green
G = blue and yellow
H = blue and orange
I = blue and red
J = blue and blue

K = green and yellow
L = green and orange
M = green and red
N = green and blue
O = green and green
P = yellow ans orange
Q = yellow and red
R = yellow and blue
S = yellow and green
T = yellow and yellow

U = orange and red
V = orange and blue
W = orange and yellow
X = orange and green
Y = purple and orange
Z = purple and purple

Holiday Greetings

Not all cultures have a phrase that translates directly into "Merry Christmas". But many cultures have some type of phrase which expresses a holiday greeting.

Here are a few samples of holiday greetings in other languages.

Language	Holiday Greeting
Danish	Glaedelig Jul
Finish	Iloista Joulua
French	Joyeux Noël
German	Froehliche Weinachten
Greek	Kala Christougena
Italian	Buon Natale
Spanish	Feliz Navidad
Dutch	Hartelijke Kerstroeten
Norwegian	Gledelig Jul
Russian	S Rozhestvóm Khristóvym
Swedish	God Jul
Hawaiian	Mele Kalikimaka
Polish	Weselyott
Japanese	Omedetoo gozaimasu
Chinese - Mandarin	chia jih chu fu
Vietnamese	Chuc Mung Nam Moi
Pilipino - Tagalog	Mailigayang Pasko
- Ilokano	Naimbag a Paskua
Samoan	Manuia le Kilisimasi
Yugoslavian	Cespitamo Bozic
Hebrew	Shalom
Swahili	Habari za likizo

III

Christmas

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C.	Austrian Nut Decorations	651
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The Origin and Meaning of Selected Christmas Symbols

BELLS have been used in the Orient for both joyous and sad occasions long before the celebration of Christmas. Bells are used today to proclaim the beginning of Christmas and the holiday season.

CANDLES also have a pre-Christmas use having been used at the time of the Roman mid-winter or Saturnalia festivals.

CAROLS have their origins in the folk songs people sang to express their joy during mid-winter festivals, and later during Christmas celebrations.

CHRISTMAS TREES have been used in America for just over a hundred years. The evergreen tree is the most popular, but other types of plants or trees such as a cactus or palms may also be used in areas which do not have evergreens.

The decorated Christmas tree as we know it is of German origin.

GREETING CARDS represent a custom which was started by Joseph Cundall in 1844 in England. A post card with a winter scene was used before the development of cards as we know them today.

MISTLETOE has many legends explaining its origin. A Scandinavian legend associates mistletoe with love. When the son of the Frigg was killed by the wicked spirit Loki with a dart made from misletoe, she decided to no longer make mistletoe an instrument of death, but rather a token of love.

SANTA CLAUS represents the spirit of giving at Christmas. The origins of Santa Claus are of European origin - Saint Nicholas. In some other countries Santa Claus is known as Kris Kringle and in Sweden he is called Jul Tomten or Tomta Jubba. In France, he is Pere Noel and Jule Nissen (Christmas Elf) in Denmark.

SEALS or Christmas seals originated with a postal clerk, Einar Halbell, who was from Copenhagen. His idea was to issue a special stamp at this time of year, with the proceeds to go to a worthy cause.

Today, the proceeds from the sale of Christmas seals in the United States are used for research to cure lung and respiratory diseases.

YULE LOG symbolizes the root of the tree of Thor. The oldest and youngest members of the group, typifying the old year and the new, were the bearers of the log.

This custom of lighting the Yule Log originated in England long before the celebration of Christmas was introduced.

Source: Rodeheaver, Ruthella. Christmas Customs and Carols. Indiana: The Rodeheaver Company. 1969

The Christmas Tree

Christmas customs evolved from times preceding the Christian era. Ancient pagan festivals annually celebrated the return of the sun and longer days.

In the fourth century Constantine declared Christianity as the official faith of the Roman Empire. The winter solstice celebrating took on a whole new meaning. Pagan customs and Christian worship blended together as this winter festival gave way to the celebration of the birth of Christ.

The evolution of customs spread across the Holy Roman Empire through Europe, Asia and across the seas to America. The symbols and festivities we enjoy today share a long history.

The Christmas tree is a symbol used in many countries. The tree may date back to an ancient Egyptian festival honoring the god Horis.

In more recent times Martin Luther (leader of the Protestant Reformation, 1500's) has been given credit for its association with the Christmas celebration.

German immigrants were the first to bring the tree to America.

Trees are decorated differently from country to country and even from home to home in Seattle.

The next few pages describe tree decorating ideas enjoyed in various Seattle homes.

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Austrian Nut Decorations

Subject: Art

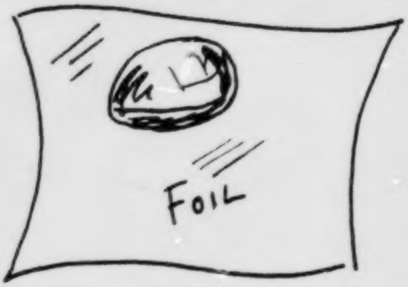
Level: Primary

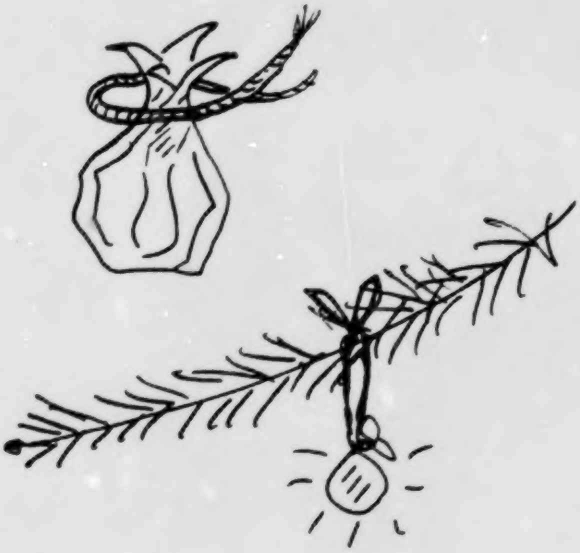
Objective: To develop appreciation of holiday customs

Use of simple object to create attractive holiday decoration

Materials:
a) a variety of nuts (enough to have 3 or 4 per child)
b) gold and/or silver tinfoil
c) thin wire   red yarn

Procedure:
1) cut foil in squares large enough to go around a nut and wrap nut
2) twist foil
3) tie with yarn
4) hang on tree





Christmas Luau

Subject: Music/PE

Level: All levels

Objective: To develop an awareness and an appreciation of Hawaiian music and hula

Materials:
- a) "Dances of Hawaii", Bowmar record
- b) record player

Procedure:
1. Obtain the record album from the Teacher's Resource Center at Marshall
2. Locate the words and music entitled "Christmas Luau"
3. explain the hula to your class
4. Proceed as directed

Variation:
- 1) create your own hula to a song from this or other albums (others are available at the TRC).

Hawaiian Kinipopo

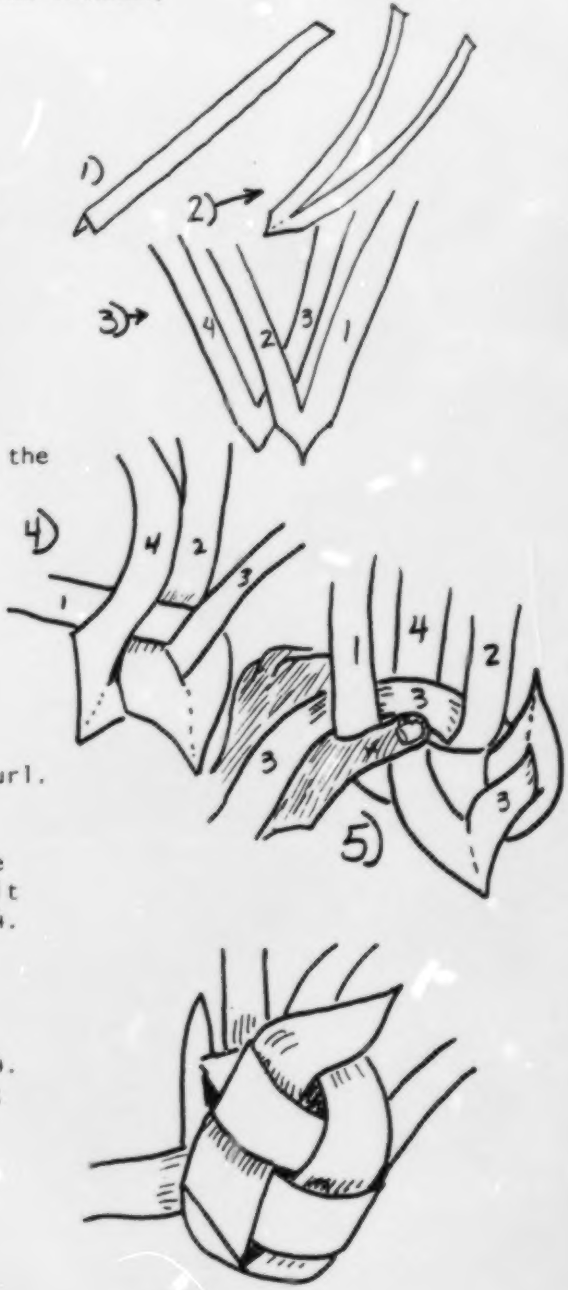
Subject Art/Math

Level: Intermediate - Junior High

Objective: To construct a simple geometric shape by weaving

Materials:
1) 2 strips colored paper each 1½" x 14" (these are made with palm fronds in the islands)
2) thread
3) scissors

Procedure:



1) fold paper strip in 1/2", lengthwise
2) cut down the fold lines to 3/4". cut an angle at the end as shown

3) place the two V-shaped pieces over each other, as shown

As you weave be firm but gentle and keep the pieces snug together.

4) Take piece #1. Keep it flat and place it behind #3, then in front of #2, then behind #4.

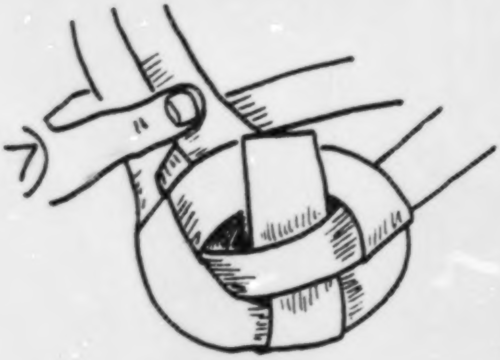
The basses of the strips will begin to curl.

5) Piece #3, is now on the right outside position where piece #1 was. Weave it as if it were #1 according to Step #4.

6) Repeat the step described above in #4. Always: take the right outside edge; keep weaving pieces flat; let work curl naturally.

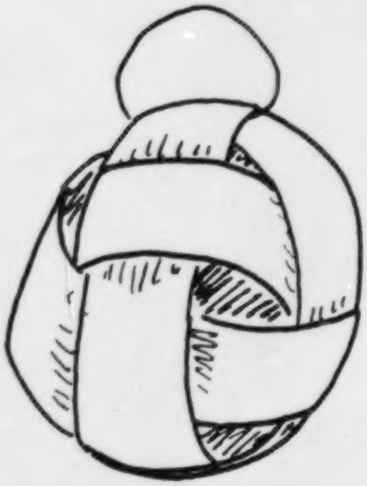
It will begin to look like a ball

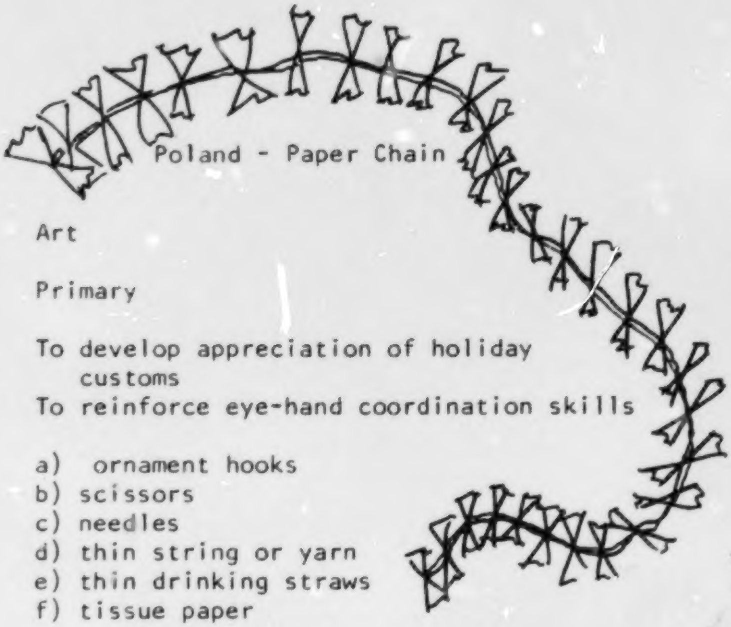
7) Weave until you have a nice rounded shape.



8) When ball is formed hold ends and tuck in, weaving until ends are out of sight

9) Hang on tree with thread





Poland - Paper Chain

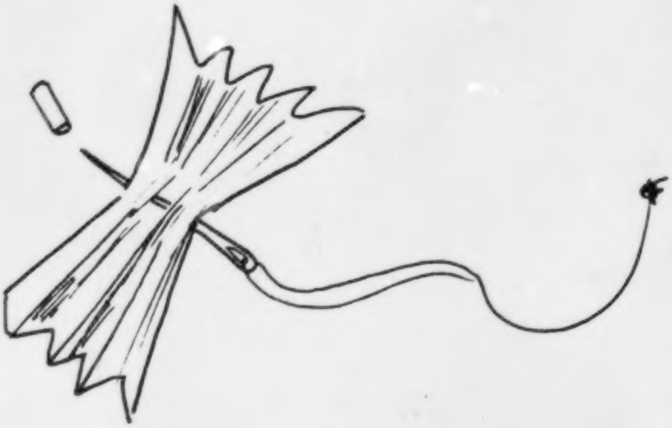
Subject: Art

Level: Primary

Objectives: To develop appreciation of holiday customs
To reinforce eye-hand coordination skills

Materials:
a) ornament hooks
b) scissors
c) needles
d) thin string or yarn
e) thin drinking straws
f) tissue paper

Procedure:
1) cut paper 2" x 2"
2) cut straws into 1½" pieces
3) thread needles with long length of string, knot at one end
4) squish paper with your fingers so it looks like a bow
5) push the needle through the center of the bow and pull the bow back to the knot
6) add a piece of straw
7) add a bow as per step 5
8) repeat until chain is as long as you desire. Knot. Tie ends with hooks and drape on tree.



Denmark - Christmas Hearts
Julenjerter

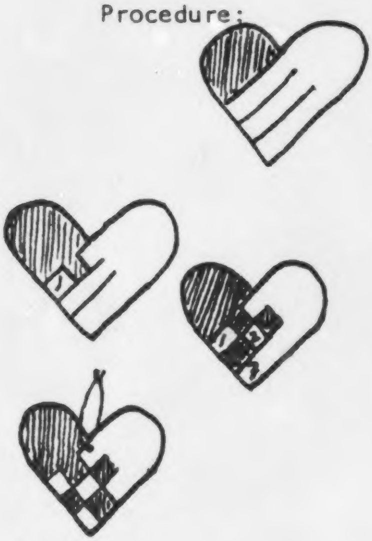
Subject: Art

Level: Primary - Intermediate

Objective:
1) to develop appreciation of holiday customs
2) to acquaint students with techniques for transforming one shape into another through the weaving process
3) to develop appreciation or methods of creating patterns in art

Materials:
1) red and white construction paper
2) scissors
3) pencil
4) ruler
5) glue
6) needle and thread

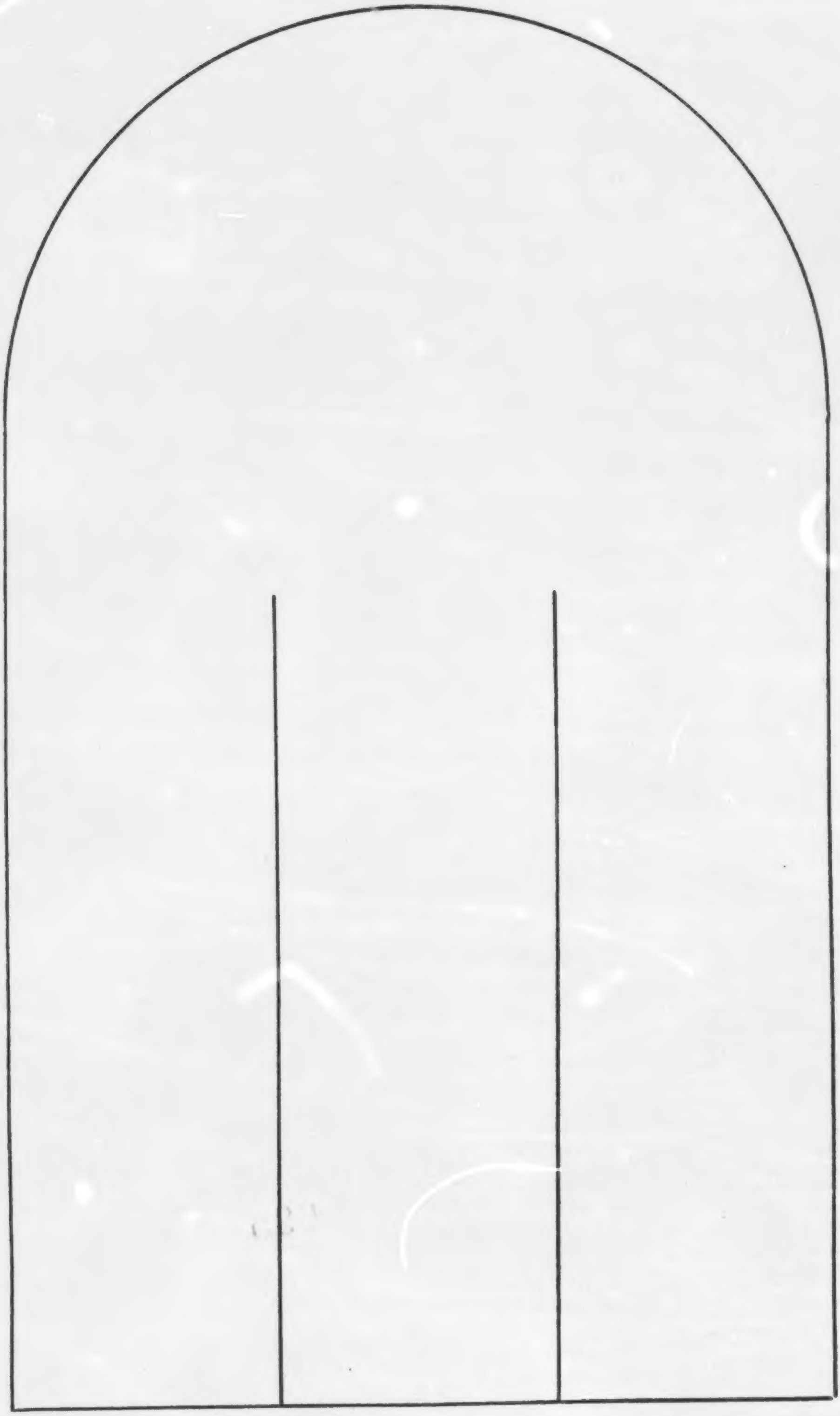
Procedure:



1) trace pattern one on red paper one on white
2) cut out the two shapes
3) cut along lines creating 3 strips
4) place one color over the other forming a heart shape so edges are marked exactly
5) Weaving: 1) weave top strip (marked #1) over, under, then over 2) then weave next strip (#2) under, over, under 3) weave last strip like you did the first strip
6) glue together if need be
7) stitch through heart, tie into a loop - hang up

One Variation: run off directions and patterns and give to students as a lesson in following directions.

Danish Heart Pattern



Christmas Around the World

The Museum of History and Industry - 2161 East Hamlin
McCurdy Park on Lake Washington 324-1125

Each year the Museum of History and Industry celebrates "Christmas Around the World." Thirteen trees are brilliantly adorned each with authentic and individual national decorations. Each tree is described by a printed legend located next to it.

Visitors are offered 15 different programs during the first three weekends of December. These programs demonstrate traditional ways of celebrating the holiday in other countries. An international feeling of Christmas is celebrated through costumed dancers, musicians and narrators.

The programs are free and last about 45 minutes.

These trees were on display during the 1979 Holiday season:

America
Alaska
Czechoslovakia
Estonia
England
France
Germany
Latvia
Philippines
Poland
Russia
Scandinavia
Switzerland
Ukraine

IV

New Year's Day

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NEW YEAR'S DAY
Background Information

New Year's is the oldest and most universal of festivals. Most people in almost every country observe it in one way or another. They do not celebrate it on the same day, nor for the same reason... but it is always the celebration of the beginning of a season. Most ancient nations celebrated the New Year as the beginning of spring. Julius Caesar changed the Roman New Year's Day from March to January in honor of Janus, the God of all beginnings. The first day of the first month was a great celebration called the festival of Janus. When the Romans accepted Christianity they turned the feast into a fast and day of prayer. In the Christian world, only about three or four hundred years ago did the fast begin to change slowly back to a feast.

Ancient Egyptians associated the beginning of the New Year with the overflowing of the Nile River, usually in June. The Hindus not wanting to show preference to any one season, celebrated the beginning of all four seasons.

In the United States many New Year's customs were brought from different countries with the European settlers.

The Dutch brought the idea of having open house on New Year's Day.
The Austrians and Germans brought to Pennsylvania the custom of welcoming the New Year with trombones and trumpets.
The Swedes brought the custom of eating baked ham on New Year's Day for good luck. They also took to Philadelphia the habit of greeting the New Year by marching in costumes and parading through the streets.
The English also brought to America the old custom of dressing in fantastic costumes and going about enacting pantomimes - these actors were known as "mummies."
(A combination of the Swedish and English customs resulted in the now famous Mummer's parade held on New Year's Day in Philadelphia.)

Many ethnic Americans today still follow the customs of their native lands.

For the Scottish, New Year's is a very important celebration called Hogmanay. According to an old folk custom, the first person putting a foot across the doorsill on New Year's Day is called a "First-Foot" and is thought to bring good or bad luck for the coming year.

The Germans believe that the 1st day of the year is lived as one would like to live the next 12 months with clean houses, new clothes and good food.
The Greeks observe an ancient custom of cutting the "Peta" or New Year's cake. The cake is round, flat and thin and in it is hidden a coin which will bring good luck to the one who finds it.
The Italians hang mistletoe over their door to bring luck to their homes and the children receive gifts of money called "Strenna."

The French celebrate the first day of the year by family reunions, visiting and by exchanging presents and greeting cards.

Throughout the South is the custom of serving a special New Year's dish called "Hopping John". This is a mixture of black-eye peas, rice, hog jowls and bacon. As the saying goes: "Eat peas on New Year's day and have plenty to eat the rest of the year."

CELEBRATIONS TYPICAL IN THE UNITED STATES

The Tournament of Roses started in 1886 in Pasadena, California. It began as a parade with an athletic event as an added attraction. In the beginning the floats were horse drawn buggies decorated with fresh flowers. The current floats are lavish affairs with flowers to depict story book themes. No artificial flowers are permitted.

The sporting events started with horse and chariot racing. Since 1902 intercollegiate football games have dominated. The Rose Bowl is a big New Years' Day activity - over 100,000 can watch in person and countless thousands watch on T.V. The Pac Ten and Big Ten College Conference teams vie for a place in the Rose Bowl each year.

TOURNAMENT OF ROSES

Subject: Football Geography

Level: Elementary

Objective: Given a map of the United States the learner will demonstrate the ability to locate the PAC TEN and BIG TEN football teams and answer questions about their geographic location.

Materials:
- Background on Tournament of Roses, page 68.
- Directions and questions, page 71.
- Map of United States - Atlas
- Outline map of United States, page 73.

Procedure: Teacher will give background on page 68.

Students will receive and complete a copy of pages 71 and 73.

ANSWERS

2. University of Washington
3. 400
4. Midwest/Northwest/Southwest
5. Columbus, Ohio
6. California
7. Los Angeles
8. Arizona State
9. Washington/Washington State
   Arizona/Arizona State
   California/Stanford/Southern California/UCLA
   Oregon/Oregon State
10. University of Southern California vs Ohio State (1980)

Adapted with permission from Turner and Turner, Creative Experiences Through Sport, 1979, Peek

Directions: Look at the United States map and answer the following football questions.

1. Look at the numbers located about the map. Each number illustrates the home of a college football team. Write on the map the name of each state that has a Pac Ten or Big Ten team.
2. Which team is located the farthest North? ________________
3. About how many miles is it from the home of the California Bears at Berkeley to Los Angeles the home of the UCLA Bruins? ________________
4. In which Region of the United States are the University of Michigan Wolverines located? ________________
   The Washington State Cougars? ________________
   The Stanford Cardinals? ________________
5. Which team city in the midwest has the largest population? ________________
6. Which state has the most teams? ________________
7. Which West Coast city has a population of more than 3 million?
   ____
8. Which team is located nearest the Grand Canyon? ________________
9. Which teams are located in the Evergreen State? ________________
   Grand Canyon State? ________________
   Golden State? ________________
   Beaver State? ________________
10. Which teams played in the last Rose Bowl? ________________
    Who won? ________________

PAC TEN

1.	Arizona	Wildcats	Tucson, Arizona
2.	Arizona State	Sun Devils	Tempe, Arizona
3.	California	Bears	Berkeley, California
4.	Oregon	Ducks (Webfoots)	Eugene, Oregon
5.	Oregon State	Beavers	Corvallis, Oregon
6.	Southern California	Trojans	Los Angeles, California
7.	Stanford	Cardinals	Palo Alto, California
8.	UCLA	Bruins	Los Angeles, California
9.	Washington	Huskies	Seattle, Washington
10.	Washington State	Cougars	Pullman, Washington

BIG TEN

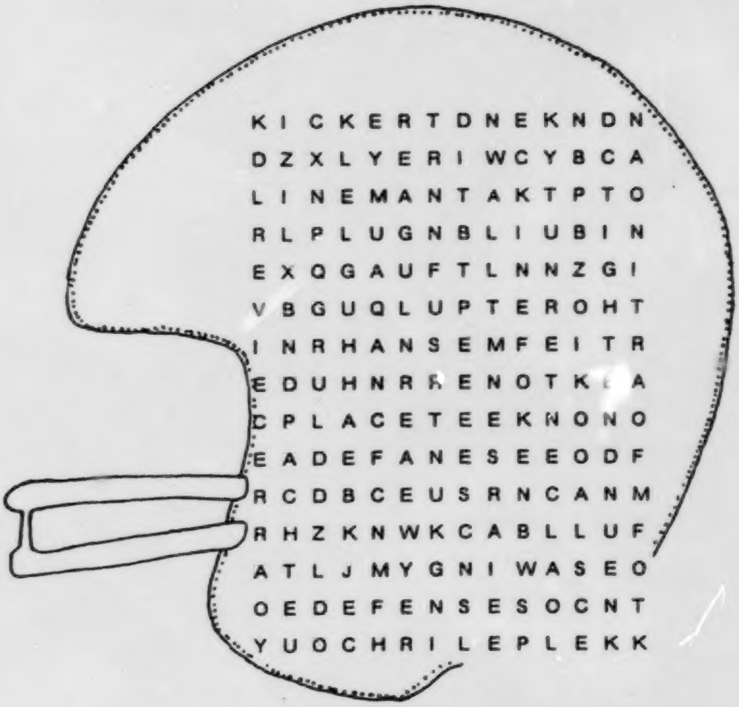
11.	Illinois	Illini	Urbana, Illinois
12.	Indiana	Hoosiers	Bloomington, Indiana
13.	Iowa	Hawkeyes	Iowa City, Iowa
14.	Michigan	Wolverines	Ann Arbor, Michigan
15.	Michigan State	Spartans	East Lansing, Michigan
16.	Minnesota	Gophers	Minneapolis, Minnesota
17.	Northwestern	Wildcats	Evanston, Illinois
18.	Ohio State	Buckeyes	Columbus, Ohio
19.	Purdue	Boilermakers	Lafayette, Indiana
20.	Wisconsin	Badgers	Madison, Wisconsin

FOOTBALL WORDSEARCH

FOOTBALL POSITIONS

Locate and circle the 14 player positions familiar to the game of football.

1. center
2. defense
3. end
4. fullback
5. guard
6. halfback
7. lineman
8. punter
9. quarterback
10. receiver
11. tackle
12. tightend
13. wing
14. kicker



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O	E	D	E	F	E	N	S	E	S	O	C	N	T
Y	U	O	C	H	R	I	L	E	P	L	E	K	K

Questions to Think About

1. Which position delivers the ball to the quarterback? ____________________
2. How long is a football field? ____________________
3. What teams play in or near your home town? ____________________

____

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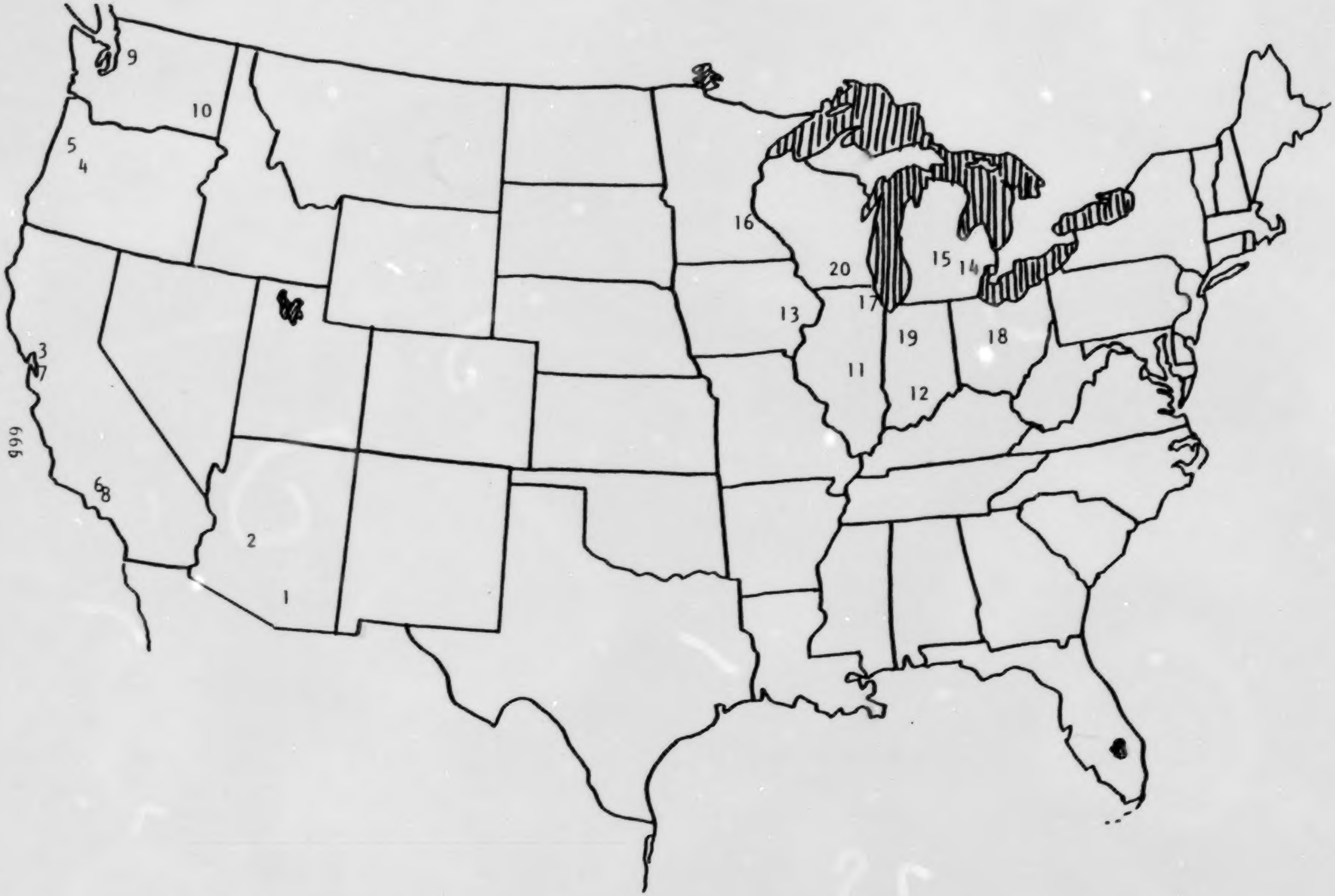
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AN ONION TELLS THE WEATHER
FOR THE NEW YEAR

The Austrians have an interesting way to predict the year's weather, according to an old peasant belief, the weather in the twelve months of the New Year can be predicted by an onion!

Subject: Science

Grade Level: Elementary

Objective: Learner will demonstrate an understanding and knowledge of an old Austrian belief by completing the onion experiment.

Learner will distinguish between scientific and non-scientific techniques of weather prediction.

Materials: onion, salt, knife

Procedure:

1. Cut an onion in two
2. Peel off twelve coats of skin
3. Sprinkle each layer with a pinch of salt

By the next morning moisture will have gathered in each layer of skin. Since the twelve layers correspond to the twelve months, the amount of dampness in each is said to indicate the rainfall for a given month.

Further Discussions

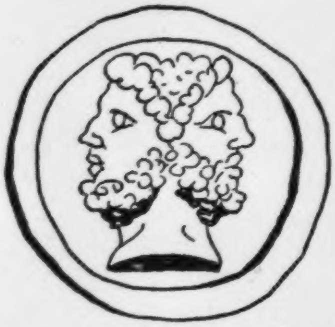
1. Other old beliefs or legends that are used in predictions
2. The Farmer's Almanac - more predictions
3. Scientific ways of predicting weather

JANUS PIN

The Romans named the first month after the God Janus, keeper of the doors and gates. Janus is always shown with two faces, one looking back to the past and the other looking towards the future. Janus symbolizes beginnings and endings.

Subject:	Art
Level:	Elementary
Objective:	Learner will, after hearing the history of the Roman God Janus, demonstrate ability to follow directions by making a Janus pin.
Materials:	Tin can or container Plaster of Paris, water, wax paper, Paint, paint brushes, fine sandpaper Elmer's glue, clear shellac, pin backs
Procedure:	To make 20 pins

1. Pour 1/2 cup water into can. Slowly pour 3/4 cup plaster of Paris on top of water. Mix. Keep adding plaster slowly until the mixture is the consistency of soft ice cream.
2. Drop a tablespoon of the plaster on the wax paper in rows like cookies. The pin shape can be round, oval or irregular - about 2 inches across. Shape the plaster with your hands. They will harden in about 40 minutes.
3. Using sandpaper, smooth the sides and front. The flattest side will hold the pin back.
4. Lightly sketch the design on the front with a pencil. Paint the design.
5. Shellac front and sides when the paint is dry. (about 15 minutes)
6. Glue the pin onto back. Let dry thoroughly.



JANUS ON A ROMAN COIN

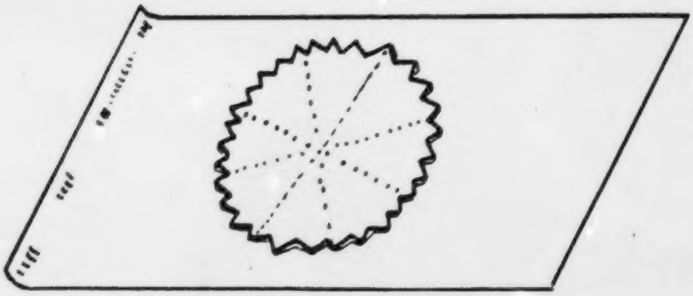
HOGMANAY SHORTBREAD

Hogmanay is the Scottish name for New Year's. One popular New Year's eve food is Hogmanay shortbread baked in a "sun" shape.

Subject:	Home Economics - Cooking
Level:	Elementary
Objective:	Learner will demonstrate ability to read and understand a receipe by making shortbread following the directions in this receipe.
Ingredients:	1 cup butter (2 sticks) 1/2 cup confectioners sugar 2 cups sifted flour
Equipment:	Mixing bowl Cookie sheet Fork, knife Sifter, ruler Apron, oven

Procedure:

1. Preheat oven to 325 degrees
2. Wash hands
3. Mix (soft, room temperature) butter and sugar together with a fork.
4. Sift in the flour mixing the dough with hands until blended. Shape the dough into a ball being careful not to over handle it.
5. Place the dough ball on an ungreased cookie sheet.
6. Press (do not roll) dough into a flat, round cake, about 3/4" thick and 8" across.
7. With a knife, notch the edges of the cake cutting out small triangles giving it the traditional Hogmanay sun shape.
8. Divide the sun into eight equal parts by piercing with a fork into pie shaped wedges. After baking this will make the shortcake easier to serve.
9. Bake at 325 degrees for 45 minutes until golden. Store in air tight container.



HAPPY NEW YEAR LETTERS

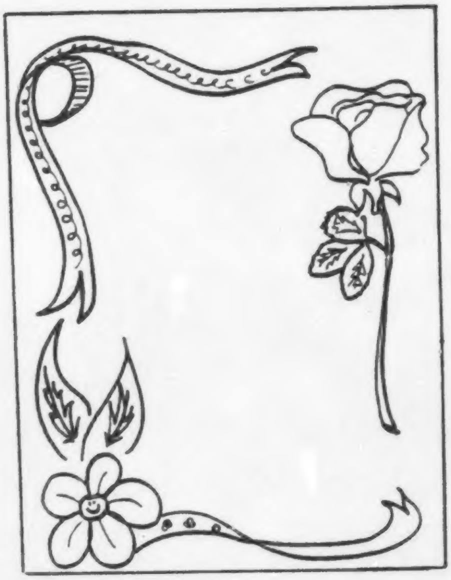
In several cultures custom calls for children to prepare a letter in school to be read to their parents on New Year's morning. The children elaborately decorate the paper with roses, ribbons, cherubs and angels. The letter itself is written over and over until it is perfect. The messages are then hidden away until New Year's morning when they are read to the whole family. Usually included in the letters are promises for improved behavior over the year.

Subject:	Language Arts/Art
Grade Level:	Elementary
Objective:	Learner will demonstrate ability to apply knowledge of the personal letter form by writing a letter to his/her parents.
Materials:	Pencil, paper, crayons, paint
Procedure	Teacher will

1. Read the above description of New Year letters aloud.
2. Ask your students to decorate and write a letter to their parents including the following information:

    A. New Year resolutions

    B. What are you looking forward to in the New Year...a move? a trip? something new? a visit? changes? .



OSHOGATSU

Japanese New Year

The Japanese people used to celebrate the new year's activities on the same day as the Chinese according to the lunar calendar, but since changing over to the western calendar, they now celebrate New Year's Day on January 1st. New Year's Day is the most celebrated festival in all of Japan. It is still the most celebrated tradition among Japanese Americans also.

In Japan, during this time, new year decorations are sold at shrines, temples, department stores, and shops everywhere. The front entrances of homes are decorated with kadomatsu (gate pine). This is an arrangement of three standing bamboo trunks with pine branches. Pine is the floral arrangement for the month of January, and the first seven days of the new year are called matsuno-uchi which means "among the pines" because the pine decorations remain for seven days. Pine denotes long life because it is strong and rugged. Its needles make it a good protection against goblins and evil spirits, because anything with a sharp point is abhorred by them. Also, two needles are always joined together with a strong tie; they are inseparable even after they fall from the tree. This union is an emblem of wedded love.

Bamboo in the arrangement is symbolic of uprightness, endurance, and rapid growth. The bamboo's strength is recognized when it bends as under a load of snow but springs back into its original upright position after the snow is lifted.

Across the doorway a shimenawa (sacred rope) made with tufts of rice straw, stepped shaped paper, and fern is hung to protect a house from evil spirits. Rice straw is used in the shimenawa, because rice is the most important agricultural product in Japan. The fern, because of its numerous fronds, represents multiple good fortune through the year.

Japanese Americans (Issei and Nisei) do not put up the kodomatsu or shimenawa, but they do use pine and ferns in the decorations in their homes. Also, bamboo is usually prepared and eaten at this time of year when festivities tend to center around food.

In the tokonoma, the alcove in the best room of the house, kagami-mochi (mirror rice cake) is placed on a little wooden stand. The rice cakes (mochi) are made from a special glutinous kind of rice which is steamed, then pounded by large wooden hammers into a thick paste. Between each slap of the hammer, the hot sticky dough is kneaded and turned. The person who hammers must work very rhythmically with the other person. Afterwards, the rice is shaped into flattened round shapes like ancient mirrors from which the famous Sun Goddess (Amaterasu) was born. The kagami-mochi are displayed with a small one on top of a larger one. They represent health and longevity.

Other decorations include an orange to represent generations of the family in this time of good health and a lobster to respect old age because of its curved back. The wish expressed is that all may enjoy a long life of happiness.

Although the traditional pounding of mochi is hardly to be seen nowadays, some families still make mochi by machine and most families still display kagami-mochi in their homes.

In Japan, because many stores and shops close for about four days during the new year festivities, enough food must be purchased to last through the celebration. Included in the shopping list are many dried and preserved delicacies which are kept in jubako (lacquered boxes), some with tiers that fit into each other. Many of the special foods of this occasion have significant meaning:

black beans - homonym for robust, also good luck

carp (raw and cooked) - this fish exhibits strength and determination

chestnuts (kachiguri) - success (part of the written character means "mastery")

herring roe (kazu-no-ko) - figuratively, many children

lotus root - lotus is a sacred plant for Buddhists

noodles (soba) - happiness and long life

potatoes - drive away evil spirits

radish (daikon) - happiness

rice cakes (omochi) - good fortune

seaweed (kombu) - happiness

sweet sake (mirin) - called "otoso", is drunk for preventive power against sickness

The Issei and Nisei are fortunately able to have most of the traditional Japanese foods because of the increasing interest in them by many other people. Just as the new year celebration in Japan is probably the most important in tradition, in the United States the feasting part of this tradition is probably the most important aspect.

Japan is a gift-giving nation; gifts are extended for many courtesies and occasions. "Chugen" (mid-year gift given from the middle of July through the 15th of August) and "Oseibo" (year-end gift given near the end of December) are presented to employers, company executives, teachers, shopkeepers, or others to whom an individual feels an obligation because of the important part they played in his life. With the gift may be given a sincere expression of "Yoroshiku" -- thank you for all your help to me in the past; I hope that your favors to me will continue in the future and that our relationship will remain stable.

Source: Sharing Our Diversity, Japanese Americans
Human Relations Office
Sacramento City, Unified School District

Oshogatsu

New Year - Suggested Activities

Traditional activities on New Year's Day in Japan are challenging indoor card games. Outside, boys may fly kites and girls may play "hanetsuki", a game similar to badminton.

1. Cut a stack of 3 x 5 cards in half to make a deck of playing cards. Write Japanese words or foods on some cards, and their definitions or pictures on the others. Put all the cards face down and have the children try to match the cards together. Numbering the matching cards would make checking easier, but have the children read the cards aloud to make sure they are matching the definitions.

   Another way to match cards is similar to one of the Japanese card games. Have the children write four line poems rhyming the last word in lines two and four. Write the first two lines on one card, and the last two on another. Mix the cards and have the children try to put the poems together.

2. Make cards to give good wishes to people. A Japanese kimono origami card can be made from Claude Sarasas' book, The ABC'S of Origami.

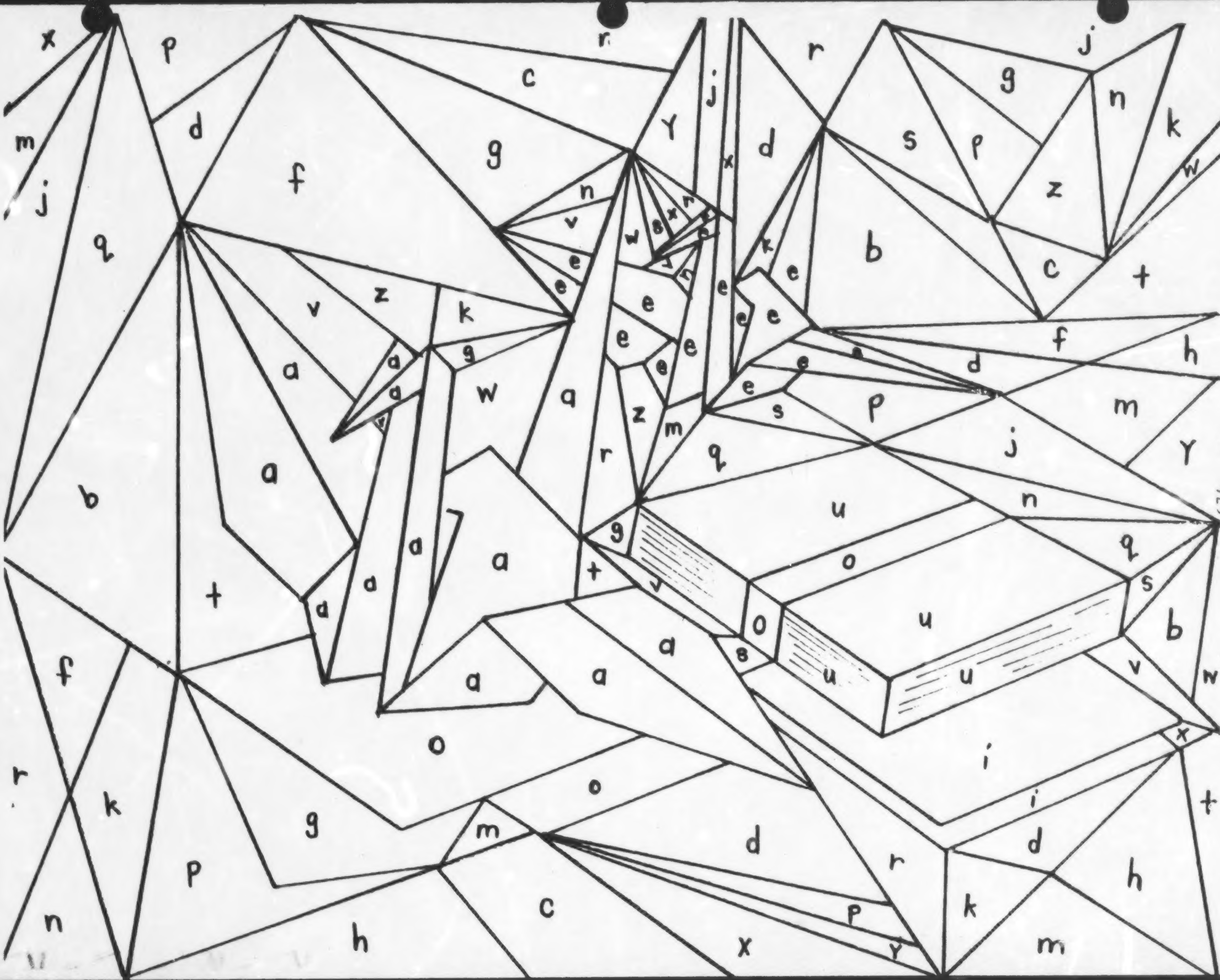
3. Vowel - Coloring Activity (page 82)

   Can you find the animal that is supposed to live for 10,000 years?

   1. Color the first vowel in the alphabet red
   2. Color the second vowel inthe alphabet yellow
   3. Color the third vowel in the alphabet green
   4. Color the fourth vowel in the alphabet blue
   5. Color the fifth vowel in the alphabet orange

   You may color the rest of the shapes as you like!

   This symbol is used for New Year's, weddings, and other happy occasions.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V

A. Valentine's Day 677

B. Mardi Gras 682

VALENTINE'S DAY

The early Romans celebrated Lupercalia on February 14 or 15 as a sweethearts festival. Roman boys and girls put their names in an urn, drew the slips, and picked their sweethearts for the next year. When Romans became Christian the name was changed from Lupercalia to Saint Valentine's Day in honor of a Christian martyr who beheaded by Emperor Claudius in the year AD 270. On the 14th of February according to legend, Valentine left a farewell note in jail to the jailers daughter and signed it "From your valentine."

VALENTINE GREETINGS

Subject: Social Studies, Art

Level: Elementary

Objectives:

1. Develop an awareness of the history of Valentine's Day
2. Demonstrate an understanding of old fashioned ways of making Valentine cards by creating one or several types of cards.

The history of the valentine card in America began in the middle of the eighteenth century. The cards were finely crafted in pen and ink, cut paper and some were hand painted. The verses were sentimental and usually composed by the sender.

There were different types:

- Handpainted
- Puzzles
- Verses with words left out
- Riddles
- Mechanical
- Window on top/picture underneath
- Chocolate decorated heart
- Cookie heart
- Cobweb
- Lace
- Pin pricks
- Cut paper
- Name cut-out

I. Cob-Web Pull-Out Card

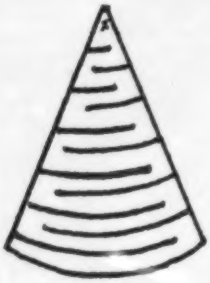
In the early 1800's this type of card was popular. Behind the web design was a picture of a person or flowers.

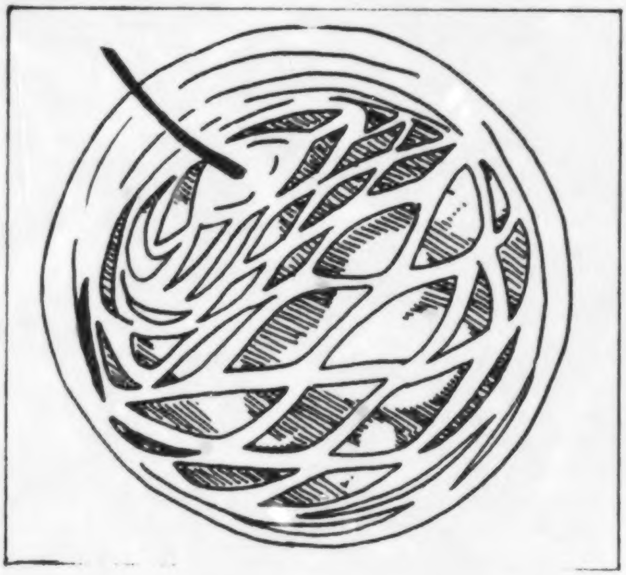
Materials:

- Thin, lightweight paper
- Compass
- String
- Colored paper
- Scissors
- Magazine, greeting card
- Photograph

Procedure:

1. Draw a circle with a compass on a sheet of paper about the size of a saucer.
2. Cut out the circle and fold it in half, fold the half into quarters, fold the quarters in half again.
3. Put your compass on the pointed end of the folded circle. Draw a curved line on the folded circle a little up from the bottom. (not all the way across).





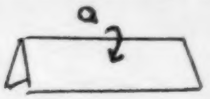
4. Draw lines across all the way up to the top.
5. Cut along the lines (not all the way across)
6. Unfold the circle and put a small hole in the center and pull a piece of string through. Tie a knot on the back to hold it in place.
7. Glue a picture or photo to a square piece of colored paper.
8. Put glue on the outer rim of the cobweb on the same side as the knot - glue the cobweb over the picture. When it's dry you can pull the string and see the picture underneath.

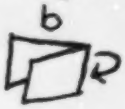
II. Pennsylvania-German Valentines

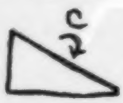
Material:	Red construction paper Scissors Thin, easily folded colored or white paper Rubber cement or glue

Procedure:

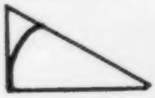
1. Cut a thin piece of paper into a square
2. Fold paper in half (a) then in half again (b) then fold again diagonally (c).

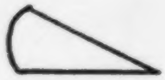




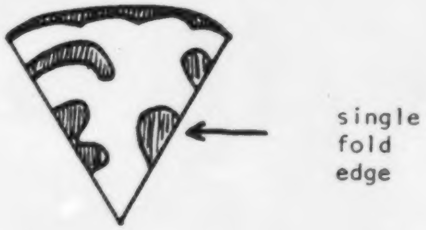


3. Draw curved line across top as shown. Cut along line.





4. Place paper point down with single fold edge on the right. Draw a pattern to be cut out. Color it in.



5. Cut around shaded pattern
6. Unfold and glue to red construction paper, decorate with water colors or leave plain.

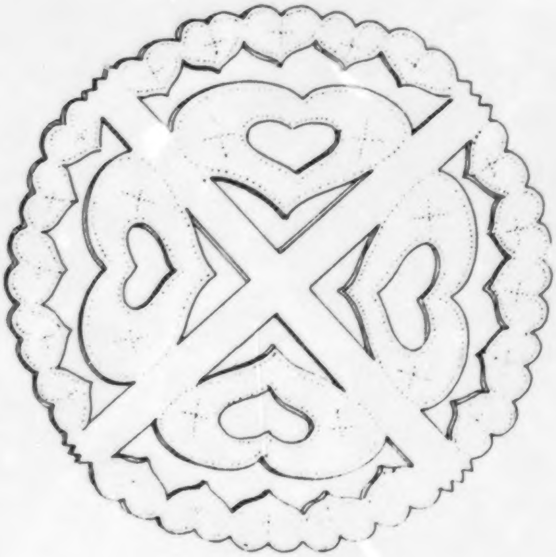
III. Pinpricked Dot Valentine

The Pennsylvania Dutch made lovely valentines with a technique known as pinpricking. This card is a combination of a cutout and pinprick design. They made elaborate valentine cards. Some designs were bold and simple, others were complex, delicate cut-outs painted with brilliant shades of watercolor. Around 1850 commercially-made cards appeared and now a handmade card is a special treat.

Materials: Same as for Pennsylvania-German cards (Card #2) with the addition of: 1) Safety pin 2) Newspapers (Remember to use thin paper for the cut-out)

Procedure: Follow card #2 procedure (page ____) through step 5.

6. Unfold gently and place upon several layers of newspapers.



7. Make holes along each edge of the cut out design.

8. Mount on red construction paper.

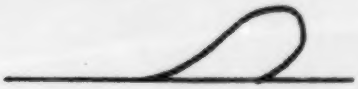
VALENTINE NAME CARD

Materials: Paper, scissors
Pencil, paste

Procedure:

1. Fold a sheet of paper in half so that you are left with a long, thin sheet. Hold it with the fold on the bottom.

2. In longhand, write your valentine's name (very large) on the paper so that the bottoms of the letters rest on the fold. After the last letter extend the line out to form the shape of half a heart.

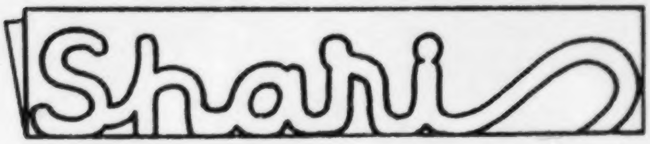


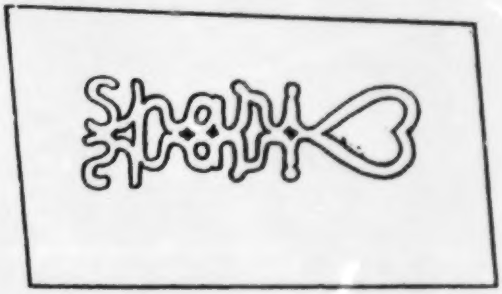
3. Double the width of the letters and the extended line so that they are thick, but still attached to one another.

4. Cut out the entire name and half heart along the outlines. The letters should remain connected.

5. When you open the paper you'll have your valentine's name in mirror writing with a heart at the end of the name.

6. Paste the name design on a sheet of construction paper, add a message and deliver.





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Mardi Gras

Mardi Gras is a carnival celebrated in many places (Nice, Rio de Janiero, New Orleans) including Seattle.

Mardi Gras literally means Fat Tuesday. It occurs on Shrove Tuesday which is the day before Ash Wednesday. Ash Wednesday is the start of the Christian Lenten Season (40 days before Easter).

The celebration itself generally includes parades, costume balls, and mask wearing. In England, however, the Mardi Gras is celebrated with a pancake race. This pancake making got started in an effort to utilize all fats (hence Fat Tuedsay) and dairy products forbidden during Lent.

Today the women of Liberal, Kansas directly compete (by the phone) with the women of Olney, England.

Competitors wear traditional dress, an apron and kerchief. The contest is started by the Ringer of the Pancake Bell. Entrants must run a 415 yard course while carrying a frying pan and flipping a pancake 3 times. The winner gets a kiss from the Bell Ringer.

Mardi Gras Lesson Ideas

Pancake Race

Subject:	PE/Art/Math
Level:	Primary/Intermediate
Objectives	A) Student will be able to draw a 6" circle with a compass B) Eye hand coordination
Materials:	compass cardboard paints scissors small frying pans bell

Procedure

1. Use the compass to construct 6" circles on cardboard, cut and paint

   Paint each side of circle a different color
2. Place circle in pan - it should be small enough to move when pan is shaken.
3. Class goes outside or to gym
4. Line kids up - each student participating needs a frying pan and pancake. You can have the kids run at the same time or in small groups.
5. Racers line up on a designated line
6. Bell Ringer stands to one side
7. Have someone act as judge and stand at finish line and along the edges to watch pancake flips
8. Signal is started by Bell Ringer's bell
9. Racers hold frying pans out in front of them and must flip their pancakes 3 times. Racer is disqualified if pancake isn't flipped 3 times or falls out of the pan. First one across line wins.

Mardi Gras Mask

Subject: Math/Art

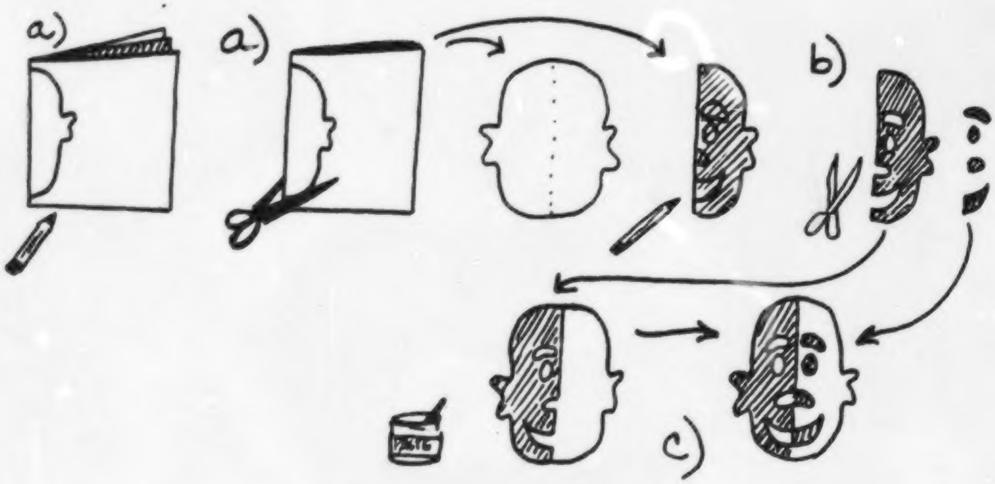
Level: All

Objectives: To develop an awareness of symmetry

Materials:
a) one 9" x 12" construction paper
b) one 6" x 9" construction paper
contrasting color - white - black green - red
c) scissors
d) paste glue

Procedure:

1) fold the 9" x 12" sheet in half, widthwise. Slip the other sheet (6" x 9") inside
2) Draw one half of a face on the folded sheet (a)
3) Cut it out carefully keeping the inside sheet straight
4) You will have a whole face and one-half a face
5) Draw facial features on the one-half face (b)
6) Cut out features drawn on the one-half sheet (b)
7) Glue the one-half face onto the full face
8) Glue the cut out pieces onto the full face (c)
9) Mount and display in room



VI

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HANUKKAH

Greenfeld, Howard. Chanukah. 1976. Holt.
The history behind the holiday. Ages 10 and up.

Morrow, Betty and Hartman, Louis. Jewish Holidays. 1967. Garrard.
Seven Jewish holidays, including history and customs. Grade K-5.

Purdy, Susan Gold. Jewish Holidays: Facts, Crafts and Actifities. 1969. Lippincott.
Sixteen Jewish holidays; history and related activities. Ages 10-14

Rockland, Mae Shafter. The Hanukkah Book. 1975. Schocken.
Origins of and various activities related to Hanukkah (decorations, parties, games, foods, and gifts). Not a children's book, this will be useful to adults who work with children.

Singer, Isaac Bashevis. Naftali the Storyteller and His Horse. 1976. Farrar.
Singer's most recent collection; several stories set in Chelm, some autobiographical in flavor, and several particularly good for Hannukkah telling. Ages 9-adult.

Source: Children's Books on Jewish Themes, Compiled by Barbara Wolfson Booklist, April 1, 1977.

KWANZA

Ebony, Jr. Since 1973, each December issue has carried a story about and activities related to Kwanza.

Essence. December, 1979 issue has an article on Kwanza and the reason(s) it is celebrated in the United States by some Black Americans. Good background introduction for adult readers.

Teacher Resource Center

Study Prints - Christmas Around the World. Silver-Burdett.

Seattle Schools - Audio-Visual Department

Filmstrips

Christmas in Folk Music	K-12	ES01080
The Christmas Story	5-8	ES01100
The Christmas Tree Industry	4-6	ES01120
Night Before Christmas	K-6	ES04930
Santa Claus and Other Traditions	4-6	ES06050
Story of the Christmas Seal	4-6	ES06620
Twelve Days of Christmas	K-6	ES06790
Little Lost Angel	K-6	ES03890
Story of Silent Night	4-6	ES06580

Tapes

The Christmas Pageant	56 min.	S	012601
A Legend of Christmas Eve-A Story From Russia	15 min.	P-I	014602
Christmas in Music	27 min.	S	022010
Christmas An exploration of America's international heritage. This program is devoted to the contributions of individual ethnic groups represented in America today.	30 min.	I-J	037110
The Christmas Spirit Examine the Christmas customs of different countries and cultures.	28 min.	S	031501

Films - Seattle Public Library

Pasadena Tournament of Roses, 1973 The famous New Year's day parade in the year that the Seattle Seafair float won the National trophy.	26 min.	color
Twelve Days of Christmas	6 min.	color
Christmas Carol, 1971 Animated film of Dickens' famous ghost story about Scrooge and the Crachit family. Produced by American Broadcasting Co.	26 min	color
Feliz Navidad Donald Duck and his friends spend Christmas in Mexico.	4 min.	color
Little Match Girl. 1973	10 min.	color
Snowballs Snow festivals and fun in Quebec.	12 min.	color

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